
Digitized by the Internet Archive
in 2013

http://archive.org/details/friendsintellige77unse

GENEALOGY DEPARTMENT

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01736 6805

GENEALOGY
929.102
F91FRIA
1920

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FIRST MONTH 3, 1920

VOLUME 77
NUMBER 1

THE BLESSED VISION.

BY F. W. O. WARD.

BETWIXT the dawning and the day it came
Upon me like a spell,
While tolled a distant bell,
A wondrous vision but without a name
In pomp of shining mist and shadowed flame,
Exceeding terrible;
Before me seemed to open awful Space,
And sheeted tower and spire
With forms of shrouded 'tire
Arose and beckoned with unearthly grace,
I felt a Presence though I saw no face
But the dark rolling fire.

And then a Voice as sweet and soft as tears
But yet of gladness part,
Thrilled through my inmost heart,
Which told the secret of the solemn years
And swept away the clouds of gloomy fears,
The riddles raised by art;
Till all my soul was bathed with trembling joy
And lost in dreadful bliss,
As at God's very kiss,
While the earth shrivelled up its broken toy,
And like a rose the heavens no longer coy
Laid bare their blue abyss.

I knew with sudden insight all was best,
The passion and the pain,
The searchings that seem vain
But lead if by dim blood-stained steps to Rest,
And only are the beatings of God's Breast
Beneath the iron chain;
I knew each work was blessèd in its place,
The eagle and the dove,
While Nature was the glove
Of that dear Hand which everywhere we trace.
I felt a Presence though I saw no face,
And it was boundless Love.

THE WORLD WITHIN.

There was a day, writes Anna Pettit Broomell, when many of us looked forward to the end of the war as a time when we could resume our former habits of life and thought. Once more we should be carefree and merry; once more we should spend time and money according to our personal inclinations.

Since that day, we have lived in the midst of a great tragedy. And now, when Peace has really returned, we find that we have far outgrown the old habits of life and thought. To the members of the Society of Friends the coming of Peace entails a solemn responsibility. Not only must we use our time and money for the great work of reconstruction, but we must also fortify *ourselves*.

As a first step in this "clarification and fortification of the soul," I recommend Rufus Jones' book, *The World Within*. The contents are best summarized by the author in the introduction:—

THERE is a fine passage in one of Keats' Letters in which the poet says that our world is created primarily as a place for making souls,—in his phrase it is "a vale of soul-making."

We are just now so absorbed with external tasks and so occupied with the solution of problems in our outside world that most of us hardly have time to consider whether we have any souls or not. We allow that question to await its turn for an answer. But there are some questions,—and this is precisely one of them,—which cannot be postponed while outer issues are being settled. In fact all outer issues are intricately tied up with just this inner one. It turns out to be forever true that the inner aspect which we call *morale* is the main factor even in contests which are supposed to be only external. Those impalpable things which we name *faith* and *vision* and *spirit* and *nerve* are greater elements in the determination even of outside victories than are miraculous long-distance guns. The conviction that our fundamental aims are righteous is an unspeakable asset. Moreover, it appears as clearly evident now as it was two thousand years ago in Syria that it is of no use or profit to win the whole world if the inner life and self-respect are lost in the process; that houses and lands, territory and spheres of influence, are a poor substitute for that intangible thing which we call the *soul*.

Some day, near or remote, this war will be over. These unparalleled armies will demobilize and these multitudes of young men who have been living under most unwonted human conditions and have been facing death every day in appalling shapes will return to the pursuits which they have intermitted for this vast business of Armageddon. The new tasks of reorganization, rehabilitation and reconstruction awaiting them and us will be fully as unparalleled as the modes and magnitude of the warfare have been. And beyond any question the most important preparation for this immense work of rebuilding the wrecked and shattered world will be the clarification and fortification of the soul. There will be, no doubt, enormous economic issues to be settled. We shall be confronted with a wholly novel group of political problems. It will be a world charged with unusual dynamic social aspirations which must be dealt with. But still deeper than all other issues will be the issues of the soul.

We cannot build this new world of ours out of material stuff alone. It will not be a matter solely of iron and coal and foodstuffs. It will, as always, be a matter of creative faith, of spiritual vision,—in a word, the ultimate issue will turn upon the quality and character of the *soul* of those of us who are to do the building. We must be on our guard against low and miserable material aims which would put the holiest hope of our age again in imminent peril. We must restore trust and confidence in a living God who is not off beyond and above the storm and stress of life, but in the very pulse and flow of it all, and whose *will for a good world* is the deepest reality of our universe. We shall certainly care less than we once did for non-essentials in religion, for the external counters, for the time-worn survivals of bitter controversies, but we shall, if we are wise, care more than ever for the central realities by which men

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

82 6948.3

ALLEN COUNTY PUBLIC LIBRARY
FORT WAYNE, INDIANA

live. St. Augustine was right when he said: "My life shall now be a real life, being wholly full of Thee." Variations in external matters will become,—are already becoming,—unimportant and negligible. The things which form and fashion the soul and set it on "the path to that which is Best" will be the abiding things and the only ones of any permanent value for vital religion.

We do not want a religion which meets the needs of experts alone and moves in a region beyond the reach of common men and women who have no taste for the intricacies of theology. If religion is, as I profoundly believe, the essential way to the full realization of life, we, who claim to know about it, ought to interpret it so that its meaning stands out plain and clear to those who most need it to live by. I have always believed and maintained that the apparent lack of popular interest in it is largely due to the awkward and blundering way in which it has been presented to the mind and heart of those who all the time carry deep within themselves inner hungers and thirsts which nothing but God can satisfy. I do not want to write or print a line which does not at least bear the mark and seal of reality,—and which will not make some genuine *fact of life* more plain and sure.

The struggle for a conquering inner faith has in these strenuous days been laid upon us all. The easy, inherited, second-hand faith will not do for any of us now. We cannot stand the stern issues of life and death with any feeble, formal creed. We demand something real enough and deep enough to answer the human cry of our soul to-day. We need to be assured that we do not in the last resort fall back on the play of molecules but that underneath us are everlasting Arms. We want to know not only that there is law and order but that a genuine Heart of Love touches our heart and brings us calm and confidence.

Robert Louis Stevenson has somewhere told of an experience that happened once to his grandfather. He was on a vessel that was caught by a terrific storm and was carried irresistibly toward a rocky shore where complete destruction was imminent. When the storm and danger were at the height he crept up on deck to look around and face the worst. He saw the pilot lashed to the wheel, with all his might and nerve holding the vessel off the rocks and steering it inch by inch into safer water. While he stood watching, the pilot looked up at him and smiled. It was little enough but it completely reassured him. He went back to his room below with new confidence, saying to himself, "We shall come through; I saw the pilot smile!" If we could only in some way catch sight of a smile on the face of the great Pilot in this strange rough sea in which we are sailing, we, too, could do our work and carry our burdens with confidence, perhaps with joy. I wish this little book might help some readers to be convinced that even in the dark and the storm there is a smile of hope and victory on the Pilot's face and that He is saying as the great Galilean said: "Be of good cheer, I am winning the victory over the world."

THE FAITH OF A RECONSTRUCTIONIST.

(From a letter by L. Griswold Williams, of Friends' Reconstruction Unit.)

The skeleton steeples of the little churches in the villages look very desolate. Mostly they are of beams, covered with slates or tiles, and at the crash of the shells these have loosened, and when the steeple has not fallen outright, it stands sadly broken against the sky. Often the church looks quite whole from a distance, but closer one sees it fallen in, the steeple all holes, and the windows gone or hanging in tatters of lead and broken glass. Sometimes nothing has been done to clear away the debris; sometimes the fallen beams have been pushed aside; and as we swing past the door I can look down the aisle and see the deserted altar, with the gaudy wax and tinsel flowers in place before the shrine.

The foundations of these churches are still firm, but the spires and superstructures have been shattered beyond repair; and so I think it is with the religious faith which built them. The foundations in the human spirit, the longing of human souls to grow upward to the unfoldment of the supreme goodness and beauty at the heart of things, has not been affected by all the shocks of war; but the weak theologies, the vain pretences that have been made about the superiority of petty schemes for salvaging one's own soul, the preposterous creeds pillared on ignorance and fear, the hideous pictures men have painted on the windows of their minds to obscure the glory of the Light, all these have been smashed in the press of war, never to be remade.

So surely as we are still humans, will we strive on in the divine adventure of searching for God; but the faith of the work will never be what it was four years ago. It is true there are dear blind people who do not realize that the war has shattered any of the old religious conceptions at all; but they do not know the mind of the soldier who has been face to face, not with the ancient mythology of a sectarian Sunday-school lesson, but with great soul-conflicts and man-made hell and death; nor the minds of those who stand with empty hands amid the desolation, or those who strive to relieve a portion of the pain and distress.

What is being evolved is a religious faith founded on experience and knowledge, and expressed in *service*. The lives men live on the basis of the universals is what matters; all the rest is trash. The lives we *live*, I said, for this is the expression of religion which matters; not the affirmations of our lips, but the affirmations of our lives. The faithful earth lies firm beneath the fallen churches; the certainty of God's love which comes unasked—for into a life of service, is still the basis for the reconstruction of men's shattered creeds.

CONSISTENT QUAKERISM.

To see the brightness, the excellency, the power of the Christian Church, we must turn to her early days, and to the records of her true successors in the centuries since; and in like manner, for the virile Quakerism that *moved* men, it is to the early Friends and to their followers since to whom we must look if we would see it. In examining the latter we shall see George Fox imprisoned in Scarborough Castle, and the Governor and soldiers declaring of him: "He is as stiff as a tree, and pure as a bell; for we could never bow him."

We note William Edmundson, whilst on a religious visit to the West Indies in 1671, relating in his *Journal* that neither he, nor his companions, nor any from the ship were allowed to land on the Island of Nevis "under a penalty of a great fine." Col. Stapleton, Governor of Montserrat, who came aboard, telling him:—"We hear that since your coming to the Caribbee Islands there are seven hundred of our Militia turned Quakers; and the Quakers will not fight, and we have need of men to fight, being surrounded with enemies, and that is the very reason why the Governor of Nevis will not suffer you to come ashore." This instance shows incidentally how Quaker beliefs in the early days throve, and as an *inseparable* part of them our Peace Testimony.

In 1789 we find William Allen, at the age of nineteen, noting in his diary a resolution to cease, with Divine aid, to use sugar, being a product of slave labor, until slavery should be abolished, to which resolve he adhered for forty-three years, until the abolition of the

X726935

slave trade, when he recommended its use again. Remembering that William Allen moved in high circles, coming in contact even with kings, how great must have been the power of his testimony against slavery, as the following further extract from his diary remarkably illustrates: "The Emperor (of Russia) asked me if I would not take some tea with him, to which I readily assented; . . . two cups were brought in, but mine had sugar in it. The Emperor immediately ordered it to be changed, and this led me to speak further of the poor Africans, . . . "—10th mo. 1st., 1822.

On another occasion we notice this same scrupulous attitude applied to war, recorded in J. Fayle's *Life of William Allen*. The Emperor Alexander made him the offer to supply all the drugs for the Russian armies, the acceptance of which might have made him a very wealthy man, but he refused because it was for the military, and the Royal Society placed upon record their appreciation of his high principle in the matter, declaring:—"To his honour be it spoken he resisted a temptation, the value of which it would be difficult to estimate."

This scrupulous attitude was not unique in the Quakerism of a former day, for a study of the history of our Society reveals the Quaker of the past as an *outstanding* figure in the community, a Protestant in very truth where evil was concerned. Men did not have to ponder what the man stood for, they were aware of it, or to exclaim as to his beliefs, because they were fearlessly and widely proclaimed; briefly, the Quaker was "a living epistle, read and known of all men."

It was through the purity of its message, its fidelity to the doctrine of Christ, that Quakerism moved the world in the days that are gone, and the world's sore need for to-day is for just such a body of Christians, faithful *in its corporate capacity* to the teaching of Christ, as it concerns war, and this need our Society should be able to supply.—*Charles E. Gregory in Friends' Fellowship Papers.*

Each thing lives according to its kind; the heart by love, the intellect by truth, the higher nature of man by intimate communion with God.—*Chapin.*

THE FIRST-DAY SCHOOL FIELD

Conducted by the First-day School Committee of Philadelphia Yearly Meeting.

THE NEW YEAR'S SONG OF THE BELLS.

This is meant for a constructive exercise for little children:—Let the children cut out bells from gold and silver and colored paper and as each one recites the verse, let him go to a large sheet of paper which is hung up and paste his bell in place. A gold line may be pasted on the larger sheet, stretching from posts or green trees of paper, to which the children can attach their bells and thus make an effective poster.

Herald:

The bells which ring on New Year's Day
Tell us, children, what they say?

First Child:

The first bell rings out loud and clear
That if Love rules throughout the year
Blessings all its days will cheer.

Second Child:

This bell rings, gayly, saying
Share our joys
Girls and boys,
Bless the hours for playing.

Third Child:

Where love and joy are found
Of hate there is no sound;
All days in peace abound.

Fifth Child:

This bell rings softly,
This is what it says,
"Bear your sorrows patiently
Each man in his days
Must his share
Of burdens bear,
Then carry them with praise."

Sixth Child:

Gentle be to man and beast;
Then the days will go in peace.

Seventh Child:

This bell's song is that of goodness,
Of the men and women who
Strive in every deed and action
To be good and true.

Eighth Child:

As the bell rings in the darkness,
O'er the buoy's dangerous shoal,
So the bell of Faith rings ever
In the trusting human soul.

Ninth Child:

Oh the Master left a blessing
For the meek and lowly ones,
Simply do the duty waiting,
This the burden of its tones.

Tenth Child:

In its every intonation,
This bell rings forth moderation,
Temperance in all our living,
Brings a year-end of Thanksgiving.

Herald:

Let all the bells together ring,
All the little children sing,
Fill the air with love and praise,
To God the Father, all the days.

Alice Hall Paxson, in "Scattered Seeds."

FRIENDS AND RELIGIOUS EDUCATION.

Speaking of the Quakers in American colonies, Rufus M. Jones says*:—Their failure to appreciate the importance of the fullest expansion of human personality by education is the primary cause of their larger failure to win the commanding place in American civilization of which their early history gave promise. Their central Principle, properly understood, called for a fearless education, for there is no safety in individualism, in personal responsibility, or in democracy, whether in civil or religious matters, unless every individual is given a chance to correct his narrow individualism in the light of the experience of larger groups of men. If a man is to be called upon to follow "his light," he must be helped to correct his *subjective seemings* by the gathered objective wisdom of the race, as expressed in scientific truth, in historical knowledge, in established institutions, and in the sifted literature of the world. The Quaker ideal of ministry, too, calls for a broad and expansive education even more than does that of any other religious body. If the particular sermon is not to be definitely prepared, then the person who is to minister must *himself* be prepared. If he is to avoid the repetition of his own petty notions and commonplace thoughts he must form a richer and more comprehensive experience from which to draw.

**Quakers in the American Colonies*, by Rufus M. Jones, page 26.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—*Phillips Brooks.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIRST MONTH 3, 1920

PEACE AND THE "LEAGUE OF NATIONS."

"My mother has taken the INTELLIGENCER since my earliest recollection," writes a reader, "and I regret to say that it is now disappointing me in its attitude regarding the League of Nations."

On the other hand, many readers have written to express great satisfaction with the editorial attitude of the paper on this perplexing question.

Perhaps a few simple facts about the League Covenant, if thoughtfully considered, may change the views of some who have felt disappointed that it was not ratified by the Senate.

I have before me a printed copy of the Treaty of Peace with Germany. To read it aloud at fair speed, without interruption, requires about thirteen hours. It covers 260 closely-printed pages, of which the League Covenant occupies only fourteen. Yet how many people realize that not one provision of the League Covenant can be adopted without accepting also all *other provisions* of the Treaty?

Does any reader know what the other provisions of the Treaty are?

Have you ever met a person who had read the Treaty through? I have not.

I have tried to read it myself, but much of it is so impossible to understand that reading often becomes purely mechanical, since it conveys no meaning to the mind.

As an illustration, take these two passages:—

Article 148 says: "All treaties, agreements, arrangements, and contracts concluded by Germany with Egypt are regarded as abrogated." Who can guess what that will mean to Egypt, to Africa, or to the world? Good or bad, just or unjust, whether they are agreements to observe certain boundaries or certain rules of war, to respect the rights of certain tribes or to reduce them to slavery, *all* treaties between Egypt and Germany are abrogated by three lines in a document of 260 pages.

Again, Article 282 provides that "The multilateral treaties and agreements . . . enumerated below shall *alone* be applied as between Germany and those of the Allied and associated powers parties thereto." Following this are listed twenty-six agreements or "conventions", one "for the suppression of night-work for women," one "for the redemption of toll dues on the Scheldt," one "regarding the establishment of a concert pitch," etc. These *alone* shall hereafter be applied. How many and what agreements are *nullified?* Were they good or bad? And what will be the effect of nullifying them? Who knows?

Now I think most of us would say, "But surely the forming of a League of Nations and the fixing of a concert pitch ought not to be tied together in the same treaty." Yet for some inscrutable reason, President Wilson, though compelled to abandon his Fourteen Points, was suffered to have his own way in making the League Covenant a part of the Peace Treaty; so that the American people can now do nothing but ask their Senators either to accept or to reject the entire treaty as it stands.

And as it is practically impossible even to *understand* the entire treaty, those who cannot agree to treaties with their eyes shut are driven to say, "Then let the proposed Covenant lapse, and the Constitution of the League of Nations be framed by the Hague Conference, or in some other reasonable way."

It will be noticed that I have as yet said nothing about the merits and defects of the League Covenant, because, whatever they may be, the President's action has made it impossible to *change* them without rejecting the treaty; but there are certain features of the League Covenant which seem to me to make its adoption impossible by a just and free nation:—

First, though its professed object is to secure the rights of weak nations, it gives absolute control of the League Council to the five strong nations.

Second, though its professed object is disarmament, it requires disarmament of *none* of the five great war-nations that are to control the League Council.

Third, though the League undertakes to preserve against aggression the territorial integrity of its members, yet the treaty gives to Japan the control of Chinese territory taken from Germany,—that is, it puts Chinese territory into the hands of an enemy that China dreads far more than she dreads Germany.

In view of such violations of right, what does it avail to talk of "obligations not to resort to war," or 'open, just, and honorable relations between nations?" The plain truth is that the so-called League of Nations is based upon the war power of the five great Allied Nations, and upon nothing else. Change the names to suit, and you have just such a Treaty and such a League as Germany and her allies would have made, if they had been the victors in the war.

Bearing these facts in mind, let readers who are in doubt, ponder such appeals as that of S. S. Green's sonnet in this issue, and try to answer this question: "How can the Senate discharge the duty required by our Constitution, without being 'recreant' to the 'new duty' of ratifying the whole 260-page treaty as demanded by the President, without change of one word?"

Can Friends advocate the ratification of such a Treaty because it includes an alliance which is called a League of Nations?

In 1850, when the slave power threatened the country with war, Henry Clay proposed a "compromise," by which California was admitted as a free State, and in return the slave-holders were given the Fugitive Slave Law, which has been called "the wickedest law ever passed." But Daniel Webster advocated it as the only basis of permanent peace. That law inspired the writing of *Uncle Tom's Cabin,* and roused the whole North to resistance. Eleven years later the compromise that was to have secured lasting peace had brought instead the long and bloody war that ended slavery in America.

In 1850 this nation tried to secure peace by making fresh concessions to the slave power. To-day we hope to secure peace by making fresh concessions to the war power. But peace does not come from covenants with evil power, no matter by what name they may be called. A mere alliance of victors in war, even though it be named a League of Nations, tends only toward further war. It is a delusion and a snare. Let us learn the lesson of war, that empire built on force never endures, that nothing brings peace to a nation but justice and righteousness. H. F.

"Is it not true that Truth gets well if she is run over by a locomotive, while Error dies of lockjaw if she scratches her finger."—*Oliver Wendell Holmes.*

NOTE AND COMMENT.

SONNET IN TIME OF HESITATION.

[The author of this sonnet, after some hesitation as to the propriety of printing it in the INTELLIGENCER, writes saying, "I have thought that it might possibly appear in the 'Open Forum,' where all sorts of opinions are supposed to have fair play. When I remember having seen American flags stretched behind the ministers' gallery in two meeting-houses in New York a few months ago, I cannot help feeling that there are some Friends who might really like this martial sonnet."]

I PROUDLY saw thee, O my Country, stand,
In glorious mail of righteousness arrayed,
At forefront of God's battle undismayed;
His flaming sword of justice in thy hand.
Kings fled their ancient thrones at thy command;
By thee, gaunt Famine's ravening course was stayed.
Now Freedom's day, for them so long delayed,
Effulgent dawns o'er many a stricken land.
And can it be O herald of the morn,
That thou wilt recreant to new duties prove?
Shall rescued nations turn from thee forlorn
Because in time of doubt thou wilt not move
On toward the Light that God has given thee,
His chosen valiant knight of Liberty!

Florida. S. S. GREEN.

WHY BRITISH SOLDIERS BECOME BOLSHEVISTS.

A LETTER from George Seldes in London to the Chicago *Tribune* says:—

A Castle liner with some 2,000 British troops aboard recently arrived in Plymouth. Other transports bringing contingents from the North Russia expeditionary force are still on their way. Many English and colonial homes have been made happy by this withdrawal from Russia, but the nation has discovered suddenly that the returned warriors are excellent agents for the Bolshevist idea.

Tommies you meet on the street, in the restaurants, in the Y. M. C. A. huts, everywhere, do not hesitate to tell you about the mutinies in the frozen north, and they give you the causes. Officers frown, but admit there was no help for it. And those who fear that the Bolshevist ideas which the soldiers spread may bring about serious troubles are hastening to disband the regiments and scatter them to the four corners of the globe.

"The real reason Bolshevism spread among the British, French, and American troops in Russia was because the officers had no valid answer to the men's asking what they were fighting for," a young Australian soldier, a bright chap who had been through the public schools and had worked in America several years, told me.

"The Bolshevists kept on sending over notes asking us why we were on their soil. At first we ignored them.

"Then came a day when some of our prisoners came back. They were set free on condition that they ask their officers the same question. Another day some of our wounded of a previous day's encounter were returned to us under a white flag in charge of a young Russian lieutenant who spoke English perfectly.

"'Ask your officers why they are fighting us,' the Bolshevist advised us, and departed.

"Well, that made us think. Up to then we had sent one or two replies, just pulling the Bolos' legs. This time we asked our officers.

"'You are fighting the king's enemies—just as you swore to when you enlisted,' our officers replied.

"So we sent that reply to the Bolos.

"A day later we got some more notes from them. I do not remember the wording, but the idea was that they, the Bolos, were not the enemy of King George, and that the real reason the Allied troops were on Russian soil was to restore the old czaristic government, so that the millions of pounds' worth of Russian notes, held chiefly by the French and British interests and canceled by the Bolos, would be honored and paid.

"The Frenchies got all upset by this note, and by similar notes from the Bolos professing the brotherhood of man and similar socialistic stuff. We kept quiet. One day we had another fight with the Bolshevists and lost some dead and wounded. The next day came the usual notes from the Bolos.

"This time we answered: 'We are fighting to save our skins.'

"The Bolos replied: 'So are we. Let's all go home.'

"That sounded good. Conditions were awful up there. We really had no reason to be there, we figured, despite the officers' saying it was to fight the king's enemies. Hell, I did enough fighting of the king's enemies. I mean the Germans. I was wounded at Croiselles on the Bapaume-Cambrai road. I fought in Gallipoli. I knew why I was fighting *then*. But there was no sense in fighting the Russians, who were treating us damn white and only beggin' us to clear out and let them settle their own pudding.

"I guess the lieutenants and captains thought the same way about it, although outwardly they kept up the bluff of the Bolos being worse than the Germans. We thought so at first, too. And say, the atrocities we committed against them were worse than any German atrocities against the Australians and Canadians. Yes, we killed Bolshevik prisoners, we tortured them, we bayoneted wounded and left them to freeze to death. After they replied by sending our wounded back well cared for we changed our tactics. We couldn't believe our officers then.

"I don't know much about the Americans, but I guess it was the same with them,—and likewise the French. We all changed our minds. Now about this mutiny: we don't call it a mutiny. We just call it cessation of hostilities. We figured we had fought the real war and won the real war, and this was just bloody murder, pardon the word."

USE CHRISTIAN METHODS ON MEXICANS, SAYS BISHOP.

BISHOP FRANCIS J. MCCONNELL, in an article, "The Gospel of Friendliness," in *Association Men* for December says he believes the Mexican problem could be speeded toward solution by the application of Christian methods. Bishop McConnell makes a yearly trip to Mexico, and he tells how eager the natives are for education. After he had talked to a group of children in a Mexican State one day, he was called aside by a white-haired patriarch.

"We are a feeble people," he said. "Typhus has devastated this country time and again; the young men have marched off to wars and never come back; no one is left here, except old men like myself, the women, and these children to whom you have been talking. There is no hope for this community, except through the doors of that church and that schoolhouse. That is the only chance the young people in this district get for a look towards anything larger and better."

And then he drew himself up, and said, with that characteristic Spanish eloquence, "This community is like a wall standing, tottering, about to fall, and the only thing that keeps it standing is the strength put into the arms of the teacher and the preacher here by the good friends in the United States that help us here."

Will Christian methods succeed in a case like that? asks Bishop McConnell. I think they will, because I have seen them measurably succeed. Anyhow, inasmuch as it is the duty of the United States to give Mexico Christian training and Christian uplift, and

better sanitation, and all the rest of it, and inasmuch as that is an immediate international problem, I suggest that you can do more along those Christian lines before you begin to shoot them than you can afterwards.

"IF YOU WERE A WOMAN."

If you were a woman and about to become a voter, and if you believed:

1—In Free Trade, not only between the States of the United States of America, but between the countries of the world;

2—In a method of taxation which would take for the benefit of the community community-created values;

3—In no discrimination in courts of law against citizens because of race or color or creed;

4—That it is a violation of constitutional rights and of our most cherished traditions as a nation to send men and women to prison for opinion's sake, either in time of war or in time of peace;

5—That it is wicked to permit speculation on stock exchanges in the necessity of life;

6—That coercive trades-unions are a direct result of oppressive organizations of capital, and that both are wrong in principle;

7—That the class-war doctrine preached by Socialists is morally wrong, and that State Socialism may be as subversive of liberty as is autocracy;

8—That "self-determination" should apply equally to Ireland and Russia as to Japan or France, to Great Britain or the United States;

9—If you believed that the claim of the National Administration that the League of Nations is a step toward permanent world peace is absolutely incompatible with the proposed program of the Democratic Secretary of War for the institution of the system of universal military training and conscription in this country;—

If you were a woman and about to become a voter, and believed all these things, which political party would you join?—*Elizabeth J. Hauser, in The Public.*

NEGROES ASK PROTECTION.

The chairman of the Anti-Lynching Committee of Philadelphia Yearly Meeting sends information of a letter written by The National Association for the Advancement of Colored People recently to Senator Lodge calling attention to the unpunished killing of Negroes in this country.

While approving the demand for protection for American citizens in Mexico, the Association inquired of the Senator if this Government is going to require such protection in Mexico and is not going to extend the same protection to one section of her citizens in their own country.

The letter stated that while nine Americans have been killed in Mexico since July 31, thirty-six Negroes have been killed by mobs in the same time in this country. Attached to the letter is a list of mob killings in which Negroes have been the victims.

A FORWARD MOVEMENT IN DELAWARE SCHOOLS.

A school-building program of $7,500,000 for a period of five years has been entered upon by the new State Board of Education of Delaware, says the *Southern Workman.* Toward this fund Mr. Pierre S. DuPont has given $2,500,000, of which $900,000 goes to Negro schools. This will give virtually a modern and well-equipped school building to every Negro community in Delaware. No such building order has ever been put in by any other State.

A significant feature of the present movement in Delaware is the private endowment of public education. Heretofore in America two separate systems of educational support have prevailed; first, schools maintained by individuals and denominations through private endowment; and, secondly, public schools maintained by taxation. These two systems have heretofore stood over against one another as rivals. Now, however, far-sighted citizens are throwing the weight of their wealth and beneficence to reinforce community schools, which are buttressed by taxation and state control. This fact doubly intrenches public education and gives an impetus to community schools that will gather momentum throughout the decades. The membership of the new State Board of Education, as appointed by Governor Townsend, is composed of the leading business men of the State. In this way business sagacity is yoked up in social service. The impact of the personality of these men on the educational situation in Delaware has been already transforming.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort.—*Sir Humphry Davy.*

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The Intelligencer *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

HATCHING THE RIGHT EGG.

Editor of Friends' Intelligencer:—

Under the caption, "Hatching the Wrong Egg," our friend James M. Bonner, in a recent number of this journal compares the League of Nations to an egg, and expresses his conviction that it would be better to smash the egg than to hatch it, lest some terrible bird of prey should emerge from it. He claims that any league of nations will prove fatal unless we first "quench the fires of hate and race-prejudice."

Having such decided convictions in such matters, it is surprising that he should regard as "a problem in psychology" the hatred manifested by many persons towards Germans, Austrians, and Mexicans. The rest of us do not have far to seek for an explanation of Belgian and French hatred for Germans. Americans did not hate Germans prior to 1914; indeed, they often placed their children in Germany to be educated. The War of the Revolution transformed a devoted attachment to the people of England, founded upon family relationship, a common language and literature, and a glorious common history, into a hatred which with the less cultivated Americans persists to the present day. In short, war itself is the procreant mother of "hate and race-prejudice," together with a thousand other and worse evils. To wait as Friend Bonner proposes until these evils are destroyed, before abolishing their fecund mother, would defer all action until the millennium.

Friend Bonner represents a small group of Friends which includes the editor of the Intelligencer, who he says expresses his views better than he could do himself. The editor returns the compliment by pointing to this article of Friend Bonner as a reply to an extract from Mr. Balfour's Armistice Day speech. From this circumstance, and considering the nature of Mr. Balfour's remarks, we are justified if we infer that these Friends, if they cannot have a league of nations founded on Utopian ideas of their own, would prefer to have continue the outworn system of international alliances involving immense armies and navies maintained by conscription, fortified frontiers, and heavy taxes.

The proposed league of nations may not be quite so good an egg as some of us imagine, but surely nothing could be hatched from it quite so much resembling a fierce bird of prey as does this system our Friends wish to retain.

Florida. S. S. Green.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

SERVICE COMMITTEE MEETING ASSUMES INTERNATIONAL ASPECT.

With Ruth Fry, William Albright, and Albert Cotterell, of the London Committee; Sophia Fry and Leslie Heath, of the French field committee; J. Lawrence Lippincott and Alvin Wildman, the commissioners just returned from Serbia; Vincent Nicholson and Beulah Hurley, back from Poland, Austria and Hungary; and with the problems of Mexico and the Ukraine pressing for solution, no League of Nations could have been more international in scope than the meeting of the Friends' Service Committee at Philadelphia on Twelfth month 22nd.

The meeting began by appointing a committee to arrange for the London Conference in August, 1920, and then Mexico as a source of international discord and future war was the subject of discussion. In order to meet an increasingly serious situation and to get at the real facts it was decided that a commission made up of both investigators and relief workers should be sent to Mexico, and that $10,000 should be appropriated.

The problem which had drawn our visitors across the water was next taken up,—that of a better co-operation between the English and American committees, and a means of maintaining in other fields the unity which had characterized the work in France.

Sophia Fry, head of the Relief Department of the Mission in France, outlined the plan of the French Field Committee, that there should be a small international committee in contact with all the fields and with the home committees, and with power to allocate personnel and funds among the different fields. Although co-operation to a limited extent existed elsewhere than in France, there was not in other fields the feeling of *one body*. "Quaker Embassies" would be a part of such an organization, and other nationalities would be admitted to associate membership. If Friends can not unite on a common platform, how can we expect a League of Nations to do so?

Leslie O. Heath, at present in charge of the liquidation of the Mission's property in France, said that in France the nationality of a man was never considered in filling any position. From a business point of view the present divided organization was not competent to handle the whole European situation. Power must be given to men of such quality as had already headed the work in France to distribute men and money to all fields. Several recent problems could have been better solved under such an arrangement.

Ruth Fry, Executive Secretary of the English Committee, said she had come to America to see how the Atlantic might alter the view of the European situation. Europe is ready to fall over a precipice, and we, who have taken the unpopular side in the war, are now turned to from every side. Co-ordination will help, but it will require mutual sacrifices. She read a cable from the Vienna unit, supporting co-operation.

William Albright, agreeing to the necessity of co-operation and the inadequacy of the present organization to settle certain present problems, spoke of the difficulty of such an international committee maintaining a live contact with the home field.

Albert Cotterell said that any plan which was adopted could not be cut and dried, but must be one which admitted of expansion to meet changing needs, and such as not to diminish the interest of the home committees.

Vincent Nicholson said that the Society of Friends was the only body of relief workers thinking in international terms, and Beulah Hurley added that the governments of Europe trust us in certain matters of intercommunication when they do not trust each other.

J. L. Lippincott and A. Wildman spoke of the great impression which the unity in France had made upon them. The visitors having been heard from, members of the committee took up the problem in vigorous fashion. Plans were proposed which would accelerate an interchange of information, and divide the responsibility between home and the foreign field.

The matter was finally referred to the Executive Board meeting with the visitors.

A letter was then read from the Ukrainian Federation in the United States, stating that the federation had in its possession certain sums of money and medical supplies for relief in the Western Ukraine; that they had been unable to use them for this purpose, and that they had been advised by the Red Cross officials in Washington that the American Friends Service Committee was the only organization which could gain access to their country and carry on the work. They offered to pay all maintenance and overhead expenses, as well as furnish funds for relief. The Committee felt that the responsibility for the lives of the inhabitants of a country which more than any other had suffered and was still suffering from the effects of war was placed squarely upon them and that this added burden could not be shirked. The matter was referred to the Russian sub-committee for action.

At the evening session verbal reports were received from J. L. Lippincott and Alvin Wildman. J. L. Lippincott said that they found on arriving that the Serbian Aid Fund had supplies, but not the personnel for building houses. The four boys of the Mission who had undertaken this building work had been very successful, and about 100 houses had been built. The tragedy of Serbia is its multitude of orphan children, 500,000 out of a population of 7,000,000. The Unit is opening an orphanage at Lescovatz on a farm of about 150 acres. This farm is to be a model. Boys will be taken in old enough to work and learn modern agricultural methods. It will in three years become self-supporting. Nearly all children in Serbia are property owners, and the orphans will be taken from the district in which the orphanage is located. George Innes, an English Friends' worker of long experience in Serbia, was temporarily acting as executive head.

Alvin Wildman said that they had had a hard time in only one respect, and that was in deciding which relief organization in Serbia was most willing to help them. All had been most cordial. He outlined the situation with regard to industry and schools, both of which were at a low ebb, and humorously illustrated how some of the language difficulties had been met. The Serbian harvest had been good.

A lively quizzing of the two commissioners closed one of the most significant meetings of the Committee yet held.

AGRICULTURE TO CLOSE.

With the completion of the distribution of trees and bees the Agricultural Department of the Mission will soon close, having accomplished *double* its program. A report giving a summary for the last six months says in part:

Farm Work.—The chief lines have been plowing—290 acres; mowing—800 to 1000 acres is a fair estimate for the mowing done by 39 machines in 30 communes; harvesting—480 acres of grain were cut by our workers and a good deal of it stacked; thrashing—figures are already up to 200 tons of grain, and unless we can make other arrangements with our machines, will go on till spring; distribution of seeds, implements, live stock, etc., by sale.

For the last six months, the total cash received is 560,786 francs,—and contains such items as the following: 18,000 chickens, 6000 rabbits (which came too fast to be counted accurately), 460 goats, 698 sheep, 229 pigs, 87 cattle, 41 horses, and 626 bee colonies, with 360 more to be delivered.

The weekly sales, which have become such an institution at Chatel Chéhéry, wound up with an auction sale on the 17th of October, in which the versatility of some members of the Mission was even further tested. The Aubréville sale followed a week later. In each case the people seemed shy of bidding, but bought freely the next day, and both of the sales were a success in that we sold the things which the people considered useful. The sale acted as a friendly notice of our approaching departure from the district. It is gratifying to realize that in these areas of our work, the

people have been able to get a large proportion of the things they most needed. This does not mean that they are well off; it merely indicates that in destroyed areas the inhabitants have had the opportunity to get nearly all the tools and most of the small animals that the shattered state of their houses and their lack of covered space and their destroyed land will allow them to keep. In other words, it would seem that we have done all we can to give them the first start. Just as the land is less than one-tenth cultivated, so can the people keep only one-tenth of the farm they did before.

HALLOWE'EN AT GRANGE LE COMTE.

Such whispering as there was around Grange-le-Comte on Hallowe'en day! What an air of mystery! What odors came from the kitchen, and how slyly folks carried things around under their coats! Anybody would have thought it was Christmas back on the farm, or some place. Something was in the air. What means the large throng besieging the "Equipment" office? Why the autoload of autumn foliage and woodland vines?

Now at about 6 o'clock one naturally, at Grange, begins to give thoughts as to nourishment. The signal for the grand rush toward the dining-barracks usually sounds at that hour, but on the night in question the cook must have spilled the soup or burnt the beans, because it came a half hour late.

It is generally quite a tame performance to walk to the dining hall. No one ever thinks of looking to see if his insurance policy is paid up to date before tracing the delectable odors that permeate the evening air to their source, especially under the Quaker atmosphere of Grange. Anyway, on this particular evening it would have been well, so to have done. Sudden and intense fear sometimes has dire results. Who is there, who, on stumbling into ghosts and things don't lose his breath and suffer violent palpitations of the heart?

It is often said that hunger conquers fear. How true. Into that dining-hall filed ghosts and Mississippi "cullud gentlemen"; an Alsacien maiden and Prussian guardsmen in full array, with even Von Hindenburg himself. There were flaxen haired damsels with basse voices, a couple of gaudily bedecked Spanish danceuses, and a Norseman, who demonstrated that common kitchen colanders can be utilized to good advantage as headgear. The democratizing influence of Grange was proven by the appearance, under the same roof, of a Broadway dude and a Bowery tramp. While dealing in contrasts let us not forget the soothing influence of our clerical brother during the stirring moments following the entrance of a Wild West bad man, who, flourishing a revolver, threatened to precipitate a riot. From the dim and distant past came a cave-dweller, bedecked in the skins of wild boars and other creatures of the wood. "Wendy" of "Peter Pan" was with us also, and two brilliant brethren in scarlet, with one multicolored sock each.

The general excitement during the process of disposing of the viands set before us was augmented by the entrance of a squad of colored grave diggers in army uniform, who strode about, tapping the floor with their picks and spades. The spot where the hero had fallen was finally located, directly beneath a lady's chair. The chair, and the lady, were pulled aside and the grave diggers proceeded to exhume the corpse by removing the floor boards when, ho! up rose an apparition and how those darkies scattered.

Like the dining-hall, the chateau, into which we now went, had been transformed by those autumn branches and vines we saw during the day, into a woodland bower, in which two camp fires burnt cheerily. From the ceiling hung illuminated faces, grotesque, and on the mantles grinned at us the pumpkins of our childhood days.

Here games were played. First we exercised our brain (and displayed our ignorance) in trying to guess what celebrity we, for the moment, represented as per a slip pinned to our backs. Then we played "Walking to Jerusalem" according to the Americans, or, as the English put it, "Musical Arms." In this one has suddenly to find a partner, when the music stops. One fails occasionally to find a partner, a very life-like game.

Even at Grange, there are those who rise in the morning at such an hour that to make connections with the hot cakes means efficiency raised to the umth power. These folks were detected in the next amusement, in which one had to put on the raiment contained in a suitcase, rush to the top of the chateau, suitcase in hand, rush down again, take off the decorations and replace them in the suitcase. This was, of course, competitive, and suspicion rested on the winner.

By this time the dining-hall was cleared, and we repaired thence to try and beat the other fellow at biting apples hung on strings from the ceiling. Some folks showed their diving skill in apple-ducking. There was a potato,—or more correctly, onion-race, too, where the elusive fruit had to be picked up with a spoon. *Comme habitue*, the onions brought tears to the eyes,—tears of mirth to the onlookers, and tears of anguish to the contestants.

Back to the campfires we returned and ate doughnuts, compris doughnuts? and drank *sweet* cider and ate fudge too. One of our cullud friends spoke to us in his native tongue and then we listened to the Grange Jazz Band of "steen" pieces, composed of piano, violin, shell cases, and other kitchen utensils. During the intermission we had "Puddin'." The evening's program was brought to a close by a few befitting remarks by our friend, T. Edmund Harvey (portrayed to the glee of all by a staid (?) English friend), and by the Reverend brother previously mentioned.

WENDELL F. OLIVER.

THE CLOSING OF AN EQUIPE.

The closing of a relief équipe of the Friends' Mission is a serious event in the community, and we quote the following, not because it is unusual, but because it is typical. Anna W. Roberts, of Moorestown, N. J., who was *chef d'équipe* at Ville-en-Tardenois, reports:—

The équipe at *Ville-en-Tardenois* closed on the 30th of October. We feel that the Mission has made a place for itself in the life of the Commune, and that the people speak truly when they say that when it leaves, there will be a "vide" in their lives. Farewell visiting has been the order of the day, and a final distribution of sweaters and couvertures has been made in all villages,—one sweater per *menage*, and one couverture to families of four persons, two to families of nine and upward. Shawls have been given to old women of 75 and upwards. Furniture has been sold, not only in the Ville-en-Tardenois district, but also to the people around Verneuil, to the following extent,—130 dozen chairs, 75 buffets, 40 armoires, 48 tables, and 200 mattresses.

A library of books, some historical and botanical charts, and other supplies have been presented to the schools in 12 villages, and immensely appreciated. The money for these gifts has been partly provided by private subscription, but mainly by the money taken in sale of A. R. C. goods. For the past seven months, the A. R. C. has given such quantities of valuable things that their sale has provided sufficient money to pay all loss on the sale of our own goods below cost price, to pay a loss of 1600 francs on chickens; and to purchase most of the school supplies; and it will also make it possible to donate 7500 francs towards the purchase of fruit-trees for this area.

The appreciation of the people for the work of the Mission is expressed in many ways. By gifts of rabbits, fruit, vegetables, and eggs. It is pleasant to feel that the people in this district are now fairly well prepared to meet the coming winter, in a very different condition from that in which they were when we began to visit them.

REBUILT VILLAGES.

Wilmer Young's building report for October contains the following significant paragraph:—

"On a trip to the Somme not long ago, any idea that we had not been able to help our region was absolutely dispelled. On all of this trip of about 150 miles of the battle front, we saw no place at all where a small village like Neuvilly had been built. A village of about 300 or 400 inhabitants before the war would have five or six families back instead of 70 or 80 as in our villages. Two cities of probably 20,000 or 30,000 inhabitants, which had been razed to the ground, and which we passed through, had possibly 100 or 150 houses each. In one of these cases the houses had been built by a big company, evidently to house its own workmen. There is no doubt that in the districts where

we have done building, we have advanced the return of the French refugees en masse by at least one year."

He adds that during the past summer the Department has been responsible for the erection of 710 houses in the Meuse and over 80 in the Aisne. Stables have not been built as was at first contemplated, but it was found that once having a *house*, the people would soon have a stable of one sort or another, and begin their work in the fields.

The builders have been much hindered by delays in transportation, but 102 houses have been erected during October. Weather conditions are now interfering. The present program requires 150 more houses, mostly in the canton of Montfaucon. The building promised in the canton of Clermont has been finished.

FIRST GERMAN RELIEF SHIPMENT.

THE following wire from Hoover's agent indicates the extent and contents of the first relief shipment under the new arrangement with the Service Committee for German relief.

We have booked on steamer Kermoor, seventy-two tons lard, one hundred fifty-six tons milk, fourteen tons cocoa powder, eighteen tons rice, two hundred twenty tons beans, for Hamburg. Please wire name consignee and care party Hamburg.

BRITISH ARMY POST NOT NOW IN USE.

THE British Army Post Office has now closed. *Therefore no more mail can be sent in this way.* All workers whose mail has been directed to *A. P. O. S.* 5, *B. E. F., France*, should advise all correspondents immediately that no more letters and parcels should be addressed in this way in the future. Mail should bear the following address:

Mission Anglo-Americaine de la
Societe des Amis,
53 Rue de Rivoli, Paris, France,

and will require the ordinary rate of postage to foreign countries;—First class mail, 2½ d. or 5 cents per oz.

Note:—For American workers, the addition of the words

"Friends' Unit, American Red Cross"

to the above address will enable letters to be sent from the United States at the rate of 2 cents per oz.

(Signed) MILTON C. DAVIS,
Personnel Department.

CONTRIBUTIONS

WEEK ENDING DECEMBER 20, 1919.

Five Years Meeting	$920.47
Middleton Mtg., Ohio	11.00
Cornwall Mtg., N. Y.	9.00
Gwynedd Mtg., Pa.	50.00
West Branch & Hickory Grove Mtg., Iowa	100.00
Rahway & Plainfield Mtg., N. J.	150.00
North "A" St., Richmond, Ind.	20.00
From Individuals	523.00
Philadelphia Yearly Mtg., Peace Comm., for Germany	100.00
German Relief	8584.37
Cornell Group, N. Y.	20.00
Interest on Bonds	477.20
	$10,965.04

CURRENT EVENTS.

THE RICHMOND CONFERENCE.

(Continued from last issue.)

The Saturday evening session was held at Earlham Hall and was presided over by Allen D. Hole. In words of preface and introduction he demonstrated from the world of science how the higher forms of life, insignificant though they may have seemed in the beginning, have become the predominant forms. Likewise, the higher forms of our human life come from the persistence of the fewer and apparently weaker forms which, however, contain the germs of all conquering truth. To illustrate: If we could project ourselves in imagination back to the dim and distant past, it would appear to us absolutely inconceivable that the monsters of creation which crashed their way about at will could ever be supplanted by the insignificant and pygmy mammal. The former however, now remain only as exhibits in our museums, while the latter have inherited the earth.

The speaker of the evening, Jesse H. Holmes, of Swarthmore College, reacted quickly and forcefully to Prof. Hole's lead. He showed how the aforementioned monsters were little else than heavily-armored cruisers, so perfectly had their powers of offense and defense been developed with all kinds of weapons of attack. They were, in fact, borne down by their own weight, and perished for the want of *brains*. The mammal, on the other hand, with a higher purpose in life, absolutely without protection, made the great venture and endured. In a word, *it didn't pay to be safe.*

Prof. Holmes addressed himself to consideration of the two contending theories of life—that of a love of accumulation of *things* as against the love of *people*. We can raise unnumbered millions, he said, to dig a Panama Canal, but cannot get Congress to appropriate an adequate sum to stamp out the great white plague of tuberculosis. We see armed guards in our cities to protect the funds in banks, but no armed guard to compel sanitation for the safety of our little ones. We put property first, people second. The Christian principle would put people first. We want things faster than we can catch up in producing and securing them. We don't care for people. We are plagued with a surplus of gimcracks. Our civilization is given to a production of superfluities, while we do not produce enough food to feed our little children. The great need is for simplicity of living. It is not wholesome for people to live beyond the range of the possibility of those about them.

Prof. Holmes showed up the competitive system under which we live as opposed to the Christian principle. Good Christian business would seek to produce the greatest amount of goods for the satisfaction and comfort of all. Competitive business or monopoly seeks to limit rather than to increase production. Monopoly creates wants which people as a whole cannot supply. The tragedy of the world's strife came through greed and love of accumulation of things as opposed to the love for people manifested by Christ. The speaker expressed his lack of confidence in bringing about reform through isms, systems and programs. What is needed is the Christ spirit manifested in the lives of men. Jesse Holmes closed with a stirring appeal to the youth of our Society to step out in leadership in the expression of this Friendly spirit.

Wilson S. Doan, of Indianapolis, presided graciously at the Sunday afternoon and closing meeting of the Conference held at North A Street. "The Message and Mission of Friends" was the fitting subject for this last session.

The first address was made by Alexander C. Purdy, of Earlham. He warned against our taking the trappings of Quakerism for its message, which is the expression of God's own life through personality. God and man are conjunct. Quakerism holds a message for the mystic, for those who see visions. Just as assuredly there is a message for the practically minded. Quakerism is not individualism run riot. It is the manifestation of the Christ life. It has a corporate as well as an individual sense of God's spirit and will. Our message implies our mission. It is ours to make the world a brotherhood under Christ.

The closing address was given by Edward Grubb.

"To many people it seems that the main purpose of the church to-day is to support the existing order of society, which they feel to be fundamentally wrong. For these people the Friends have a message, but it must spring from personal experience and be given by life as well as word."

Edward Grubb pointed out that the founders of the Society of Friends had no thought of establishing a new sect, that they were attempting to bring back the whole church from error to "truth," a doctrine they had not learned from men or even from the Bible, but which they believed had come to them directly from God as a revelation to their souls.

"The early Quakers were absolutely united in the proclamation of this direct revelation from God to each human soul, and it was with this message burning in their hearts that they went throughout England; to the American colonies; to most of Europe and even to the Sultan of Turkey. Their message was much more than 'preaching the gospel' in the ordinary sense. It drove them to oppose slavery, and all wrong and injustice among men which hindered the light from shining and distorted the human spirit. It was their assurance of a higher light that led them to oppose war.

The mission and message of the Quakers is needed as greatly to-day as at the foundation time of the Society of Friends, different as the situation is from the seventeenth century, the speaker pointed out.

"What Friends have stood for from the first is the reality and supremacy of the spiritual element in the world, and second, the reality of human brotherhood and its supremacy over

all that divides man from man. This applies to the relation not only of nation to nation, but of class to class within each nation.

"A great conflict was imminent when the first steps of Quakerism were taken. This conflict rested largely with the Christian church to decide whether it should be waged on the material plane or the spiritual. If it were a conflict for material goods it would be one of violence and bloodshed. But if it were a struggle from the enfranchisement of all the human spirits it might be peaceful and lasting in its issues.

"Many among the possessing class would recognize that the freeing of human personality was a right thing to aim at, and would be found on the side of the dispossessed. Materialist socialism, even in France, was already disappointing its advocates, who had nothing to fall back upon but the Catholic church with its denial of liberty.

"What was needed was a religion that necessarily made for democratic change and spiritual freedom. This the Friends sought to offer. Their mission was not only to exalt themselves but to help in bringing a disordered world into the peace of God," said Mr. Grubb.

Herbert Corder spoke a brief parting message of inspiration, closing the memorable meeting with these beautiful words of benediction from a Greek prayer of Aristophanes on "Peace":—

"From the murmurs and suspicions with which we vex one another, set us free. Make a new beginning; mingle again the kindred of the nations in the alchemy of Love and by some finer essence of forbearance and forgiveness, temper our minds."

FRIENDS IN PENNSYLVANIA.

On First-day, Twelfth month 21st, the Pittsburgh Friends received a welcome visit from Edith M. Winder, whose interesting letters to the INTELLIGENCER telling of her experiences in her recent visit to England and Ireland have been so much appreciated. Miss Winder, who has just returned from England and was on her way to her Indiana home, kindly broke her journey at Pittsburgh in order to meet with Friends here.

In her message she said that it was a great blessing for Friends to get away from the noise and turmoil of the busy lives we all have to lead, and to meet together to worship God in silence. Yet silence alone is not enough:—it should lead to *action*. We must try to make our principles better known, to give to the world what we so much value. Whittier, our Quaker poet, appeals to us in a way that perhaps no other poet does. His poetry is as true and inspiring to-day as it was for the times in which he lived. Whittier *lived* what he sung; he believed that slavery was wrong, and flung himself heart and soul into the abolition movement. So in these days of unrest and trial he speaks to us not as the poet only, but as one who lived and acted the noble thoughts which his poetry so eloquently expresses.

We too must live what we teach. With a world desolated by war and yearning for peace, Friends have the opportunity to play a great part in rebuilding humanity on the sure and firm basis that comes through love. We can approach the many problems that perplex a distressed and troubled world in the spirit of the Friends' ideal that "the Divine dwells in every human soul, and is only waiting for the sympathetic touch to bring it forth." So with love and sympathy for all who need it we can work and hope in these evil times.

Miss Winder's message was much appreciated, and it will be a long time before the Friends who heard it will forget her thoughtful kindness in visiting us, when she might have been speeding onwards to her home from which she had been so long absent.

FRIENDS IN NEW YORK.

The spirit of Christmas is in the Friends' Seminary this year,—the spirit that remembers that it is better to give than to receive. Through their teachers, two of the classes in the grammar grades of the school applied to the Young Friends' Aid Association for the names of real families whom they might "adopt" for Christmas. Not to be outdone, two of the primary classes clubbed together and asked for a family, while individuals through the seminary also contributed. The oldest group of children collected nearly twelve dollars in money, and a few books and games. With their teacher, they themselves bought the Christmas dinner for their particular family, and themselves took it to the place, with the money that was left over.

The next group brought in thirty or more books, many of them practically new, with games, a few clothes, and $4.50 in money. The money was sent to their family's mother that she might herself use it for Christmas dinner, or as seemed best to her. A number of the books and games also went here, while others went to at least three other families, not "adopted," but who needed help for a real Christmas.

The primary children brought in little money, but a number of little garments which would certainly be very useful to the children whom they wished to help. They brought books for small children, toys, and materials for the dinner. And they gave their little Christmas tree, with part of its trimmings.

And so little Conchetta Ciancivelli and little Bessie West, and Michael O'Pray and Freda Schultz, and about fifteen other children from fourteen years down to six months have had a real Christmas, thanks to the loving thought of their brothers and sisters in the Friends' Seminary.

ANNA L. CURTIS.

BROOKLYN CHRISTMAS FESTIVAL.

The Brooklyn Christmas Tree Festival was held this year on the evening of the 19th, and was attended by what the "oldest resident" declared was a record-breaking crowd. Three times was the school dining-room filled to overflowing, first with children who were old enough or familiar enough with the place to eat without their parents; then with a mixed crowd of children and parents; and finally with all the rest of the grown-ups, with occasionally an unfortunate child who had arrived late.

Up in the Meeting-room stood the Tree, and at the climax of the exercises, a ladder appeared through a window beside it, and Santa Claus appeared in all his toggery. It was an awe-inspiring moment to the smallest children, especially as he began to distribute the heap of presents lying around the Tree, with an orange and a box of candy thrown in to each child. Before the arrival of Santa Claus, however, in the midst of our singing and happiness, we had remembered the children starving in Armenia. Singing "O Little Star of Bethlehem," the First-day School marched around the room, and as each one passed a large bowl held for the purpose, he dropped in his contribution. After this, the bowl circulated among the audience. The collection was entirely unexpected, except to the First-day School, but, nevertheless, brought in $63.05 for the help of the children overseas.

FRIENDS IN MARYLAND.

The Baltimore Friends' School at Park Avenue had some unique Christmas exercises. The Christmas story was told to the pupils in a series of talks suited to the different ages, from the kindergarten to the high school.

The Principal, Edward C. Wilson, had the happy inspiration to turn the library-room into an auditorium, in which the windows were darkened, and the children grouped themselves informally upon rugs or chairs around a bright open fire.

The youngest section enjoyed hearing how Santa Claus was helped by the Christmas fairies,—Joy, Peace, Hope, Goodwill and Fun. These fairies organized children's clubs, which the little ones were invited to join.

The next section of somewhat older children listened to some typical Christmas stories and joined in singing some of the old carols.

The Intermediate classes were told of their origin and meaning of Christmas customs. These glimpses of other lands and other ages, in the glow of the firelight, gave new significance to the Christmas tree, evergreen decorations, mistletoe, Yule log, etc.

The senior students saw other meanings in Christmas when they learnt how it was engrafted upon older forms of nature worship. They were also glad to learn something of the real Santa Claus, and to follow his remarkable career from age to age and from land to land.

These talks by the fireside were followed with interest and doubtless made a lasting impression upon the minds of the children.

The First-day School also had its annual Christmas festival in the evening. Old and young joined with much merriment in the games, moving pictures and ice cream.

In both schools the Christmas spirit was quickened by bringing gifts of money, clothing and toys, which were sent to cheer the hearts of those who sorely needed them.

BIRTHS.

BLOOM.—On Eleventh month 24th, at Hoquiam, Washington, to Matthew E. and Laura A. Boram Bloom, a daughter, named REBECCA MARY.

BROWN.—On Eleventh month 20th, to Edward Newlin and Mildred Ellen Brown, a son, who has been named CHARLES MORELL. Members of Wrightstown, Pa., Monthly Meeting.

CRONK.—To Nathaniel E. and Frances L. Cronk, of 77 Spring St., Ossining, N. Y., on Twelfth month 26th, a son, who is named ELLWOOD FRANCIS CRONK.

MARRIAGES.

WETHERILL-MITCHELL.—At the home of the bride's mother, Mary M. Mitchell, at Hockessin, Delaware, under the care of Centre Monthly Meeting, EDITH MITCHELL to ISAAC WETHERILL, of Chester. They will reside in Chester.

DEATHS.

JOHNSON.—On Twelfth month 26th, at her home in Point Pleasant, N. J., GULIELMA WARNER, widow of Benjamin F. Johnson and daughter of late Joseph and Elizabeth Taylor Warner, of Bristol, Pa., in 87th year of her age.

KENNARD.—On Twelfth month 8th, at the hospital at New Castle, Ind., ALBERT F. KENNARD. He was a birthright member of Friends and an active and valued member of Fall Creek Monthly Meeting of Friends, at Pendleton, Ind., serving as clerk for a number of years.

LIVEZEY.—Near Spring House, Pa., on Twelfth month 23d, CHARLES A. LIVEZEY, aged 84. Interment at Plymouth Friends' Meeting.

JOHN L. THOMAS.

AT the funeral of John L. Thomas, at Pendleton, Ind., on Twelfth month 16th, the following memorial was read by Evangeline E. Lewis. Wilson S. Doan also spoke feelingly, and Charles S. Thomas paid a beautiful tribute to the life of his father. Mrs. William M. Swain sang "Nearer, My God to Thee," in compliance with the request of the deceased, expressed when she sang the same song at the funeral of his wife, Caroline Swain Thomas, who died Third month 13th, 1915.

MEMORIAL.

The words of John L. Thomas, spoken as he stood with us beside the casket of my father, are in my mind today. "Grief and sense of loss," he said, "are not yours alone. The community mourns with you." And to his family today I repeat his words,—"The community mourns with you." We loved him, and in his passing we grieve not for him alone, but for the generation of which he was the type. Grief is largely cumulative, and in the loss of each friend, we experience again the pain of separation from all the dear ones gone before.

For the old order passes and as we face with all the courage and faith that we can summon the uncertain conditions of the times, it is with a sense of relief that we turn to contemplate the lives of those splendid men and women who, untroubled by perplexities and sustained by a sure and simple faith, met life calmly and serenely, and carried to other lives that atmosphere of peace and love in which they moved and had their being.

John L. Thomas, born November 20, 1837, was the son of Lewis W. and Priscilla M. Thomas. He was the oldest of eleven children, nine of whom lived to years of maturity and four of whom survive him. The four surviving brothers and sisters are: Martha M. Morris, Jonathan W. Thomas, Solomon F. Thomas, and Alice G. Whitely.

Educated in the pioneer schools of the community, the children of this family were none the less blessed with unusual opportunities in the home. Their father was a man of trained intelligence, thrifty, practical and progressive. Their mother was a poetess, and in spite of the household cares which the size of the family suggests, yet found time for the writing of many poems, the beauty of which might have graced the pen of Alice or Phoebe Cary.

Twice every week the flock of children were brought by their parents to attend Friends' meeting at this place in the log meeting-house which had been built on land donated for the purpose by their grandfather, Jonathan W. Thomas, and it was under these conditions that John L. Thomas imbibed the devotion to the Society of Friends which was to remain with him to the end.

He was married Ninth month 18th, 1862, to Caroline Swain. The happy home founded then survived for almost fifty-three years. The golden wedding was happily celebrated in 1912.

Into that home of love and peace, and thrift, and prosperity, and order were born four children, three of whom survive, Emma F., now wife of Frank P. Miller, of Romney, W. Va., Charles S., author and educator, of Cleveland, Ohio, and Lewis W., who resides on the home farm, and with whom his father has made his home since the death of Caroline Swain Thomas.

In the best sense of the word, John L. Thomas was a successful man. In early life he was a school teacher of ability; in later life he was a prosperous farmer who knew how to accumulate money and how to spend it on the better and higher things of life; always he was a public-spirited man, who served the public for the public's good, and a churchman than whom no one since the establishment of the meeting here in 1833 ever gave more to the society in the way of efficient service.

In politics he belonged to the party of Abraham Lincoln, which honored him many times with responsible positions.

In the affairs of county and state he was a factor, and it was largely through his efforts that the Madison County Farmers' Insurance Co. was organized.

But to the Society of Friends in this community, the loss of John L. Thomas is irreparable. He was the chief bulwark of the Fall Creek monthly meeting. With others in 1868, he founded the Friends' First-day School in the face of opposition from conservative members of the Society. It is a matter of congratulation that he lived to enjoy the celebration of the semi-centennial of the School of which he had been teacher or Superintendent for many years.

He was the epitome of the simple faith he preached. He was not troubled at all by the perplexities of creed which took the attention of so many concerned souls among his contemporaries within and without his church. The Fatherhood of God, the Brotherhood of Man, and the indwelling spirit of Christ—these were his religion and of these things alone did he speak when he rose in his familiar place in the meeting to voice the message which had arisen in his heart.

He held the tenets of Friendly faith in reverence, but "Mind the Light" freed him from the bonds of tradition even there.

"Within himself he found the law of right,
He walked by faith and not the letter's sight.
And read his Bible by the Inward Light.
And if sometimes the slaves of form and rule
Frozen in their creeds like fish in winter's pool
Tried the large tolerance of his liberal school,
His door was free to men of every name,
He welcomed all the seeking souls who came,
And no man's faith he made a cause of blame."

He stood for untrammeled freedom of the soul in things spiritual. He believed firmly in the spark of divinity within each one of God's children and to that in simple phrase he appealed.

He preached a pure and simple religion, which made for character and good citizenship.

We can but be thankful for him that in these later days of storm and stress, his thoughts mercifully have been turned backward, and the roar of cannon and the shriek of shell have been unheeded by him.

Where these sounds did not penetrate, however, the prattle and laughter of children have found easy entrance and he has poyed in the companionship of his grandchildren.

Six weeks ago he sat with his friends through the service of his beloved meeting and then went directly to the train which took him away on a visit to his daughter Emma in West Virginia.

There a few days ago he was stricken with his last illness and there under the tender ministration of his daughter's tender hands he passed away Twelfth month 12, 1919.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

MEETINGS IN HARRISBURG, PA.

A. ELIZABETH BUCKMAN writes:—

The Harrisburg Friends, including those of all branches, have decided to hold a regular meeting and conference class on the first and third First-days of each month, at three o'clock, at the W. C. T. U. headquarters in the *Patriot* Building.

We hope later to establish a forum each week, to which we can invite the public. In January we expect to have a member of the Reconstruction Unit, Elmer Griest, of Lancaster, to show us views of the work accomplished by Friends in France and elsewhere.

Visiting Friends passing through Harrisburg will be very welcome. Any one knowing of Friends or Friendly people who live in Harrisburg are requested to let them know that we shall be glad to welcome them to our midst, if they will notify Wm. Rufus McCord, Bellevue Park, Harrisburg, Pa.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday).

FIRST MONTH.

2nd—Friends are invited to meet William Albright and Ruth Fry, chairman and secretary of the Friends' War Victims' Relief Committee, at Friends' Meeting-house, 20 S. 12th Street, Philadelphia, at 8 p.m. Ruth Fry will give an illustrated lecture on "Relief Work and the Need for it in Poland and Austria."

4th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship, about 11.40 a.m. William Webb Price, of Swarthmore, Pa., will lead the discussion, the subject being "Persecution of the Church."

4th—Daniel Batchellor expects to attend meeting for worship at Oxford, Pa.

4th—J. Barnard Walton expects to attend meeting in New York.

4th—Caroline J. Worth, of West Chester, Pa., expects to attend meeting for worship at West Philadelphia (35th and Lancaster Ave.), at 11 a.m.

8th—A Social will be held in the Gymnasium of the Friends' Seminary. All Friends and their friends are cordially invited.

9th—At Friends' Select School, 140 N. 16th Street, Philadelphia, at 8 p.m., lecture on "Vocational Education and Democracy," by David Snedden, Professor of Educational Sociology and Vocational Education at Teachers' College, Columbia University.

11th—Dr. O. Edward Janney expects to attend the meeting for worship at Salem, N. J.

11th—Preparative Meeting will be held in New York and Brooklyn, after the Meeting for Worship.

12th—New York Monthly Meeting will be held in New York at 7.30. Supper will be served at 6 o'clock to all present. The Meeting for Ministry and Counsel will meet at 5 o'clock.

18th—Joel Borton expects to attend

BALLINGER & PERROT

ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



Insurance for Everybody

Some kinds of insurance insure only your family.

Endowment insurance payable at 65 insures you also. If you are insured, so are they.

It will pay you to look into this long-term endowment. Our policy-holders think extremely well of it.

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Edward S. Hutchinson
CIVIL ENGINEER
AND CONVEYANCER

NEWTOWN. PENNSYLVANIA

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. New members help old meetings.

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

the meeting for worship at Penn Hill (Little Britain).

20th—Western Quarterly Meeting, at London Grove, Pa.

22nd—Caln Quarterly Meeting, at Christiana, Pa.

24th—Westbury Quarterly Meeting, at New York, N. Y.

25th—Daniel Batchellor expects to attend meeting for worship at Little Falls, Md.; O. Edward Janney at Rising Sun, Md.; and Albert R. Lawton, at Lincoln, Va.

27th—Concord Quarterly Meeting, at West Chester, Pa.

28th—Purchase Quarterly Meeting, at Purchase, N. Y.

31st—Philadelphia Quarterly Meeting, at 15th and Race Sts., Philadelphia.

FUN.

DIFFERENCE IN PAY.—Employer: "For this job you've got to know French and Spanish, and the pay is eighteen dollars a week." "Lord, mister, I ain't got no edication; I'm after a job in the yards." "See the yard-boss. We'll start you in at forty."—*Life.*

DINER.—"Here, what d'you call this? Beef or mutton?" Waitress.—"Carn't yer tell the difference?" Diner.—"No." Waitress.—"Then why worry about it?"—*Sydney Bulletin.*

"WHAT do you think of the two candidates?" "Well, the more I think of it the more pleased I am that only one of them can be elected."—*Michigan Gargoyle.*

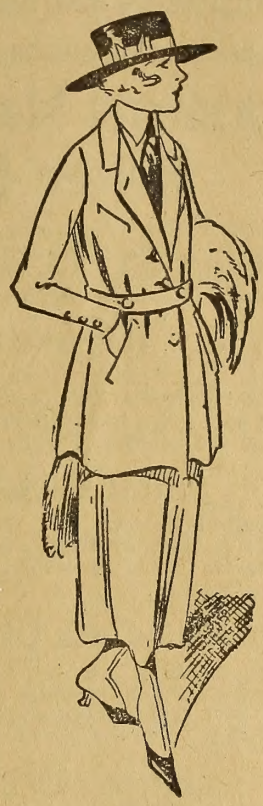
GREAT DEMAND.—Policeman (to prisoner leaving dock, who has just been sentenced to six months): "Excuse me, but do you want to let your house?"—*London Opinion.*

A LITTLE girl had been taken to church for the first time, and she was somewhat surprised by the general style of the building, which was quite unlike anything she had previously seen. "Whose house is this?" she asked. "It is God's house," her mother answered. The child took another critical view of the building. "It is a very nice house," she finally soliloquized. "We have never called here before."—*Boston Transcript.*

"The Calendar of the People Called Quakers"

reappears this year with Reproductions of twelve new Quaker paintings by distinguished artists, and clear distinct numerals. Useful, beautiful, inspiring, and recalling the sweetest memories of Quakerism. A limited edition on fine paper, printed in duotone, and sold for one dollar. Five copies to one address for $3.00.

WALTER H. JENKINS,
140 N. 15th St., Philadelphia.



MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U. S. PAT. OFF.

TYROL WOOL GARMENTS ARE SMART IN APPEARANCE, SUITABLE FOR ALL OUTDOOR OCCASIONS AND HAVE ENDURING WEAR.

LADIES' AND MISSES' TAILORED SUITS

27.75 31.75 38.75

JUNIOR SUITS
26.75 29.75

PURE CAMEL'S HAIR TOP COATS, 79.75

VELOUR HATS

MANN & DILKS
1102 CHESTNUT STREET

WOOLMAN SCHOOL

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Winter Term begins First month 6th, 1920.

Trained Young Friends are needed for the work of the Society.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

FRANK PETTIT ORNAMENTAL IRON WORKS

Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work
809 Master Street Philadelphia, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Buck Hill Falls

"HAPPY NEW YEAR!" and may it prove a true index to 1920 throughout!

To those few who were not with us over the year-end we want to tell of the delightful times we had. There was tobogganning, ski-ing, skating, sledding, and some sleighing.

Each year there is an increasing number of Christmas-day guests with us. Last year there were 23 in the dining-room for Christmas dinner, this year 69. On the 26th the elect began to arrive in force—the largest party numbering 16. The 27th found the Inn full; the 29th still a few more; and on New Year's Eve the walls of the Inn almost bulged. The holiday was an unusually long one; lasting for many of our guests from the 20th of Twelfth month until the 4th of First month. It also was an unusually happy one.

We want to urge those who were not able to get to Buck Hill for these holidays a trip some time during the winter, and make the suggestion that some other time than a holiday period is best. With so many here there is just a little sense of crowding, and at other times there is more per capita to pass around. However, if you cannot come at other than holiday periods, come anyway and we will make you comfortable.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.

A family house of established reputation. Ocean view, steam heat, sun parlor, elevator to street level. Rooms single or ensuite, with private bath. Open all the year. Booklet.

GARWOOD & JOHNSON.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.

OPEN ALL THE YEAR

First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.

Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.

MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

Strawbridge & Clothier

Garments Many Girls Need Before Returning To School

Warm Winter Coats, some for school, some for better wear. Dresses, and among Misses' Garments—those smart Jersey Cloth Sports Suits. Our Misses' Wear Store is an excellent place in which to replenish a girl's wardrobe, before she returns to school:

Regulation Dresses, $7.50

Girls' Blue Belgian Cotton Regulation Dresses. Girls of 10 to 14 years. The full plaited skirt is buttoned to the blouse. Of course, the blouse is made with yoke, braid-trimmed collar and cuffs, an emblem on the sleeve and on the detachable white shield—$7.50.

Small Girls' Coats, $10 to $29.50

Practical Winter Coats, fastening snugly at the neck, some with fur collar; all warmly lined and interlined. Fancy belted or blouse styles of cheviot, velour, broadcloth or cloaking, for girls of 6 to 10 years—$10.00 to $29.50.

Intermediate Girls' Coats, $15.00 to $45.00

Winter Coats of cheviot, velour, silvertone or fancy cloaking, designed especially for intermediate girls of 12 to 16 years. Models belted in front, with flaring back and Raglan sleeves; or full-belted Coats with large convertible collars, some fur-trimmed—$15.00 to $45.00.

Misses' Dresses, $25.00 to $35.00

Those charmingly youthful models of navy blue or black satin or velveteen that young women find indispensable. Satin Dresses with fitted or chemise bodice, draped or tunic skirts. Velveteen Dresses on straight lines, braid-trimmed or embroidered—$25.00 to $35.00.

Misses' Winter Coats, $29.50 and $35.00

At $29.50—Heavy Cheviot Coats, lined to the waist, belted in front, flaring in back, button-trimmed, with large plush collar and pockets.

At $35.00—Plaid-back or Two-tone Cloaking Coats, belted, with Raglan sleeves and large collar. Navy blue or brown cheviot models, fancy yoke back, fur collar.

Strawbridge & Clothier—Second Floor, Market Street

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

WANTED.

POSITION WANTED—TEACHER IN private school desires tutoring in afternoon or evening, or would act as companion. References given. Address F. 102, INTELLIGENCER OFFICE.

POSITION WANTED — WOMAN wants position in private home to do sewing, mending, or light duties; good home more desired than high wages. Address A-101, INTELLIGENCER OFFICE.

YOUNG MAN, HIGH SCHOOL TEACHer, Friend, seeks residence (with morning and evening meals) in private family, reasonably accessible to Ardmore, or in West or central Philadelphia. Box 306, Haverford, Pa.

POSITION WANTED—WOMAN OF middle age, active and capable, wants care of invalid or charge of a home where maid is kept. Country preferred. Address P. 100, INTELLIGENCER OFFICE.

WANTED—A HOUSEHOLD ASSISTant in a small Home School for Exceptional Children on a farm near Norristown, Pa. Wages $10 a week. Address S. 105, INTELLIGENCER OFFICE.

WANTED—AN INDUSTRIAL SUPERvisor for southern school for colored youth. White man. If qualifications include teaching and executive ability, there is an excellent opening. Address S. Louisa Haight, Aiken S. C.

POSITION WANTED — WOMAN OF refinement, experienced, wishes charge of private home, small family, where maid is kept; or housemother, school or institution. Suburbs. Address B. 847, INTELLIGENCER OFFICE.

POSITION WANTED — PRACTICAL nurse wishes charge of invalid (not helpless); assist with children, plain sewing, where help is kept. Country preferred. Address E. 848, INTELLIGENCER OFFICE.

WANTED—BY A PHILADELPHIA publishing house, a bright, well-educated girl to learn general office-work, typewriting, etc. Good opportunity for advancement. Address W. 846, INTELLIGENCER OFFICE.

WANTED—REFINED, INTELLIGENT woman as working housekeeper, or mother's helper, in small family. Reference required. Address Mrs. W. H. Wyatt, 1413 Van Buren St., Wilmington, Del. Bell phone, Wilmington 5091.

FOR SALE.

FOR SALE—IN SANDY SPRING neighborhood; 7¾ acres, on an improved State road, 200 yards from Ashton Friends' Meeting-house; the same distance from Sherwood High School, and half mile from Sandy Spring Meeting-house. Within half mile of two post-offices. Two good building sites. Benjamin H. Miller, Ashton, Md.

FOR RENT.

FOR RENT—LANSDOWNE, PA. Third floor front room for rent. Board, train and trolley convenient. Man preferred. Address Z 103, INTELLIGENCER OFFICE.

LLOYD

Plans or No Plans.

There are two classes of builders who need the help of a strong, modern lumber centre,—those who have *planned* their operations well, and those who haven't.

If you have planned well, you will need a strong organization to help carry out your plans. The best is none too good. In big building operations, all of our experience and resources, including the powerful aid of our Traffic Department, are constantly required.

But if you have *not* been able to make careful plans; if you are forced to build hastily and under pressure, then only an uncommonly strong organization will enable you to accomplish your purpose. When you need unusual stocks or service that you have no right to expect, then the resources of the LLOYD organization will often save the day for you.

Some day you will build. If you want the work finished on time, see that the lumber comes from LLOYD.

William M. Lloyd Company

THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

BYRON M. FELL, D. D. S.
Pyorrhea and Orthodontia a Specialty
X-Ray Diagnosis.
1328 Chestnut St., Philadelphia

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIRST MONTH 3, 1920

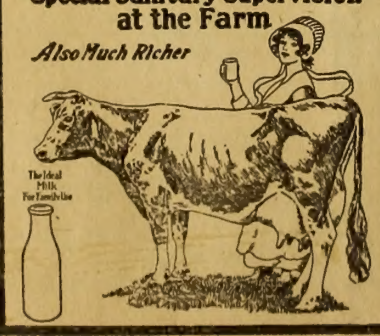
We APPLY EXACTING RELIABILITY TESTS TO EVERY SECURITY BEFORE OFFERING IT TO INVESTORS.

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

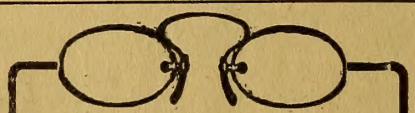
Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



FRANKLIN NATIONAL BANK
PHILADELPHIA
INCORPORATED 1900
Capital $1,000,000 Surplus and Profits $4,750.000
OFFICERS:
J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

THE SALEM COUNTY TRUST COMPANY
OF WOODSTOWN, N. J.
Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00
Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 3½ per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

NEWTON COAL
Answers the Burning Question



It's Best to Have an Extra Pair of Glasses
Then in case of accident to your regular pair, you're not inconvenienced. Leave your prescription with us. We guarantee it'll be correctly filled.
Williams, Brown & Earle
918 Chestnut St. Phila.

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Genealogist Elizabeth B. Satterthwaite 52 N. Stockton St., Trenton, N.J.

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

Look over your advertising material

Now, honestly, does it compare favorably with other houses in your line? Will it sell your goods in preference to your competitors?

Our counsel on printed advertising is yours for the asking

THE HOLMES PRESS
1336 Cherry Street, Philadelphia

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FIRST MONTH 10, 1920

VOLUME 77
NUMBER 2

THE LIVING CHRIST.

BY MARIANA WOOD-GEORGE.

THERE is one thing my heart desires;
One thing its daily thought inspires;
Now can my supplication rest,
Till this doth come, and make me blest.

'Tis Christ, not dwelling in the skies;
'Tis Christ, not seen with outward eyes;
But Christ, a *principle* within,
With power to purify from sin.

My longing aspirations claim
More than an outward form or name;
A living Power, a Strength divine;
Oh, may that *living* Christ be mine.

Thy thought, thy soul, thy immortal heart
Oh, haste! and to mine own impart;
In all thy truth and glory come,
And make my soul thy living home.

Detroit, Mich.

SOME SOCIAL ASPECTS OF THE SOCIETY OF FRIENDS IN THE 17th AND 18th CENTURIES.

A THESIS SUBMITTED TO THE FACULTY OF THE UNIVERSITY OF CHICAGO IN CANDIDACY FOR THE DEGREE OF MASTER OF ARTS, FOURTH MONTH COMMENCEMENT, 1914.

PREFACE.

IN recent years, when the subject of "Social Service" swept over the religious world, and caused a revolution in church methods and ideals; when the words "Social Service" were upon the lips of almost every Christian worker, I realized that our Society of Friends was being made the subject of concern and prayer in some localities and by some individuals, because the Society seemed, in a manner, slow and unresponsive to the new movement. I determined to investigate the subject.

I was then studying in the University of Chicago, preparing to take the degree of Master of Arts, and as a thesis was required to be submitted, I decided upon the subject above. I found away back among the book stacks in the basement of the University library, shelf after shelf of Friends' publications, and to my deep satisfaction I found that "Social Service" was not only not new to Friends but that it was as old as the Society itself; and that "Social Service" resulting from the promptings of the Holy Spirit is and always has been the very cornerstone of Quakerism. "Social Service," that love and aid to humanity, is so deeply rooted in the Society of Friends that they cannot take human life, but must stand for peace and non-resistance to the end.

ALICE HEALD MENDENHALL, AB., A.M., D.B.,
University of Chicago.
Member Coal Creek Monthly Meeting,
South English, Iowa.

I.—THE HISTORICAL SETTING OF GEORGE FOX.

George Fox appeared in the midst of the storm center of the seventeenth century, when English monarchy was breaking up; when the Church of England was tottering; when civil war and ecclesiastical war were raging; in this time of confusion and of darkness, similar to the world's present crisis, George Fox appeared with the message of the "Inner Light," man's guiding star, which, if followed, would lead unto all "Truth."

His Journal seems to pass by almost unnoticed the tremendous movements which were making, as they are today, the most thrilling period of English history; the pulling down of a king, or the raising up of a commonwealth, was to him but as a mere incident, so absorbed was he in his mission of trying to lay the foundation stones of the Kingdom of Heaven here on earth.

II.—GEORGE FOX AS A THEOLOGIAN.

1. Emphasis on the Spiritual Life.

At first he seems to have had no idea of trying to form a new sect, but simply to call the attention of people to that "Principle" which he believed was universally true, and which was only the beginning of a world religion of the Spirit; this "Principle," on the truth of which he and his followers risked their lives and everything that they possessed, was a faith from which everything radiated—the faith that God speaks directly to the human soul, and that religion, to be true and genuine, must be a reality of first-hand experience; that this law of God voices itself in every man, and has done so from the beginning of the world, not only in every man in England, but, strange liberality for that day, he taught that this holds good in every country, in every clime, in every race the world over—that we are all equal in the sight of God, and that in the soul of every Mohammedan, Hindoo, Heathen, does this Light shine, revealing to him the principle of conduct toward others.

2. No Emphasis on Outward Forms.

In the records of the life of Jesus, Fox found no emphasis laid on Holy days, or Sacraments, or Order of worship, but he found the emphasis laid on help for the widow, the orphan, the poor, the lame, and blind.

In the silence of their meetings they became hushed, attuned, adjusted to God from whom came the rising tides of human sympathy. To Fox and those ancient Friends, Social Service followed the warming influence and radiance of the "Inner Light" as the flowers of springtime awake and blossom to the nourishing magic of the June sunshine.

The doctrinal part of Fox's theology was brief, but his moral code for the conduct of his followers, made the most direct and specific war on the besetting evils of life and society of that period that had ever been attempted before in England.

3. No Emphasis on the Life After Death.

"Quakerism corrected the worst faults of those puritan sects out of which it grew; it was not for nothing that Fox spent so many years studying the professors; instead of the military spirit, he proclaimed the wickedness of

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

war; instead of reliance on force, the influence of example; instead of the religion of gloom and reprobation, he opened the inner well-spring of constant joy."—*G. O. Trevelyan*: "*England Under the Stuarts.*"

There seems to be no instance in his journal where George Fox urges to a course of action through hope of a reward hereafter; the punishment which he most emphasizes is that loss of fellowship with the Father and the Son which results from disobedience to the Voice within; the Heaven which he seems to keep constantly in view is that of instant and unquestioned obedience to that Light which leads to regard not only the spiritual welfare but also the material need and suffering of humanity.

III.—George Fox as a Mystic.

1. Comparison With Other Mystics.

There had been mystics before, but the typical mystic had been purely introspective, passive, had seemed to make a clear distinction between the inner and the outer life; the Light of the typical mystic had been more like a pale, weird wraith of a flame, too frail and sacred to withstand the breath of day; but the mysticism of Fox seemed to be a communion with God which led to boundless activity. When he would withdraw into the inner sanctuary, it was but to gain an impulse of health and strength which would plunge him into the storm and stress of daily life, in trying to help those who were afflicted in mind and body.

2. Opinion of Josiah Royce.

"What made him historically important was his practical work as a leader of men, as an organizer of religious communities, as a social reformer." . . . "His experiences in the mystical realm, important as they proved to be for his life, would have meant little to himself or others had they not always been swiftly translated into terms of human activity." . . . "The religion of Fox was essentially a social religion, his 'Openings' were but impulses to action; the 'Light' taught this unresting soul how to labor amidst the storms and lurid hatreds of his day, not in vain, but humanely, valiantly, and beneficently."—*Harvard Theological Review*, January, 1913.

IV.—George Fox as a Social Reformer.

He best tells us in his Journal how these "Openings" to social service came directly from the promptings of the Spirit.

1. As Adviser to a Board of Arbitration at Mansfield.

In 1648 (he was then but twenty-four years of age) he writes:

"At a certain time, when I was at Mansfield, there was a sitting of justices about the hiring of servants, and it was upon me from the Lord to go and speak to the justices that they should not oppress the servants in their wages, so I walked toward the inn where they sat; but finding a company of fiddlers there, I did not go in, but thought to come in the morning when I might have a more serious opportunity to discourse with them. But when I came in the morning they were gone, and I was struck even blind, that I could not see. I inquired of the innkeeper where the justices were to sit that day, and he told me at a town eight miles off—my sight began to come to me again and I ran thitherward as fast as I could; when I came to the house where they were, and many servants with them, I exhorted the justices not to oppress the servants in their wages, which was right and just to them, and I exhorted the servants to do their duties and serve honestly; they all received my exhortation kindly, for I was moved of the Lord therein."

Here and there throughout the Journal of Fox, in his quaint, simple, unlettered way, there gleam touches of sympathy, for he seems to be singularly sensitive to the sufferings of others, never thinking of himself, who bore the most cruel persecution without a murmur. William Penn, in his preface to the Journal of George Fox, says: "So meek, contented, modest, easy, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that, everywhere and in all, but with love, compassion, and long suffering; a most merciful man, as ready to forgive, as unapt to take, as to give offense."

2. Active in Social Reform While in Derby Prison.

Almost every hour that he was in prison, and he was confined in almost every prison in England, he was writing and planning for the promulgation of his "Principle," the Inner Light, and for the relief of others.

The year that he was in Derby prison, he writes:

"In this time of my imprisonment, I was exceedingly exercised about the proceedings of the judges and magistrates in their courts of judicature, and I was moved to write to the judges concerning their putting men to death for cattle and money and small matters. Moreover, I laid before the judges what a hurtful thing it was that prisoners should lie so long in jail, showing how they learned badness, of one another, in talking of their bad deeds, and therefore speedy justice should be done." . . . "There was a young woman in the jail for robbing her master of some money; and when she was to be tried for her life, I writ to the judge and to the jury about her, showing them how contrary it was to the law of God in old time to put people to death for stealing, and moving them to show mercy."

3. Appeals to the Protector and Parliament.

In 1658 he addressed the Protector and Parliament exhorting them to do away with beggars, saying that "want brought people to steal," and that those who are rich should provide some employment for the poor to keep them out of temptation. He went on to suggest a government register of employers requiring laborers, and of working men out of employ in every market town. Probably the first employment bureau to be established in the world. In the same year Fox appealed for the prohibition of more public houses than were necessary for genuine travellers.

4. Charity.

Instead of joining in festivities on Christmas day, he would seek out poor widows and give them money. When he was invited to weddings, instead of attending he would call upon the newly married pair soon afterward and give them some money toward their housekeeping, for he always seemed to have enough to pay his way at inns and for charity.

"As I walked upon a bank by the house, there came several poor people, travellers, asking for relief, who I saw were in necessity, and they gave them nothing, but said they were cheats. It grieved me to see such hard heartedness amongst professors; whereupon, when they were gone in to their breakfast, I ran after the poor people about a quarter of a mile, and gave them some money. Meanwhile, some of them who were in the house coming out again, and seeing me a quarter of a mile off, said that I could not have gone so far in such an instant if I had not had wings. They were filled with such strange thoughts concerning me, that many of them were against having a meeting with me. I told them that I ran after these poor people to give them some money, being grieved at their hard heartedness who gave them nothing. Then came Miles and Stephen Hubbersty, and they being more simple hearted men, would have the meeting."

When he was in Cornwall there were great shipwrecks about Land's End, and he noticed that the people, both rich and poor, instead of trying to save lives, were seeking for treasure from the wreck. They called these shipwrecks "God's Grace."

He says:

"These things troubled me, and grieved my spirit; how far they were below the heathen at Melita, who received Paul and made him a fire, and were courteous toward him and them that had suffered shipwreck with him. Therefore I was moved to write a paper and send it to all the parishes, priests, and magistrates, high and low,

to reprove them for such greedy actions, and to warn and exhort them that if they could assist to save people's lives, and preserve their ships and goods, that they should use their diligence therein; that they should judge it hard if they should be upon a wreck and people should strive to get what they could from them, and not matter their lives."

5. Fox Establishes "The Meeting for Sufferings."

The "Meeting for Sufferings" has been meeting at Devonshire House, Bishop's Gate, London, since 1675, on the last day in the month, every month, to take steps to relieve suffering fellow-men, of every race and sect, everywhere, the world over, and for suffering "Truth," being the most noted ecclesiastical assembly of its kind in history.

In 1673 Fox writes in regard to this meeting:

"I was moved to recommend to Friends the setting up of this meeting for service, for many Friends had suffered in divers parts of the nation, their goods being taken from them contrary to law, and they understood not how to protect themselves, or where to seek redress; when justices understood the business Friends met about, and had seen Friends' books and accounts of collections for relief of the poor, and how we took care, one county of another, and to help our Friends beyond seas, and to provide for our poor that none should be chargeable to their parishes, etc., the justices and officers confessed that we did their work and passed away peaceably and lovingly, commending Friends' practice; sometimes there would come two hundred of the poor of other people, and wait until the meeting was done, for all the country knew we met about the poor, and after the meeting Friends would send to the bakers for bread and give to every one of these poor people."

6. He Urges An Establishment for the Insane.

In 1669 Fox advised Friends to have "a house and provide for them that be distempered." Doubtless he saw the cruelty that was practiced toward the insane, and this prompted him to urge that they be provided for; accordingly there was an appeal from the six weeks meeting of 1671, that a suitable location be found at or near London for those of unsound mind. John Goodson, a physician, seems to have agreed to build the institution, which shows that the necessity of treating the insane with medical care was thus early recognized by Friends. What the result was I cannot find, but the celebrated "Retreat" at York was opened in 1796, through the influence of William Tuke, Lindley Murray, and other Friends. Heretofore, the insane had been in some places chained or confined with criminals, or exhibited for an admittance fee. Friends' "Retreat" at York was the first to use kindness and medical care, and to strike off the chains, a relief which was very likely not yet enjoyed by the insane King George III. Ferris, the physician to Napoleon I., wrote of the "Retreat," as the first asylum in England to abolish cruel restraint, and to adopt quiet methods and industrial employment. People came from many parts of Europe to study their methods, and finally all the public asylums in England were modeled after Friends' asylum at York.

7. He Advises the Establishment of Workhouses.

In 1669 Fox advised "also an almshouse for all poor Friends that are past work." In 1676 Bristol Friends started something of this order, a woolen mill, or factory, to employ weavers who are out of work. They made a kind of cloth called "Cantaloon" which came to be quite popular on account of its quality. This factory was for years a paying institution; in connection with it was a school for boys who were also taught to weave.

The year after Fox's death, his wish in regard to a home for the poor that were past work, was realized in London, where there were 184 poor who could do light work, and 47 children who could be employed, so they raised 1,900 pounds and took a large house at Clerkenwell. We find that the London Monthly Meetings raised 100 pounds to buy flax to provide spinning, etc. This institution was afterward moved to "Goswell street road" and is now known as the Saffron-Walden Boarding School.

8. He Appeals to the Magistrates of London (1657).

"To all the Magistrates of London—you that are called Christians—your blind men, widows, and fatherless children crying up and down, half a dozen together, for bread, poor and lame, is not this a shame for your Christianity? How dwelleth the love of God in you? Would not a little of your abundance and superfluity maintain these children, half lame and blind, or set them at work that can work? Oh, London, thou are fatted in the flesh; thy proportions are without life and from God empty."

9. His Ideas of Business Methods.

George Fox not only perseveringly exhorted his followers to be constantly honest in their dealings, but he exhorted others as well.

"In fairs, and in markets I was made to declare against their deceitful merchandising and cheating and cozening, warning all to deal justly, and to speak the truth, and to let their yea be yea, and their nay be nay, and to do unto others as they would have others do unto them."

He discouraged the practice of "dickering" or asking a price higher than the value of the goods, but insisted upon one price to all, and a medium profit.

"You tradesmen, merchantmen of all sorts whatsoever, set no more upon the things you sell or exchange, than you would have. Is it not more savoury to ask no more than you will have for your commodity, to keep to yea, and nay, in your communications, and there will be an equal balancing of things; so you will come to show a life, like Christians. So a child shall trade with you as a man, because of the equity, and people shall not be afraid of one cheating the other, or destroying one another."

"Some traders have a bad name, which deceive the country people who deal with you (with your dark back windows). You are all members of one body, the poor as well as the rich. For consider what an abundance of riches is in this city, and what good you might do with it—for that will be for your honor and renown."

His advice to his followers, and his example, were adhered to with wonderful faithfulness through the seventeenth and eighteenth centuries. How often do we find sentences like this: "Be patterns, be examples to all countries, places, islands, nations, wherever you come, that your life and conduct may preach among all sorts of people and to them."

To Fox and the early Friends, all life, civil and religious, business and domestic, had to be ONE LIFE. The merchant in his store had to square with his life in the meeting, and there must be one standard of truth-speaking, without oath or swearing.

He says:

"From time to time, Friends could hardly get money enough to buy bread, but afterward when people came to have experience of Friends' honesty and faithfulness, and found that their yea was yea, and their nay, nay, that they kept to a word in their dealings, and would not cozen and cheat, but if a little child was sent to their shops for anything, he was as well used as his parents would have been, then the lives and conversation of Friends did preach and reach to the witness of God in the people."

(Continued in next issue.)

In quiet hours the tranquil soul
Reflects the beauty of the sky:
No passions rise or billows roll,
And only God and heaven are nigh.

. . . . . .

His perfect peace has swept from sight
The narrow bounds of time and space,
And looking up with still delight
We catch the glory of His face.

—AUGUSTA LARNED.

RESURGAM.

"There is no God," he said, and turned away
From those who sought to lead him to the light.
"Here is a violet growing for a day.
When winter comes, and all the world is white,
It will be dead. And I am like the flower.
To-day, here am I, and to-morrow—dust!
Is life worth living for the little hour
Of earthly pleasure that it holds in trust?"

The autumn came, and under fallen leaves
The little violet was hidden away.
"Dead, dead!" cried he. "Behold how Nature grieves,
For all she loves is destined to decay.
Soon, like the violet, on the breast of earth
I shall be hidden, and above my head
A stone will tell the record of my birth,
And of my nothingness when I am dead."

Spring came, and from the mold the little flower
He had thought dead sprang up to sweetest bloom.
He saw it, and his heart was touched that hour
And grasped the earth-old mystery of the tomb.
"God of the flower," he said with reverent voice,
"The violet lives again, and why not I?
At last my blind eyes see, and I rejoice.
The soul within me was not born to die!"

—*Eben E. Rexford.*

THE FIRST-DAY SCHOOL FIELD

Conducted by the First-day School Committee of Philadelphia Yearly Meeting.

SAYING "YES" TO CHRIST.

The stories of Jesus, as told "By an unknown Disciple," are so full of suggestion and comfort to those who are trying to put the teachings of the New Social Order before our next citizens—the children—that it seems to the editors of the First-day School Field worth while to print some of the strongest of these stories through the year, so that First-day School workers may make use of them.

A great Christian worker, when dying, was asked the secret of his saintliness. He modestly disclaimed any title to saintliness, but he said: "The secret of my life is that I have said 'Yes' to Christ."

A story in that remarkable book, *"By an Unknown Disciple"* (George H. Doran Co.) shows different ways of responding to Christ.

The "Unknown Disciple" tells the story:

Nicodemus was a ruler amongst the Jews, and I had known him from my childhood. He was a quiet man, but fair-minded above all other men. He had no passion, but for justice, and in his dealings with his fellows, he was himself just to the bone. I determined that I would go to him.

It was midday, and I found him in his house, about to sit down to eat. He asked me to join him, and when food had been put before us, I told him I had come because our friend Sadoc said he had become a follower of Jesus, who is preaching a kingdom not of the Romans.

"Sadoc is a fool," said Nicodemus. "It is true that I have been to see Jesus, but it is not true that he preaches against Roman rule, or that I have become his disciple."

"What is this talk of his kingdom?" I asked. Nicodemus pondered a moment.

"It is hard to explain," he said. "It has long been in the minds of men of our nation that one day God would rule over us in all earthly kingdom. Jesus is well learned in the law, so he knows of that hope. But his doctrine is that the kingdom is here already. I think he means that it is in men's hearts. But let me tell you what he said to me. I went to him by night, for indeed it was the only time to see him alone, and I asked him about his kingdom; he said no man could see the kingdom unless he was born again. I wondered, and asked if a man could be born again when he was old, and Jesus said unless a man is born of the spirit, he can never enter the kingdom."

"Then it is not a real kingdom?" I asked. Nicodemus pondered again before he answered.

"Yes, it is real," he said at last, "but he seems to think that if you change men's hearts you will also change their governments. He spoke out of an inner certainty, and with authority. He has the root of the matter in him, and his teaching is certainly of God."

"And yet you have not become his follower?" I said.

"I cannot do as others have done and throw up all to follow him. I have taken too many duties upon me," he answered.

"Well, Nicodemus," I said, as I rose to go, "I have it in my mind that I may become a follower of Jesus. I go to seek him now, to ask of this kingdom." Nicodemus answered sadly:

"You are young, and I am old. I do not say if I were your age, and not a Ruler of Israel, I would not do likewise. Go, and God be with you."

Passing out of the city, I came upon a group of men, in the midst a young man in silk raiment, and they were all disputing.

"But I have come from afar," said the young man, "and I *must* see Jesus."

One, whom later I knew to be Peter, answered, "He has taught all day, and by now he is tired out. He has but this moment gone aside to rest."

John then said, "You know, Peter, what Jesus said: that we must not send any away; it will be better for us to show the young man the path."

So Peter led the way up a steep hillside, and the young man went behind him with his servants and mules. I followed with John. Peter went forward to Jesus and said:

"Master, some men have come to speak to you. John thought you would wish to see them."

"John was right. I would turn none away. What do they need?"

The rich young man stepped forward, and with great courtesy knelt down.

"Master," he said, "I have come to ask you what I can do to inherit eternal life?"

Jesus regarded him for a moment, and his eyes went to the men-servants and the mules, and he looked at them before he answered. Then he said: "You have been brought up in the commandments of Moses. Keep these."

"I have observed them all," said the young man.

"There is one further," said Jesus. "Thou shalt love thy neighbor as thyself."

"This too, have I done," said the young man. "What else do I lack?"

For a moment there was silence and then Jesus said, and his eyes searched the young man as he spoke:

"There is still one thing lacking. Go and sell all thou hast and give to the poor, and then come and follow me."

The young man rose to his feet and stood silent, his eyes cast on the ground.

Jesus spoke again: "How is it you say love your neighbor as yourself? Is not your house full of goods, while around you your brothers are dying of hunger? Goeth there aught at all from out your house for them?"

The young man made no answer. He did not raise his eyes, and after a moment, he turned aside. The servants turned also, and they all began to go slowly down the hill. Jesus watched them go. Then he said, and his face was tired and discouraged, and his eyes clouded:

"How hard it is for the rich to enter the Kingdom of God. I tell you, Simon, that it is easier for a camel to enter through the eye of a needle than for a rich man to come into the kingdom."

Simon was astonishd. "Who, then, can be saved if the rich cannot?" he said.

"God is the Awakener of man. With him all is possible," said Jesus, and he turned to me.

"Good Master," I began, but he stopped me.

"Do not call me 'good'. No one is good but God," he said, and suddenly his eyes lit up and he questioned:

"Did I not see you at Simon's yesterday? Why have you come?"

"I, too, would live," I said, and my eyes met his.

He watched me for a moment, and then he smiled. "The other would not believe, so he went away," he said.

"So will not I," I answered.

"What! Though you, too, have riches?" he said, and there was mirth in his eyes, as if he mocked a little, even while he loved.

"All that I have is yours," I replied, and then he rose up and kissed me, and from that day he was my friend.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIRST MONTH 10, 1920

THINKING THINGS OUT.

IN his interesting talk in New York about the coming Conference of all Friends in London, Edward Grubb said: "Friends were taken unawares by the war. Many had never *thought things out.*" Consequently their witness for peace, he said, was far less vigorous and unanimous than it would otherwise have been.

About two years ago, when Professor George A. Barton, of Bryn Mawr College, resigned his membership in the Society of Friends because he found that he could support the testimony of Friends against all war, he wrote for the *Outlook* a very interesting paper explaining his course. He said in effect that although he had been for many years a member and a minister of the Society, and had accepted its peace testimony as a matter of course, yet he realized when the war came that he had never *thought the question through to a conclusion.* When actual war compelled him to do this, he found that he could not agree that all war was wrong, and therefore felt that he could not honestly retain his membership.

How easy it is for all of us to give verbal assent to a great principle lightly, supposing that we have fully accepted it and to find later, when the facts of life have brought us face to face with the inevitable consequences of the principle, that we had never really "thought the question through!"

In the past two or three years it has been said by some that the testimony against all war is not an essential doctrine of Friends,—that it is merely one of a number of testimonies against various evils, such as oaths, gambling, intemperance, etc., important indeed, but not, like the principle of the Light of Christ in the soul, an *essential* part of our religion.

Does not such a statement show that the person who makes it has not *thought the matter through?*

It would be hard indeed to name another principle of religion so general and far-reaching as that of the Light Within. It involves, first, the doctrine of absolute freedom of conscience; for if we believe that God makes known his will directly to every man, then we must not only demand freedom for ourselves, but we must also leave every other man absolutely free to *do* God's will as it is made known to him.

It involves equally the testimony against war; for the essence of war is the using of force to compel other nations or other men to do what *we* think they ought to do. If we say that the conscience or will of the majority is superior to that of the individual, we show that we have abandoned the doctrine of the Light Within, "which lighteth every *man* that cometh into the world"; for no one can believe in the divinity of the Light Within and also believe that the voice of the majority is superior to it.

After this experience of war, we ought never more to be able to rest content with surface thinking, or professing to hold an ideal which we ought to see that we do not really hold at all. If we are truly Friends, we cannot stand on both sides of the question, or satisfy our conscience with a "middle position" which means either that we are not honest with ourselves, or that we have not "thought the question through."

H. F.

"PLAIN LANGUAGE" AT WESTTOWN.

THE *Friend* (Philadelphia) prints in its last issue the following letter, which has been sent to the students at Westtown School:—

At a meeting of the Council of Westtown Mothers, held Eleventh month 19, 1919, the question of using the Friends' mode of speech, commonly called the plain language, was discussed, and this letter directed to be sent to the School.

We urge you to consider the reasons for continuing a custom established by those earnest people who have gone before us. We feel it is one desirable way to mark our distinctiveness as a Society. There is also a suitability in those of the same household of faith using a form of address which is a little closer and more intimate than that used to strangers. We encourage you to hold on to the singular pronoun and to the designation of the days of the week and of the months by numerals.

From its foundation until quite recent years, "plural language" was forbidden at Westtown, and pupils were punished for using it, and for singing or whistling. It is significant that compulsion now gives place to friendly "encouragement," and that singing is also freely permitted.

H. F.

NOTE AND COMMENT.

ANNA L. CURTIS sends these interesting extracts from Edward Grubb's talk in New York, on Twelfth month 9th, about the coming Conference of all Friends, in London:—

The matter of the Conference has been before the English Yearly Meetings for some years. Friends were taken unawares by the war. Many had never "thought things out"; they had never thought on what our testimony against war rested. Consequently the witness that Friends in our Yearly Meetings were able to bear for peace was far less vigorous, less unanimous, and aggressive, than would otherwise have been the case. The English Friends felt, therefore, that now they should meet together, and go at "the roots of the matter."

In 1916, the Meeting for Sufferings planned for a conference of all Friends from all over the world, to be held the next summer, if possible. But they soon saw that such a Conference could only be held after the war. So they planned for last summer, only to find that passports were unattainable for so many, and it seemed best to postpone the Conference until this coming year.

In preparation for the Conference, they chose four Friends to come over here, to tell of the plans so far as they are made. On this errand, we have covered the country, among us all. We have held joint meetings when possible, and have attended two Conferences, one in Philadelphia, which was attended by four or five hundred Friends, and one in Richmond, Indiana, attended by two hundred. Both were very encouraging in size and in interest.

We wish all branches and kinds of Friends to be represented at the Conference. We do not want it to be a "packed" body. We want all thought of Friends to be represented.

No papers are to be prepared beforehand. Whatever comes out of the meetings will be the concern of the Conference itself. We do not want it committed to any foregone conclusion.

We hope to have with us Friends from Great Britain and Ireland, Australia and New Zealand, with native Friends from India and Mission stations. For all these, 600 places will be reserved. 400 places in the Conference will be reserved for Friends from the United States and Canada. If any Meetings here do not fill their quotas, the American Friends' Service Committee is authorized to appoint delegates, and any Friends who could go, and are

not appointed, are asked to communicate with the Service Committee.

We hope that there will be additional gatherings beside the Conference proper. The young Friends are planning a Camp, and hope that some of the Americans can stay over. Later in the summer, there will be other conferences, and if the visitors can stay, we shall be glad. A special Swarthmore Lecture at the beginning of the Conference will be given by Rufus M. Jones.

In preparing material on the subjects to be considered, we appointed six Commissions of the best-informed Friends on various topics. About fifty Friends are serving on the English Commissions. The first Commission deals with such questions as "The Religious Basis of the Testimony," etc. Commission 2 examines into the relations of national and international life, relation between law and liberty, etc. Commission 3 takes up social questions, the relation between war and the social system, etc. Two members of this Commission served prison sentences as C.O.s. Commission 4 is on Education. Commission 5 is on Life in the Society of Friends, our weaknesses and our strength. Commission 6, on Methods of Propaganda.

I have here reports of work done by all the English Commissions, except No. 4, and also an historical introduction, which we have had prepared, giving the outline of the Peace Testimony from the time of George Fox until now.

All of these reports are on sale in the Friends' Book Room at 144 East 20th Street, New York City.

The American Commissions are also producing similar reports, but the only Commission that has printed, as yet, is Commission 1. It is hoped that the other Commissions will get to work at once.

The delegates to the Conference are asked to study these reports carefully. There is in them an amount of material, thought, and work, that can not be ignored by any man wishing to worthily represent his Meeting or to give his best to the Conference. Wherever we have been, the Meetings are making it a point to study these reports, through Study Circles, and in other ways.

At the Conference, we propose that each topic shall have full discussion. One subject is of supreme importance,—that which grows out of our recent work in France and elsewhere. Co-operation and love to man have been created by the men and women in this work. It is hoped that the way may be seen to continue this work.

AN ENGLISH FRIEND IN WESTERN AMERICA.

The London *Friend* prints an interesting letter from J. W. Harvey Theobald, an English Friend, who during the fall traveled quite extensively among Friends in America. The following extracts give some of his experiences with Friends of the Five-Years Meeting, who are evidently less congenial than Friends of the more conservative type:—

At the close of Indiana Yearly Meeting J. W. Harvey Theobald turned westward once more. On his way to Kansas Yearly Meeting, he was able to visit two meetings in Iowa, West Branch and Earlham. "West Branch is but a small place, with a small meeting-house. Our company included some of the Conservative Friends, whom it did me good to meet; they brought a sense of quiet and peaceful waiting. The meeting at Earlham was smaller than had been expected, but heavy rains had made the roads very bad. At Kansas City I was met by a Friend with a motor. A fine city it is, quite modern and well planned, with handsome buildings. The meeting-house is charming, but I fear Quakerism has little chance here; the idea of the Community Church seems uppermost, and that in the long run must result in the surrender of Quaker ideals. At Emporia the pastor is a man who evidently longs to lead the meeting into line with Friends in the Eastern States and realizes the difficulties involved."

On October 4th our Friend arrived at Wichita, "a fine city, not so large as Kansas City, but quite a brisk place. Sunday morning we had a good gathering at the University Chapel, and a meeting by no means devoid of Friendly method; the subsequent handshaking was a time of stress, but the good folk were cordiality itself. At night I gave my lantern address. It is interesting to find how this takes here. On Monday evening I was taken to the Rowe Institute, where I met the Indians,—young fellows being trained under Christian influences. During their supper I gave a short address; a Winnebago Indian sat absolutely motionless, never taking his eyes off me, as I spoke. I said at the close, 'I'm afraid you've not touched your supper.' His reply was moving. 'I've had something far better than supper.' Tuesday began Kansas Yearly Meeting with Meeting on Ministry and Oversight. I was asked to speak at the evening devotional meeting, which I did on the words, 'The greatest of these is Love.'"

On the 9th our Friend writes: "I have said goodbye to Kansas Yearly Meeting, though it has been pretty hard to say it. Individually these people are full of kindness and goodness. It is only collectively they seem to judge harshly. It has been a great privilege to be given service here and I feel I have been favored to deepen the love and strengthen the links between this Western Yearly Meeting and the mother Church."

"THE C.O.s' ROLL OF HONOR" IN NEW ZEALAND.

"The 'black list' of those to be deprived of civil rights" in New Zealand, says the *Australasian Friend*, "is now published. It involves about 2,600 military defaulters. These men are deprived of their civil rights for ten years from December 10th, 1918. Any defaulter out of New Zealand will not be allowed to return for ten years. The list includes Patrick Charles Webb, late M.P. for Grey, who is serving a sentence in gaol for refusing to obey military orders. Defaulters are debarred from Government employment or election to any public body, including Parliament, and are not allowed to vote at Parliamentary or local elections. This list is looked upon by those intimately concerned as the 'C.O.'s Roll of Honor.'"

THE ANTI-SALOON LEAGUE CONTINUES WORK.

Allan Sutherland writes:—

The effects of Prohibition find admirable illustration in the statement of Abram M. Vivien, moral instructor of the House of Correction, Philadelphia. He says that in the five months prior to July 1st, 1919, there were 141 persons committed to that institution because of drunkenness; and in the five months following that date there have been twenty-five commitments for the same cause, or 116 less than during the former period. In all probability this proportion of about one to four holds good wherever Prohibition prevails; if so, some idea may be had of its tremendous value.

Commenting upon the results of war-time Prohibition in Scranton, Pa., a recent issue of the *Republican* of that city contains the following: "Everything around police headquarters has changed. The court-room and adjoining offices of detectives, etc., where once everybody was busy and every minute crowded with activity, have taken on the appearance of the assembly-room of a quiet country church. It has been exactly seven full days since the words 'drunk and disorderly' graced the police docket. The police officers feel lonesome without the familiar groans and songs issuing from the cells wherein lovers of whiskey spent the cold gray dawn of the morning following 'the night before.' The chief of police says that reports from lieutenants in all sections of the city show that no drunks have been picked up, and that there is much less disorderly conduct."

At a recent meeting of the Pennsylvania State Baptist Association in Bradford, a report strongly urging the necessity of keeping the Anti-Saloon League alive and encouraging it as a factor in securing the enforcement of the Eighteenth Amendment, was adopted. We quote a portion of the report: "The Pennsylvania Anti-Saloon League is equipped and ready to keep on the firing-line, but it must have the support that comes from the church. The *morale* of the fighting

force is determined by the loyal support of those left at home, and the League in this State goes into the coming spring primaries for the election of a Legislature that will complete the machinery in Pennsylvania. We heartily and enthusiastically endorse the Anti-Saloon League, and urge all our churches to co-operate and support the League in the vital and imperative work of law-enforcement at home, and to seek, in every way, the extension of the League's work and influence in foreign lands."

THE LYNCHING RECORD FOR 1919.

Robert R. Moton, Principal of Tuskegee Institute, Alabama, sends the following information relative to lynchings for the past year.

According to the record compiled by Monroe N. Work, of the Department of Records and Research of the Tuskegee Institute there were 82 lynchings in 1919, of which 77 were in the South and 5 in the North and West. This is 18 more than the number 64 for the year 1918. Of those lynched 75 were Negroes and 7 were whites. One of those put to death was a Negro woman. Nineteen, or less than one-fourth of those put to death, were charged with rape or attempted rape. Seven of the victims were burned to death. Nine were put to death and then their bodies were burned. The charges against those burned to death were: rape, 3; murder, 2; killing sheriff, 1; no charge given, 1. The charges against those first killed and then their bodies burned were: attempted rape, 3; shooting officers of the law, 3; rape, 1; murder, 1; incendiary talk, 1.

The offense of murder was charged against all the whites lynched. The offenses charged against the Negroes were: murder, 13; attempted rape, 10; rape, 9; abetting riots, 4; shooting officers of the law, 4; insulting a woman, 4; killing officers of the law, 4; alleged incendiary talk, 2; writing improper letter, 2; charge not reported, 6; shooting a woman, 1; robbery, 1; murder sentence changed to life imprisonment, 1; shooting night watchman, 1; shooting and wounding a man, 1; alleged complicity in killing officer of the law, 1; killing man in self-defense, 1; killing landlord in dispute over crop settlement, 1; no charge made, 1; for being acquitted of shooting an officer of the law, 1; remarks about Chicago race riot, 1; for keeping company with a white woman, 1; for being found under bed, 1; for making boastful remarks, 1; for alleged misleading of mobs searching for another, 1; because appeal was taken from ten years' sentence for attempting life of another, 1; for discussing a lynching, 1.

The States in which lynchings occurred and the number in each state are as follows: Alabama, 7; Arkansas, 12; Colorado, 2; Florida, 5; Georgia, 21; Louisiana, 7; Mississippi, 12; Missouri, 2; Nebraska, 1; North Carolina, 3; South Carolina, 1; Tennessee, 1; Texas, 4; Washington, 1; West Virginia, 2; Kansas, 1.

BAIT.

The Democratic and that section of the Republican press which is now advocating the Kaiser's policies for America are putting up a fight for compulsory military training. The claim is that it promotes health, teaches Americanism, and levels class distinctions. We do not want to discuss at length the claims of Germany in that behalf. In brief, however, they were that universal military training promoted health, taught Germanism, and democratized the country. We said it was autocracy, and sacrificed the lives of 80,000 splendid young Americans, spent thirty billions, and disrupted the affairs of the country to put it down and make the world safe for democracy.

But in regard to health the thought may occur that a billion and a half a year may be rather an expensive way of keeping the boys healthy, when there are lots of lawns to mow, fields to work, gardens to make, and several other useful and productive employments which might be equally as healthy as the goose-step. As to Americanism, there are several people yet living who agree with Thomas Jefferson that the best way to destroy a healthy and universal patriotism is by the military route.

As to levelling class distinctions, that is funny, if not silly. We heard much of this rot during the war. The drafted man was to dance with the general's daughters, and Conscript 4-11-44 was to be invited to dinner with the colonel's family. That sounded fine, and there were actually shoals of benevolent and trusting "simps" who believed it. If you have any doubt about it now, suppose you ask any drafted man how many general's daughters he danced with, and how often his colonel invited him to dinner. Of course the whole thing is rot. The newspapers publishing it know it is not true. And it is only used to catch the "suckers" to whom this kind of thing may appeal.

But get out of your mind right now any idea that militarism and democracy are or ever have been on speaking terms—even in the armies of Bolshevism. The two are a contradiction in terms, and together they never have nor can they ever exist.—*Akron (Ohio) Journal.*

The Philadelphia *Press* of Twelfth month 21st, devotes a full page to the proposed work of Friends in Germany under the caption "Quakers to Feed German Women and Children." The article is in the form of an interview with Alfred G. Scattergood. The questions and answers, says the Philadelphia *Friend*, go to the very heart of the situation. Friends may be thankful that this notable effort, somewhat unpopular in some directions, is under such consecrated and intelligent leadership.

"CRIMINAL" HANDLING OF CRIME.

No dog goes mad from choice, and probably the same is true of the great majority of criminals, certainly in the case of crimes of passion. Even in cases where self-interest is the motive, the important thing is to prevent the crime, not to make the criminal suffer.—*Bertrand Russell, in "Proposed Roads to Freedom."*

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The Intelligencer *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

FRIENDS' MEETINGS IN DETROIT.

Editor of Friends' Intelligencer:—

So much concern for Friends in Detroit has been expressed, lest they should not be conducting their meetings in the "good old way," that I feel moved to write, hoping that in so doing I may rid all minds of any false impression. Silence or spoken word; music or prayer, all seem to me *one* and in harmony with Friends' teachings and customs, if one is led by the Spirit in contributing. To-day's meeting was beautiful! Such a glad sense of "God with us," and of "Peace on earth, Good (or God) will toward all men." What more can we ask? What more can be asked of us?

Personally, I am so rejoiced to have a Friends' Meeting in our city, that my heart overflows with thanksgiving, and I realize that each meeting will be, *to me* at least, just what I make it. Is it not said of traveling, that "We get from Rome exactly what we take to it"? As this is true of Life, also, methinks 'tis no presumption to presume as much of the meeting.

J. G. Mendenhall requested to-day that I make announcement of the resumption of the meetings of the "Friends' Circle," which for many years has met with me at my home (now 45 Martin Place). Will thee kindly announce these meetings in the Intelligencer, Wednesday evenings at 7.45. I especially wish that all visiting Friends might know that such are welcome callers to me and to my home, at any time. Telephone, Glendale 7997.

MARIANA WOOD-GEORGE.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

OBSERVATIONS IN BERLIN.

Barclay Whitson, of Moylan, Pa., writes from Berlin:—

We are now in "the Bellevue-Stratford of Berlin" (Hotel der Kaiserhof)—not as fine, however, as the Bellevue-Stratford of Philadelphia. We arrived about 9 a.m. yesterday, after a very comfortable night in a *schlafwagon* (sleeper). We had left Cologne about 8:30 p.m. of the previous day.

Berlin does not impress me as so fine a city as Paris. I am a bit disappointed. However, it was undoubtedly a busy, clean, thriving place before the war. We piled our baggage and ourselves into a taximeter drawn by a poor, skinny old nag, and after finding two hotels "alles besetzl" (full), we unloaded here, to find an A. R. C. man just leaving for Paris, so we got his room. My impressions have been many. The streets are dirty from neglect of sweeping. One smells continually the exhaust of autos, all of which shoot blue smoke, as if they were burning a poor grade of kerosene and worse oil. Pneumatic tires are a distinct luxury. Many autos are running on solid rubber, and many more clatter along on spring wheel arrangements invented by necessity. Owing to lack of raw material and coal, the only smoke in Berlin comes from the light plant.

Looking at the faces of those crowding the streets, I noticed a sort of worn appearance. Children invariably look stunted, half fed. Food may be had, but to Germans the price is terrible. A mark used to be worth twenty-five cents; it is now worth (in Berlin) only about two and a half cents. Butter is rationed at 4 to 5 ounces per head per week, bread two pounds. We got a reasonably good meal for ten marks each (*i. e.*, 25 cents in our money, or $2.50 in German money on pre-war basis). The average weekly wage is about 100 marks. How a man can support a family I do not know. One may get a shave for two cents (our money).

Cloth of all sorts is scarce, even for the rich. We find tissue towels and napkins in vogue. The table-cloth has found its way to the bed. We slept between table-cloths last night. I have slept in all sorts of places, but never before between table-cloths,—and remember, this is the "swellest" hotel in Berlin. The *sheets* are probably worn on the person of "herr and frau" (gentlemen and ladies). Women's styles are noticeable even to such as I. They are about four years out of date.

The city is quiet. Merchandise wagons are very scarce, but trolleys are jammed full. Pickpockets are clever, they say. The people do not seem very different from those in any American city. I am sure we attract less attention than we would in Philadelphia.

This morning we called on Dr. Elizabeth Rotten, and had a very interesting conversation on the proposed work of Friends in Germany (the service committed to Friends by Herbert Hoover). Doctor Rotten says that in many places the Germans have organization, but not material (for relief). She grants that Germany is not "down and out" like Poland and Vienna, and she hopes that the Hoover proposition may keep her (Germany) from falling clear thru (down to destruction). She said that Germany's greatest need is credit (this has reference of course to the *national* need). There is a peremptory need of food for children, if this generation is not to perish.

But mere material relief, Doctor Rotten says, will not put the Message across. To do this, personal contact and friendship are necessary. [By "Message" she means the Quaker interpretation of Christianity regarding the war.] Friends are rather widely known in Germany on account of their work with prisoners (German) in England.

THE NEED IN POLAND.

The following are extracts from a letter from Beulah Hurley, who has recently returned to America:—

I was detained still another week for Vienna work. The first visit to Prague was very interesting in finding out where cattle-feed was available, and at what price, and through whom we should buy; but I was glad to turn over the actual business to more experienced hands. Then the evening before I was to leave Vienna for Warsaw came the blow,—both men must go to Jugo-Slavia, at once, as if done immediately there was strong chance of getting 150 cars of food for Vienna; but they dared not go unless someone would take on the cattle-feed buying at Prague, for cattle sales began the next week, and we dared not buy cattle without surety of fodder. They insisted that I must do it, for just as British influence is strongest in Hungary, so American is in Czecho-Slovakia, and we dared not risk a weak link in the pull for that feed. I felt like the weak link myself, but could scarcely refuse, even though it meant missing Germany entirely.

Some day I'll tell you details of that second Prague trip,—it is one of those things that are very thrilling to look *back* on. Practice in France of getting the French to, as they call it, "do the impossible," was a valuable apprenticeship, and with the aid of an interpreter and a sympathetic secretary at the Food Ministry, and a French girl at the Chamber of Commerce, I got the good permit to try even for hated Vienna. I speeded up the red tape in the Chamber of Commerce to take both that and the export license out with me on the fourth day of the session, turned over the whole business on the fifth day in Vienna to the business firm who would handle the details for the City Council and us, and went on my way to Warsaw intensely relieved in my mind.

Now as to Poland. Words fail utterly when I try to picture to you the chaos and suffering in this country,—little children in the last stages of starvation, families eating a few cold, *raw* potatoes in a cold hut, an orphans' home where not a child had known the taste of bread for the last month,—all this too in one of the better districts of Poland, at Zawiercie, near the southern border.

Curiously enough, there has not been the long stretch of gradual deterioration as in Vienna, but this winter the situation is acute because of lack of transportation and the further clog of unseasonably early snow, and many potatoes still in the ground, thanks to earlier agrarian strikes.

Our people have done a most excellent piece of work in their typhus fight for the three months as originally scheduled, but just now are in a transition period,—a mobile unit going on with similar work in a ring of villages near by, which are very much feared as typhus-breeding ground in the winter epidemic season.

Some of the rest of the unit are feeling that it is futile to save them from typhus only to starve and freeze to death, and there is a strong move to get at such relief work here and perhaps in the more needy districts near Lemberg. Part of the Unit is now up there scouting.

This change of work is called for by circumstances that were not foreseen earlier, and will require the opening of a Warsaw centre to keep in touch with the work of other relief units, movements of personnel and supplies, etc.

More than all else is needed the aid to the country in organization distribution, for they have food enough for several months, if they can just get it placed. Thee cannot count on the people themselves to put things through as in Austria, or even in any of these other countries, because for 150 years all important work has been done by German, Austrian, or Russian officials, with never a chance for the Poles, and now they must learn from the ground up. That long apprenticeship of having to smuggle, steal and cheat to live at all, is a terrific handicap, and only their courage and hope and national joy at a chance to come back as a nation has kept them from being utterly swallowed up by the Germans and the Jews now. While to us it seems chaotic and hopelessly muddled, I marvel it is no worse.

Sylvester Jones will give an address on January 10th, at 8.00 p.m., in the Race Street Meeting-house, Philadelphia, on "The Opportunity for Friends' Relief Work in Mexico."

THE YOUNG FRIENDS' MOVEMENT.

"THE YOUNG FRIEND AND THE JOB."

THE following questions were sent recently to some of the young Friends who were known to be working in various fields, with the request that they answer them in one hundred or one hundred and fifty words.

1. What is thy particular field of work? How did thee happen to select it?

2. What are the requirements for that work in physique, personality, general education, technical preparation, etc.?

3. What are the opportunities—
   (a) For a reasonable financial success?
   (b) For material service to mankind?
   (c) For spiritual service to mankind?

4. Does thee believe that a strict application of the spirit of Christ to thy work would be an asset or liability? How?

5. Is this asset or liability caused by the inherent nature of the work, or by conditions which can be remedied? How?

Any young person who is doing work of special interest is invited to answer the above questions, and send the article as soon as possible to Eliza M. Ambler, 154 N. 15th St., Phila., Pa.

HOME ECONOMICS.

The field of work which has occupied the greater part of my time for several years is that of teaching Home Economics. My selection of this subject came about by a childish love of wanting to "mix things," and I certainly am "mixing things" now as I never had dreamed of before.

The demands made upon one's time in this line are never ended, so a very strong physique is of the utmost importance. Of course the subject of Home Economics has been placed in the public school curriculums for several years. But even so there is a pathetic lack of knowledge of the subject among many hundreds of women who are about to, or already have, undertaken the profession of practical home-making. To these women the work must necessarily be given at night; and inasmuch as it is outside work to which you desire them to come, the need for a strong, pleasing, enthusiatic personality is a great one.

The biggest problem Home Economics has to face is that, first of all, of obtaining the interest of the people with whom they are working, and secondly, of holding that interest until some definite work has been accomplished by the people themselves. And even then their interest oftentimes lags if there is not some stimulus to keep it alive.

The need for trained workers is becoming larger and larger. That means young women who have had a good general education and then at least two years of technical preparation. The longer the training the better the work of accomplishment, is only too true in this field. The young high school graduate has little opportunity in it unless she goes to college, either a general one first and then a technical school, or to a technical college first of all, because her immaturity is a direct drawback to work of this type, where so much success depends upon actual practical experience of home and human affairs.

The one who is able to give the most service to mankind, both materially and spiritually, is the one who has had the experience of buffing up against the rough corners.

Of course I am naturally prejudiced in regard to my own line, but there certainly is a most wonderful opportunity to help humanity in this special field of endeavor. The very name of the profession, "Home Economics," suggests benefit to mankind, because it stands for the betterment of all living conditions. And if living conditions are materially benefited and bettered, it reflects on all life, both physically, spiritually and morally. So in this work, as in all work that typifies social and economic advancement, the strict application of the spirit of Christ would most certainly be an asset. Is not His spirit one of obtaining better conditions in our every-day life?—better home life, and with that, better individual life within that home? Our environment plays such a tremendous part in the molding of our characters that no matter how little or insignificant the home may be, the ideals of that home are stamped, sometimes indelibly, upon the characters of the children of that home.

So it is not only toward the girls that the work should be directed, but also toward the boys, because it is training for citizenship; and is not citizenship just another word for co-operation in our community life? and is not our own community just one home where several families live? and does not our whole nation now need more home life and better co-operation in that home life than it has ever needed before?

It takes two to make a home, and it requires hearty, steady co-operation between those two in order to make that home a harmonious one.

ANNA P. K. STAPLER,

Teacher of Home Economics in the City High School of Wilkes-Barre, both in the day and night school, and teacher of the Foods and Cookery Classes of the Y. W. C. A. in Wilkes-Barre.

HOME ECONOMICS EXTENSION THROUGH THE HOME BUREAU.

The work of the Home Demonstration Agent or Home Bureau Manager, as she is coming to be more generally known, may be in the city or the extremely rural districts, or both. She is employed by the Federal and State Governments, and the County in which she works.

It is the duty of the Home Bureau Manager to assist the women in the county to improve every home in their communities. In some instances a half dozen women meet every two weeks or so in one of their homes and exchange ideas with each other or with the Home Bureau Manager. Sometimes at a meeting in a town hall the agent brings that which the colleges and experiment stations have found to be of real worth in science, art, system, and invention, to aid in the development of home and community life, or again it may be in an individual home where there is plenty of money but a woeful lack of knowledge how to spend it wisely that the children may be well nourished, comfortably clothed and properly housed that the Home Bureau Manager may be of the greatest service.

The qualifications required by one State, and they are similar for all, are: "A degree with major in home economics from a four-year course in a university of recognized technical college; a pleasing personality; ability to work with people; and a knowledge of life and maturity of judgment indicated by at least five years' experience in teaching, or in lecturing and demonstration, or in actual farm life."

The financial remuneration for Home Bureau managers, as for most government positions to-day, is very good, with fine opportunities for advancement. Nevertheless, if one were not capable of being rewarded by the joy of service, the joy of being a pioneer, the joy of being out of doors a large part of one's time, the joy of constantly studying and improving one's self through books and contact with people, the joy of doing something different each day,—in short, if a woman did not thoroughly believe in and enjoy her work,—there could be no adequate salary. No amount of money could pay for the necessarily long, irregular hours, the nervous strain caused by wondering whether or not the "flivver" she is driving ten miles from nowhere will ever strike the bottom of the mud-hole, or, what is more, if it will get out again in time for her to make ten fireless cookers that morning at a cross-roads settlement, and to talk at the Village Civics Club that afternoon; whether the right diplomatic cords have been pulled, so that there will be an adequate appropriation of funds for the continuance of the work in the county; whether the specialist from college will arrive, and will say the right things to the group of housekeepers recently organized into a club; whether there will be women out to listen to and work with the specialist whom the agent has brought through wind and storm to show them how to test textiles, remodel and renovate hats and garments at the Old Clothes Clinic; whether mother will ever return for the howling infant left at the Home Bureau Day Nursery at the County Fair; whether the chicken canned in the steam-pressure cooker will keep to the end of time; whether a nurse in an audience will approve of the method of changing sheets, with a helpless patient in bed, being demonstrated; whether a mere man will try to prove that the scheme for running water into the house, or of a septic tank, is all wrong and useless; whether the young people will like and take hold of the new games and old songs

which the agent has been asked to introduce; whether the child suffering from malnutrition will become rosy and fat on the diet prescribed by the agent.

The ultimate goal of the Home Bureau has been defined as: "To develop every home into an institution which is economically sound, mechanically convenient, physically healthful, morally wholesome, mentally stimulating, spiritually inspiring, socially responsible, a centre of unselfish love. To attain this aim the housewife must realize that housekeeping is a means to an end,—a means to secure a finer development of individual life and more wholesome contribution to community welfare."

ALICE H. AMBLER,
Home Bureau Manager of Broome County, New York.

HOME-MAKING.

Home-making and housekeeping are not synonymous terms. In this age of mechanical devices, housekeeping is not much more than a mere supervision of the vacuum cleaner, electric washing machine and ironer, dishwasher, and fireless cooker,—yes, plus a knowledge of what to buy, how to buy, and the way to use it.

True, housekeeping is a necessary *part* of home-making, and may be done more efficiently with a definite knowledge of fundamental principles; but for actual service in the uplift of self, of family, and of fellow-members of society, a woman can not allow housekeeping to become her master. With such devices as have been mentioned to aid her in this part of home-making, she can be free to keep in touch with, by reading and study, and take part in, through outside activities and interests, the social, civic and religious problems of the day. By these efforts in her mental and spiritual development, she is enabled to keep in step with her husband, helping him, also, toward material and spiritual success.

But woman's duty in home-making cannot end here. A home is one of God's sheep folds, wherein His lambs are nurtured. What greater service can a woman render to her Heavenly Father than, hand-in-hand with her husband, to be a shepherd to one of His flocks? What greater service to mankind, than to form the character of the world's future citizens? What greater service to the child himself, than to teach him the beauties and wonders of this earth, the joy of helping his fellow-men, and the glory of serving God?

But however nobly the mother has fulfilled this duty, which is a rare privilege, her home-making is not complete until she has made her home a place not only for the growth of herself and her own, but a source of inspiration to all who enter that home.

HORTICULTURE.

My vocation, as well as avocation, is horticulture,—a nice, broad term, covering in my case, the growing of sweet peas, calendulas, chrysanthemums, asparagus fern, primroses, Spanish iris, narcissus, freesia, and tomatoes, in my small 18x42-foot greenhouse, and pansies, English daisies, forget-me-nots, bedding plants and perennials in cold-frames.

I selected this work because it fitted in exactly with my tastes and environment, and I had reason to believe that I could build up a local retail trade which would pay financially. I have not been disappointed, though the net receipts could not be enormous on the small scale upon which I have worked, especially for a beginner.

The possibilities are large. The principal requirements are experience and natural "growing sense." I do not feel that technical preparation is necessary, except such as anyone can pick up from trade magazines and books, and by consulting successful growers.

The questions of service to mankind and the application of the spirit of Christ enter into this sort of work rather indirectly. It is, of course, a general benefit to produce anything as beautiful as flowers, and there is ample opportunity to observe strict honesty in the quality of goods put on the market.

ANNA D. WHITE.

MEDICINE.

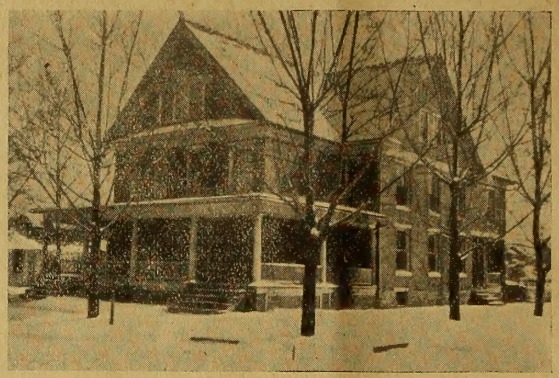
Why does one select a particular vocation? Because in it he finds a means of livelihood, an agreeable form of occupation, and a source for expressing his contribution to society.

The study and practice of medicine give all these, provided one has a natural taste for this branch of science, the physical force to work under a steady routine interspersed with periods of acute stress, and a personality which enjoys the intimate contact with that of others.

To begin the study of medicine now days requires a wide general education, comparable to at least two years of college work, and the course itself reaches many channels of a general nature. The undertaking must involve a sincere desire to do a vast amount of exact, tedious, and detailed work, the value of which cannot be measured by financial success.

The true worth of this work, like any other, cannot be given or full compensation reaped by the giver, unless he builds within him the love of doing for others with both material and spiritual talents. This means both kinds of reward. The responsibilities are great, and the opportunities rest with the individual.

J. E. P.



CURRENT EVENTS.

FRIENDS' STUDENT HOSTEL AT STATE COLLEGE, PA.

Our college communities in America are felt by the Advancement Committee to be among the most important centres for the spreading of our Friendly principles. In the discussion which the English Friends have been carrying on of the future service of Friends, the idea of "Quaker Outposts" has been much spoken of. After the physical reconstruction is done, there will still be need of the Friends' message of hope and faith in men and good-will. It is suggested that two or more Friends might go and live in different important cities, and form a centre around which Friends' ideas would grow. The Student Hostel on the Boulevard Saint-Michel in Paris, where the Friends' Reconstruction Unit lived, where their meetings were held, and where their guests came, served this purpose.

Pennsylvania State College may be different from other institutions in the number of Quaker boys and girls who are studying there, and in the lack of dormitories. There has been for some years a group of about 25 boys and 25 girls. The girls room in the college dormitories; the boys have to find such board as they can about the town. This group, in which the two branches of Friends are about equally represented, has been holding an informal Friends' Meeting for worship on First-day evenings, sometimes in the foyer of the auditorium, and sometimes in the home of a Friend.

The Advancement Committee has worked out a plan for a Friends' Student Hostel at Pennsylvania State College, which will serve as a home for the boys, and also a centre for their social activities and their Friendly interests. A double house has been purchased on the corner of Beaver Avenue and Atherton Street, as shown in the accompanying picture. The two front living-rooms will be thrown together, making an ideal room for social purposes. The lodging-rooms will accommodate about 30 students. Meals can be supplied to possibly double that number.

The enterprise has been incorporated, and the announcement of the offering of the stock is made elsewhere in this paper. While it is expected that the enterprise will not only be self-

supporting, but will earn a profit, the appeal to purchase stock is to those who feel an interest in the cause, and will be satisfied with only a moderate dividend.

There are possibilities of making such a Friends' Student Hostel a centre of great good in spreading Friendly influence both in the community and also in the lives of the young men who have made it their home during their college days.

J. BARNARD WALTON.

BIRTHS.

JANNEY.—On Sixth month 11th, 1919, to L. Lamar and Esther B. Janney, a son, named LEWIS LAMAR JANNEY. Member of Goose Creek Monthly Meeting.

NICHOLS.—On Tenth month 26th, 1919, to Edward E. and Sarah L. Nichols, of Purcellville, Va., a son, named EDWARD ENOCH NICHOLS, JR. A member of Goose Creek Monthly Meeting.

WILKINSON.—In Denver, Colo., on Twelfth month 29, 1919, to Anne Walton and William C. Wilkinson, a daughter, named GERTRUDE ANNE.

WOLLASTON.—To Howard C. and Ellen M. Wollaston, of New Garden, Pa., on Twelfth month 11, 1919, a son, named J. PAUL WOLLASTON.

DEATHS.

ATKINSON.—At Somerton, Pa., on Twelfth month 28th, CHARLES S., husband of Julia Atkinson (nee Tomlinson) and son of the late Mahlon R. and Mary A. Atkinson, in the 67th year of his age.

EDWARDS.—On Twelfth month 23rd, 1919, MARGARETTA I., infant daughter of Henry and Ivy Edwards, Mullica Hill, N. J.

HIRST.—At his late home in Purcellville, Va., on Fifth month 14th, 1919, EDGAR H. HIRST, in the 63rd year of his age. Interment at Lincoln, Va. He was a very consistent member of the Goose Creek Meeting of Friends and is missed by all who knew him.

LLOYD.—At Friends' Boarding Home, West Chester, Pa., on Twelfth month 24th, 1919, CHARLES, son of Franklin and Hannah Lloyd, aged 72 years; a member of Darby Monthly Meeting.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday).

FIRST MONTH.

10th—Harrisburg Friends will have an illustrated lecture on the Reconstruction work accomplished by Friends in France, given by Elmer Griest, of Lancaster, Pa., in Stieff Hall, Harrisburg, Pa., at 8 p.m. Elmer Griest also expects to attend meeting on the 11th, at 3 p.m., in Patriot Building, W. C. T. U. Headquarters.

10th—An address will be given by Sylvester Jones on the "Opportunity

Buck Hill Falls

"HAPPY NEW YEAR!" and may it prove a true index to 1920 throughout!

To those few who were not with us over the year-end we want to tell of the delightful times we had. There was tobogganning, ski-ing, skating, sledding, and some sleighing.

Each year there is an increasing number of Christmas-day guests with us. Last year there were 23 in the dining-room for Christmas dinner, this year 69. On the 26th the elect began to arrive in force—the largest party numbering 16. The 27th found the Inn full; the 29th still a few more; and on New Year's Eve the walls of the Inn almost bulged. The holiday was an unusually long one; lasting for many of our guests from the 20th of Twelfth month until the 4th of First month. It also was an unusually happy one.

We want to urge those who were not able to get to Buck Hill for these holidays a trip some time during the winter, and make the suggestion that some other time than a holiday period is best. With so many here there is just a little sense of crowding, and at other times there is more per capita to pass around. However, if you cannot come at other than holiday periods, come anyway and we will make you comfortable.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.

A family house of established reputation. Ocean view, steam heat, sun parlor, elevator to street level. Rooms single or ensuite, with private bath. Open all the year. Booklet.

GARWOOD & JOHNSON.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.

OPEN ALL THE YEAR

First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.

Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

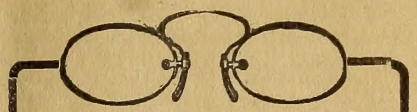
THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night



The Priceless Gift

Your Sight

Protect it. Consult an oculist at the first sign of trouble. Then bring your prescription to us. Expert opticians of 35 years' experience.

Williams, Brown & Earle
918 Chestnut St. Phila.

WOOLMAN SCHOOL

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Winter Term begins First month 6th, 1920.

Trained Young Friends are needed for the work of the Society.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL

Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY

LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE

SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

FRANK PETTIT ORNAMENTAL IRON WORKS

Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work
809 Master Street Philadelphia, Pa.

for Friends' Relief Work in Mexico," at 15th and Race Streets, Philadelphia, at 8 p.m., under the auspices of the American Friends' Service Committee.

11th—Philadelphia Quarterly Meeting's Visiting Committee has appointed certain Friends to visit Haverford Meeting, at 10.30 a.m.

11th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship, about 11.40 a.m. Charles Harrison will lead the class, the subject being "Church Organization."

11th—Joel Borton expects to attend Trenton Meeting, at 10.30 a.m.

11th—The regular First-day evening Bible talk by Elbert Russell, at School Lane, Germantown. Subject of the course is "Jesus' Preparation for His Public Ministry."

11th—Dr. O. Edward Janney expects to attend the meeting for worship at Salem, N. J.

11th—Preparative Meeting will be held in New York and Brooklyn, after the Meeting for Worship.

12th—New York Monthly Meeting will be held in New York at 7.30. Supper will be served at 6 o'clock to all present. The Meeting for Ministry and Counsel will meet at 5 o'clock.

12th—Regular meeting of Philadelphia Young Friends' Association, at 8 p.m. Two one-act plays, "The Pot of Broth" and "The Travelling Man," will be given. Music and refreshments.

14th—Roger S. Forbes, minister of the Unitarian Church of Germantown, will deliver an address before the Germantown Friends' Association, at 8 p.m. Subject, "The Great Need of Spiritual Health in 1920." All are cordially invited.

16th—Third meeting of the series under the care of the Joint Committee on Co-operative Community Conferences, Meeting-house, 15th and Race Sts., Philadelphia. (See Notices.)

17th—Winter meeting of the Association of Friends' Schools, at Friends' Central School. (See Notices.)

18th—A joint meeting for worship of both branches of the Society of Friends in Germantown will be held in the Coulter Street Meeting-house, at 8 p.m. This meeting is designed to promote closer fellowship among the two groups of Friends. Any Friend led by a concern to attend will be welcome.

18th—Joel Borton expects to attend the meeting for worship at Penn Hill (Little Britain), Pa.

20th—Western Quarterly Meeting, at London Grove, Pa.

21st—Monthly meeting of Friends of Philadelphia, 15th and Race Sts., at 7.30 p.m.

22nd—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, Pa., 7.30 p.m.

22nd—The first of a series of lessons on elementary First-day School teaching, by Annie Hillborn, to be held at the homes of members of Concord Meeting, at 1.45 p.m. All Friends are invited. For information address Elizabeth P. Styer. Other lessons will be given on Second month 5th and 19th.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
G. H. EFFING, Cashier E. S. SPROAT, Assistant Cashier

DIRECTORS

Edward B. Temple, Charles D. Joyce, J. Everton Ramsey, Charles Paxson, Joseph Swain, William C. Sproul, Thomas S. Safford, John F. Murray, C. Percy Webster

"The Calendar of the People Called Quakers"

reappears this year with Reproductions of twelve new Quaker paintings by distinguished artists, and clear distinct numerals. Useful, beautiful, inspiring, and recalling the sweetest memories of Quakerism. A limited edition on fine paper, printed in duotone, and sold for one dollar. Five copies to one address for $3.00.

WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

Friendly Home For Friendly Boys

Property has been secured at State College, Pa., in which to establish a center of Friendly influence for the young men of Friendly interests attending the college, and so that they will have a place with a home atmosphere in which to board and lodge.

The enterprise has been incorporated as Friends' Student Hostel, with capital stock of $10,000, the shares $10 each. It will be self-supporting, and is expected to pay a moderate dividend.

The support of Friends is asked for this effort at Advancement Work. For shares write to William C. Biddle, Treasurer, 107 Chambers Street, New York City.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

"THIS layout shows a real understanding of the problem" writes a customer who had a library to advertise.

"The catalogues certainly do you credit in the visible part of them, but what we also thoroughly appreciate is the invisible, but most effective co-operation you have given us from the first in making them possible," is the unsolicited comment of a large belting manufacturer.

Our counsel on printed advertising is yours for the asking

THE HOLMES PRESS
1336 Cherry St., Philadelphia.

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES

S. W. BLACK'S SON

REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA

ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

BONSOR

FANCY POULTRY
TERMINAL MARKET

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

22nd—Caln Quarterly Meeting, at Christiana, Pa.

24th—Westbury Quarterly Meeting, at New York, N. Y.

25th—Daniel Batchellor expects to attend meeting for worship at Little Falls, Md.; O. Edward Janney at Rising Sun, Md.; and Albert R. Lawton, at Lincoln, Va.

25th—Purchase Quarterly Meeting, usually held on Fourth-day, will be held this year on First-day, thus changing the advertised date from the 28th to the 25th.

27th—Concord Quarterly Meeting, at West Chester, Pa.

31st—Philadelphia Quarterly Meeting, at 15th and Race Sts., Philadelphia.

Friends' General Conference

the first since 1916, will give thee a delightful visit to Cape May in the week following July 4th, 1920. Mark it on thy calendar.

FUN.

"Is your apartment building fireproof?" "It seems so. Nothing the janitor does in the way of fire makes any impression."—*Washington Star.*

"WHY did you turn out for that truck? According to the traffic rules you had the right of way." "Yes," answered Mr. Chuggins, patiently. "But the truck had the right of weight."—*Washington Star.*

THE minister who made the following announcement seems to have been prepared for untoward results from his preaching: "There are some flowers here," he said, "for those who are sick at the close of this service."—*Youth's Companion.*

DR. KELMAN in his admirable lectures on "The War and Preaching" says: "I have often turned to the saying of a very charming little friend of mine, and found in it much wisdom. She was little more than a baby, but her favorite game was that of conducting religious services. Once, after a sermon of longer duration than usual, she suddenly ended with this closing prayer, "O Lord, I've been long enough a minister; please make me just a nice, nice gentleman."—*Christian Register.*

A MINISTER was acting as supply for a church in the country. After the deacon had passed the collection-box in the congregation and returned it to the pulpit, the preacher made his offering. Following the service with his little daughter he started homeward. The deacon called after them and overtook them. "Here," he said, "is the collection. The preacher always gets that," and he gave him a fifty-cent piece. The little girl said, "Father, if you had put more in you would have taken more out, wouldn't you?"

Strawbridge & Clothier

Women's Coats at Special and Greatly Reduced Prices

Some are Coats made up especially for this Sale, during manufacturers' dull season, others are our own stocks reduced for immediate clearance, and in both cases the VALUES ARE EXTRAORDINARY:

Now $22.50 Two models of silvertone velour; one with full, rippling back, one in mannish effect; lined body and sleeves.

Now $25.00 All-around Belted Coats of high-grade plain and silvertone cloths, finished with deep collar of seal plush and with body and sleeves lined.

Now $25.00 Coats of silver-tipped velour, in brown and Oxford; belted style; lined throughout.

Now $26.50 Two models, one of plain colored velour, the other of silvertone; both lined throughout and finished with fur collar.

Now $30.00 Plain and Silvertone Velour Coats, in two different styles, with collar of dyed opossum or seal-dyed fur; lined throughout.

Now $35.00 Fur-trimmed Coats of Silvertone velour, fancy lining. Also one model in the "between sizes," for women who are full through the hips—this model can be had in black, navy blue, brown and taupe, and is lined throughout.

Now $40.00 Coats of lustrous seal plush, short and jaunty and lined with silk. Also silk velour Coats with silk lining—these in the longer styles.

Now $50.00 Lustrous Kersey Cloth Coats, made on full, enveloping lines, lined throughout with figured silk and finished with collar of seal dyed fur.

Now $55.00 Coats of velour and Bolivia, plain and silvertone, made with collars of fur and all elegantly lined.

Now $60.00 Several attractive models of high-grade cloths, with collars of natural raccoon, or with collar and cuffs of seal-dyed fur.

Now $60.00 High-grade Coats in several different styles, with natural raccoon collars, a few with seal-dyed fur collars. Of Bolivia and velour, plain and silvertoned.

Strawbridge & Clothier—
Second Floor, Centre

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

COMMUNITY CONFERENCE.—All are cordially invited to a meeting and social gathering at the Meeting House, 15th and Race Streets, Philadelphia, Sixth-day, First month 16, 1920, at eight o'clock. Addresses on "THE POST-WAR NEGRO," by Dr. William I. Hull, Francis R. Taylor, Leslie Pinckney Hill, J. Harry Scroggins.

All are invited to have supper in Auditorium, Young Friends' Association, 15th and Cherry Streets, at 6 o'clock—60 cents. Reply to Hannah F. Perrott, 140 N. 15th St., Phila., before First month 14th.

Singing by Cheyney Training School Octette during supper time.

Joint Committee on Co-operative Community Conferences, representing the Advancement Committee, Anti-Lynching Committee, Educational Committee, First-day School Committee, Philanthropic Committee, Peace and Emergency Service Committee and Young Friends' Movement.

THE Association of Friends' Schools will hold its winter meeting at Friends' Central School, Philadelphia, on Seventh-day, First month 17. The program promises to be very interesting. Dr. S. A. Courtis, of Detroit, Mich., Director of Educational Research, and Dr. Thomas M. Balliet, Chairman National Committee of the Teaching of Social Sciences in Secondary Schools, will speak at both morning and afternoon sessions. Dr. Courtis will illustrate his work in Educational Measurements with slides showing results of his long and exhaustive study of the subject. Dr. Balliet will speak of Education for the New Democracy, presenting his subject from the standpoint of Problems and Methods of Teaching.

IDA P. STABLER, Ex. Sec. to Com. on Education, Phila. Yearly Meeting.

RETURNED RECONSTRUCTIONISTS.

Regular Re-union Teas are to be given on the first Sunday in every month, at 3 o'clock p.m.

Jan. 4th, Frances M. White, 247 S. Juniper St., Phila.

Feb. 1st, Marion S. Comly, 3311 Arch St., W. Phila.

March 7th, Frances C. Ferris, 151 W. Horter St., Germantown.

Bring your sugar ration, and any photographs you have. Please extend this notice.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word.



MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.

TYROL WOOL GARMENTS ARE SMART IN APPEARANCE, SUITABLE FOR ALL OUTDOOR OCCASIONS AND HAVE ENDURING WEAR.

LADIES' AND MISSES' TAILORED SUITS

27.75 31.75 38.75

JUNIOR SUITS
26.75 29.75

PURE CAMEL'S HAIR TOP COATS, 79.75

VELOUR HATS

MANN & DILKS
1102 CHESTNUT STREET

Edward S. Hutchinson
CIVIL ENGINEER AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

SUBSCRIBE FOR

"SCATTERED SEEDS"

for your children,

An illustrated Monthly Magazine under Friends' management, 60 cents per year.

CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.



W. J.
MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

WANTED.

POSITION WANTED—WOMAN OF middle age, active and capable, wants care of invalid or charge of a home where maid is kept. Country preferred. Address P. 100, INTELLIGENCER OFFICE.

WANTED — WORK, BY MARRIED man, Third month 1st, or before; Philadelphia or vicinity; outdoors preferred. State pay and conditions. Address Caretaker, INTELLIGENCER OFFICE.

BUSINESS WOMAN, FRIEND, WANTS board, by January 15th; own furniture; near train or trolley; Tioga or Germantown preferred; give rate; with family owning home. Address P. 106, INTELLIGENCER OFFICE.

WANTED—AN INDUSTRIAL SUPERvisor for southern school for colored youth. White man. If qualifications include teaching and executive ability, there is an excellent opening. Address S. Louisa Haight, Aiken S. C.

WANTED—BY A PHILADELPHIA publishing house, a bright, well-educated girl to learn general office-work, typewriting, etc. Good opportunity for advancement. Address W. 846, INTELLIGENCER OFFICE.

FOR SALE.

FOR SALE—IN SANDY SPRING neighborhood; 7¾ acres, on an improved State road, 200 yards from Ashton Friends' Meeting-house; the same distance from Sherwood High School, and half mile from Sandy Spring Meeting-house. Within half mile of two post-offices. Two good building sites. Benjamin H. Miller, Ashton, Md.

FOR RENT.

FOR RENT—LANSDOWNE, PA. Third floor front room for rent. Board, train and trolley convenient. Man preferred. Address Z 103, INTELLIGENCER OFFICE.

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

LLOYD

Plans or No Plans.

There are two classes of builders who need the help of a strong, modern lumber centre,—those who have *planned* their operations well, and those who haven't.

If you have planned well, you will need a strong organization to help carry out your plans. The best is none too good. In big building operations, all of our experience and resources, including the powerful aid of our Traffic Department, are constantly required.

But if you have *not* been able to make careful plans; if you are forced to build hastily and under pressure, then only an uncommonly strong organization will enable you to accomplish your purpose. When you need unusual stocks or service that you have no right to expect, then the resources of the LLOYD organization will often save the day for you.

Some day you will build. If you want the work finished on time, see that the lumber comes from LLOYD.

William M. Lloyd Company
THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.

Mark on your 1920 calendars, and include in your 1920 plans, the

Friends' General Conference

AT CAPE MAY

Seventh Month 7th to 14th

TELL OTHERS

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIRST MONTH 10, 1920

GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
G. H. STUART, 3D.....Treasurer
S. W. MORRIS.....Secretary
T. S. HOPKINS.....Asst. Treasurer
EDW. T. STUART.....Asst. Treasurer
J. M. STEERE.....Trust Officer
G. L. BISHOP, JR....Asst. Trust Officer
LARDNER HOWELL...Real Estate Officer
J. M. OKIE...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

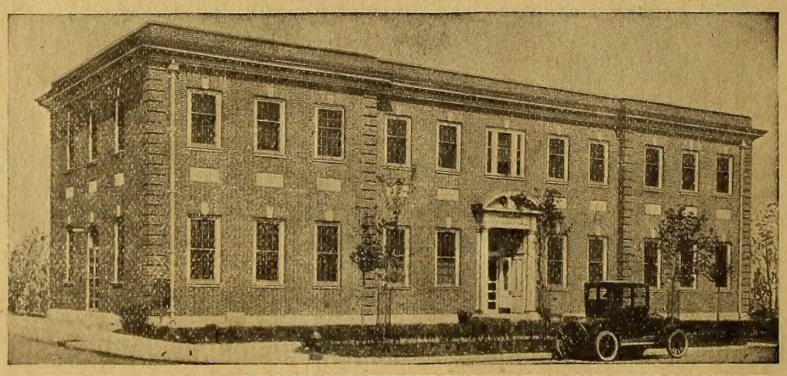
BALLINGER & PERROT

ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



NEWTON COAL

Answers the Burning Question

Because YOU MAY HAVE ONLY A SMALL SUM TO INVEST, DO NOT LET THAT DETER YOU. WE GIVE THE SAME PAINSTAKING CARE TO THE SMALL INVESTMENT THAT WE DO TO THE LARGER ONE.

MONTGOMERY & CO.

BONDS

133 SOUTH FOURTH ST.

PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

Use
Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FIRST MONTH 17, 1920

VOLUME 77
NUMBER 3

I WONDER.

BY ELEANOR SCOTT SHARPLES.

I WONDER how old I seem to God,
As He watches me day by day,—
The fifty-odd years that make my life,
And the centuries stretching away.

The home I have builded, to me, seems big,
With its furniture, cupboards, and all,
But to Him, with His universe, all in tune,
It must seem, it must seem so small.

And the years are long, so long to me,
And the childhood days so far,
But to God, with the ages of life unrolled,
And compared with the age of a star,—

They must seem only—only—to Him—
Not years—just a child's long day;
But perhaps, just because He sees it so,
He may smile as He watches my play.

SOME SOCIAL ASPECTS OF THE SOCIETY OF FRIENDS IN THE 17th AND 18th CENTURIES.

BY ALICE HEALD MENDENHALL.

A THESIS SUBMITTED TO THE FACULTY OF THE UNIVERSITY OF CHICAGO IN CANDIDACY FOR THE DEGREE OF MASTER OF ARTS, FOURTH MONTH COMMENCEMENT, 1914.

(*Continued from last issue.*)

V.—An Economist of the Seventeenth Century.

John Bellers was a disciple of Fox and a fellow sufferer in prison. He insisted upon Friends visiting the prisons, to comfort the criminals and to administer not only to their spiritual wants, but when they go to preach to them, he says that the prisoners "should be treated to a dinner of baked legs and shins of beef and ox-cheeks, which is a rich and yet cheap dish, with which they can be served plentifully at 4d per head, or less"; and he cited the feeding of the multitude by Christ, "though they might come for the sake of the loaves more than the miracle, yet by that means there was opportunity for him to preach the gospel unto them."

He worked for the establishment of hospitals in London, and for a free dispensary of medicine and medical service in every parish in England; he computed that 200,000 persons died yearly in England, and that every able, industrious laborer dying before his time represented a loss of 200 pounds to the kingdom.

In 1695 was printed his "Proposals for raising a College of Industry of all useful trades and husbandry, with profit for the rich, a plentiful living for the poor, and a good education for the youth, which will be an advantage to the government, by the increasing of the people and their riches."

This college was to be a real little world; in it a number of workmen and their families of various trades were to live together. On the death of the workmen, their families were to be carefully provided for and their children to be educated. These works and plans seem to have attracted the attention of the German Socialists as well as the English. Karl Marx in his "Das Capital" quotes Bellers and speaks of him as "a phenomenon on Political Economy." H. M. Hyndman in his "Socialism in England," says that Bellers' "College of Industry" contains some of the most luminous thoughts on Political Economy ever put on paper. His essays about the poor, manufacturers, trade, money, plantations, etc., have been widely quoted. We find among his works an abstract of George Fox's "Advice and Warning to the Magistrates of London (1657) Concerning the Poor," heretofore quoted. Bellers was a man of wealth and leisure.

VI.—Frugality.

In those early days, when Friends went long distances to meeting, they were hospitably entertained by the resident members; outsiders declared that the Quakers would eat each other out of house and home, and would become a charge to the parish. On the contrary, Friends, by their frugality, their honesty, their simplicity of life, became the only people in the old or new world for two hundred years who were free from pauperism.

There was but one standard of living for the rich and the poor, so that nobody was overworked nor underfed; continually did Fox bear testimony against extravagance and pride; the man who ventured beyond his depth in business was promptly "dealt with." A minute from Yorkshire Quarterly Meeting in 1673, runs: "That none contract debts they cannot meet, nor undertake business they do not understand, without first taking advice of their Friends."

The following is the nature of some of their "Queries," answers to which were reported to the Yearly Meeting from the Monthly and Quarterly Meetings: "Do you guard against speculation?" "Do you ever charge yourselves with trade or other outward engagements to the hindrance of your service?" "Do you observe simplicity and moderation in your deportment and attire, in the furniture of your homes, and in your style and manner of living?" "Are you careful not to defraud the public revenue?"

In spite of the confiscation and ruin of their estates during the first decades of their history, Friends became the wealthiest class in England; their plain living and high thinking produced a refinement, an ancestral charm, of which we obtain glimpses in the writings of ancient Friends, pleasant sidelights from the homes of the Peningtons at Chalfonte, the Fells of Swarthmore, the Barclays of Ury, and the Penns of Rickmansworth.

The members of the Society of Friends did not

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

strive to lay up wealth, but when, by their conservative methods, they prospered and their business assumed proportions, they thought it right, many of them, to retire to some less arduous occupation, that they might have more leisure for "Service."

Many of them speak of this in their Journals, as John Woolman,[1] Thomas Story, William Allen, Thomas Shillitoe, and others.

Friends learned to be content with things that were real conveniences, but not costly, so that a way of life, free from "entanglements" appeared best for them, though the income was small; they saw that where the heart was set on greatness, that success in business did not satisfy the longing, and that with an increase of wealth the desire for wealth increased, and they wanted that nothing should divert their attention from the Voice of the Good Shepherd.

VII.—An Economist of the Eighteenth Century.

John Woolman (1720-1772) was in the mercantile business, but as his business increased, he gave it up and settled down in his little tailor shop, for he said that he had learned to live in a plain way and was content. "I had seen the happiness of humility, and there was an earnest desire to enter deeply into it."

Again he says:

"Did those who have the care of great estates attend with singleness of heart to this heavenly instructor which so opens and enlarges the mind as to cause men to love their neighbors as themselves, that they would have wisdom given them to manage their concerns without employing some people in providing luxuries of life, or others in laboring too hard." "A belief gradually settled in my mind that if such as had great estates generally lived in that humility and plainness which belongs to a Christian life and laid much easier rents and interests on their lands and money, and thus led the way to a right use of things, so great a number of people might be employed in things useful, that labor both for man and beast might be no more than an agreeable employ."

Again he says: "Doth pride lead to vanity? Doth vanity lead to imaginary wants? Do these wants prompt men to exert their power in requiring more from others than they would be willing to perform themselves, were the same required of them? Do these proceedings beget hard thoughts? Do hard thoughts when ripe become malice? Does malice when ripe become revengeful and in the end inflict terrible pains on our fellow creatures and spread desolation in the world?"

When John Woolman was on a religious visit to the Island of Nantucket, he observed the dangerous shoals in the harbor and the scarcity of fuel, and the whales becoming more shy and hard to catch. He says:

"I was constrained to speak with the women Friends in their Monthly Meeting of business, many being present, and in the fresh spring of pure love, to open to them the advantage, both inwardly and outwardly, of attending singly to the pure guidance of the Holy Spirit and therein to educate their children in true humility and the disuse of all superfluities; I reminded them of the difficulties their husbands and sons were exposed to at sea and that the more plain and simple their way of living was the less need there would be of running great hazards to support them."

VIII.—Quaker Philanthropy in the Eighteenth Century.

1. First Soup Society.

In 1797, in consequence of the French war and bad harvests, bread arose in England to one shilling half pence per quartern loaf, and beef one shilling per pound; in consequence, Peter Bedford, a Quaker, who was a silk manufacturer, organized, with the help of Friends, the first "Soup Kitchen" for the poor. This Society furnished soup and meat for one penny per quart; they had five boilers in the soup house at Spitalfields, a suburb of London, and distributed 3,000 quarts to 1,000 persons daily; it cost them 150 pounds per week, or about $750.00.

2. Schools for the Poor.

Peter Bedford and his committee, in visiting the applicants, decided that the soup had saved the lives of many.

In visiting these homes they became aware of the extreme ignorance of these people, so they founded a school in this district that would accommodate 1,000 boys and 500 girls. The charge was one penny per week each. This was the beginning of the Bedford Institutes which were afterward developed at Croyden and in nine different centers in London, where to-day 20,000 persons are benefited. At each of these centers there are schools, religious meetings, clubs, cheerful places for wholesome recreation, something like Hull House.

3. William Allen.

(*a*) Becomes Interested in the Lancaster Schools.

The beneficent system of the "British and Foreign School Society" founded in 1796 by Joseph Lancaster, a Friend, and a poor financier, was put upon its feet financially, mainly through the efforts of a Friend minister, William Allen, a chemist whose products were widely known and a member of the Royal Society of London; he was appointed treasurer of the bankrupt Lancaster Schools, advanced means out of his own pocket, and was instrumental in raising 10,000 pounds for these schools. William Allen made seven visits to the continent in the interest of the education of the poor. He had the satisfaction of seeing the Lancaster system not only universally adopted in England, but six schools established at Palermo, Italy, with an attendance of 1,500, also in Russia, Spain, France, Hayti and South America.

(*b*) Adviser to the Duke of Kent.

The Duke of Kent, father of Queen Victoria, was instrumental, along with other members, in re-organizing the Lancaster Schools. The Duke, who was hopelessly in debt, recognized William Allen's financiering ability as treasurer of the British and Foreign School Society, and insisted upon his straightening out the Duke's affairs, which was accomplished by limiting his expenses to a certain sum every three months and applying the balance of his allowance to the paying off of his debts. At his death, William Allen administered the estate of the Duke of Kent until it passed into chancery.

(*c*) Home Colonies.

From 1782 to 1821 the condition of the working men had never been worse; farm hands and tenants had to be helped by the Poor Relief Law; capitalists had doubled their fortunes quickly, and farm rents had increased so that renters could not make a living. To help to ameliorate this condition, William Allen worked out a scheme which he called "Colonies at Home"; and in 1824, with the help of John Smith, M.P., he built at Lindfield twenty-five cottages, with from one-half to five acres, where they could garden, keep a cow, poultry, etc., and established in connection an agricultural school for twenty boys, with library, workshops, school farm, etc. He published articles on "Colonies at Home" and ways of helping the poor.

(*d*) Lanark Mills.

He was a partner of Robert Owen in the Lanark Mills, at the Falls of the Clyde in Scotland, where three thousand workmen were given sanitary housing, libraries, and schools for the children, which at that

[1] Students in the Department of English in the University of Chicago are required to read the journal of John Woolman as a classic.

By request Robert Pretlow again presented the work at the Congregational ministers' luncheon, and another of their number arranged to have the Friends' Relief Work in France and Germany presented at his church, December 28th, by one of the returning Unit boys, who hoped to use the stereopticon.

Such response from another denomination, says the *American Friend*, should inspire Friends to greater effort.

CONSCIENTIOUS OBJECTORS IN RUSSIA.

We reprint below, from *Le Populaire* (Paris) of November 8, the text of a decree of the Russian Soviet Government exempting conscientious objectors from military service.

DECREE OF THE COUNCIL OF PEOPLE'S COMMISSARS RELATING TO EXEMPTION FROM MILITARY SERVICE BY REASON OF RELIGIOUS CONVICTIONS:

1. Persons who, on account of their religious convictions, cannot take part in military service are bound, subject to the judgment of the National Tribunal, to replace it by an equal period in the service of their comrades, by sanitary service,—mainly in the hospitals for contagious diseases,—or by other work of public service, at the option of the recruit.

2. The National Tribunal, in giving its judgment for the substitution of civil work for military service, shall demand a report on each case from the United Council of Religious Groups and Communities of Moscow. Evidence shall be given as to whether such religious conviction precludes participation in military service, as well as to the sincerity and honesty of the refractory person.

3. In exceptional cases the United Council of Religious Groups and Communities may apply to the All-Russian Central Executive Committee for the complete exemption of a person, without the substitution of any other service whatsoever, if they are able to prove by written documents on the question, and by the life hitherto led by the said person, that such a substitution would be incompatible with his religious convictions.

Supplementary: The claim for exemption may be made by the person himself or by the United Council. The latter may demand that the case be tried at the National Tribunal in Moscow.

Signed:

Lenin, President of the Council of People's Commissars.
Kursky, Commissar of Justice.
Bonch Bruyevitch, State Chancellor.
Fotieva, Secretary.

WHY THE U. S. STANDS EIGHTH IN LITERACY.

"Every Child in School" is the title of a bulletin just issued by the Children's Bureau of the U. S. Department of Labor. This bulletin describes the methods and results of the "Back-to-School and "Stay-in-School" campaigns carried on last year by 44 States and the District of Columbia under the auspices of the Children's Bureau and the Council of National Defense. These campaigns have shown that in many places school attendance and child labor laws are not enforced. In one State it was found that 10,895 children did not go to school at all last year. In a single district an inspector reported 1,700 children as not having had a day of schooling. In many rural districts the children attend school only about half the time, and the hours for rural schools are very short.

It is conditions such as these, the bulletin points out, that makes the United States eighth instead of first on the list of civilized countries with regard to the proportion of literacy among its citizens. One out of every ten adults living in cities in the United States can not read or write; one out of every five country adults is illiterate,—and the States in which there is a high percentage of illiteracy are the States in which there is a high percentage of rural child labor. There are no laws that prohibit the employment of children in agriculture, and three-fourths of all working children work on *farms*.

In one state the committee in charge of the Back-to-School campaign found that there was a serious shortage of schools in towns and cities. It was estimated that if all the children who should be in school were there, forty per cent. of them would have to *stand*. Some localities have reported schools closed for lack of teachers, and it is reported from all over the country that teachers are leaving school for better-paid work. Several States have met this situation during the past year by securing legislation establishing a minimum of $1,000 to $1,200 for teachers, but school teachers in many parts of the country are still receiving as little as $40 a month.

But legislation for compulsory school attendance or for higher salaries is not a complete remedy, says the bulletin. Schools must be made "so plainly attractive that boys and girls will *want* to attend. The results of the Back-to-School drive indicate that the majority of children leave school because they are not interested, and that the school fails to provide the training which meets their needs. If we are to keep children from going to work too early in life, we must provide a schooling which holds their interest, satisfies their need, and gives them a sound foundation on which to build their industrial life when the proper time comes for them to enter industry."

FRIENDS IN CALIFORNIA.

Keturah E. Yeo sends a card giving the "schedule" of meetings in Pasadena, California, as follows:—

Orange Grove Monthly Meeting of Friends
520 East Orange Grove Avenue
Pasadena, California

Meeting for Worship, First-day, eleven a.m. First-day School, ten a.m. (No session held on Monthly Meeting day.)

Monthly Meeting, The second First-day of each month at one forty-five p.m.

Philanthropic Sewing Day Sixth-day following Monthly Meeting.

Friends and All Interested Cordially Welcome.

Marianna Burgess, who has recently returned to California after a stay of more than two months in the East, writes of her joy at getting back to the Land of Flowers and perpetual sunshine, and expressing her conviction that the meeting at Pasadena is one of the "livest" of Quaker outposts, being attended by visiting Friends of all varieties from different parts of the world, and many who are not Friends, but more or less "on the fringes."

Evidently there is a warm welcome awaiting all visitors to Pasadena, with perhaps a little extra warmth for those of our own "household of faith."

SENATOR REED ON THE LEAGUE COVENANT.

Asserting that the League will bring universal peace, the President yet demands a standing army of a half million men.

Insisting that war will be no more, he urges the doctrine of universal military training.

Proclaiming that the day has come when swords are to be beaten into plowshares, he demands millions for a navy.—*From a speech by Senator Reed, of Missouri.*

THE MESSENGER.*

We sat together in a quiet place
Where the soft lamplight shone; and flames gave chase
One of another over logs that glowed
Warm on the hearth; nor sight nor sound but showed
Comfort and tranquil ease; and as our right
We took those gracious gifts of God that night.

Then one who sat with us the soft spell broke;
Quietly, very earnestly, he spoke.
He was a young man out upon parole
From a great Federal jail, where his young soul
Was seared by its most foul and putrid breath,
And his young body stricken unto death.

The suffering of that soul had stamped his face,
Yet left of bitterness no single trace,
And the dread White Plague claimed him for its own.
So, when in that still room his earnest tone
Fell quietly, into our hearts there grew
Some little knowledge of the things he knew.

Within that place of torture, grimly walled,
Rats habited with men, and vermin crawled
Over men's bodies as by night and day
In vice and filth and wretchedness they lay,
Some cursing, and some listless with despair;
Some, human once, grown raving madmen there.
He told of savage blows and brutal jeers
That cut the heart too cruelly for tears;
Water denied to parched and swollen tongues,
Foul poison stench for ease of gasping lungs;
Men standing tiptoe, arms upstretched and bound,
Dying alone in dungeons underground.

We asked him once if he were sent again
Back to that living death, those beasts called men,
Would they not wreak dire vengeance if they knew
Of his bold speaking, and at this he grew
Almost impatient, answered "It may be;
What then? That makes no difference to me."

* * * * * *

The little clock upon the mantel shelf
Ticked cosily and softly to itself;
Beneath, the logs threw out a ruddy glow;
These were enough for us an hour ago,
But with that hour into our midst had come
God's flaming messenger, and we were dumb
And poor before that man's untrammelled soul.
God's messenger; a prisoner on parole.

ESTHER MORTON SMITH.

*A political prisoner who, released pending a decision of the higher court, is devoting himself to the procuring of bail for his companions.

THE WORLD'S FOOD RESOURCES.

"I BELIEVE that working for peace is a much larger job than memorializing against the building of battleships and making other protests. I am trying to do it by suggesting things to be done," says J. Russell Smith, formerly of the University of Pennsylvania, now Professor of Economic Geography in Columbia University, Henry Holt & Co., New York City, have just published his book, "The World's Food Resources," and here is what the Hartford *Courant* says of it:—

This is an attempt to consider things as they will be, or are likely to be in the world of peace that we hope is to come—so says the author in his preface. And again: "It is the object of this book to present some of the facts concerning the world's food supply, the possibilities of supply, and to discuss the outlook for the future. There will be abundance of food if we devote our time to the conquest of the earth and to the utilization of nature; but if we continue to indulge in war there can only be starvation and death for millions of men. Where does food come from, and what regions are productive, and what conditions must be observed? For example, wheat and its requirements?"

As with wheat, so with all cereals, so with all kinds of food, the learned author pushes his investigations and inquiries to the limits of present knowledge, and even to the verge of speculation. *The book seems to us one of great importance and value,* both for its carefully compiled facts and for its wise economic suggestions and counsels. We have been a most wasteful people, and the folly and wickedness of such wastefulness are more apparent now by reason of the war. We can only indicate the drift of this book and give it most hearty commendation.

INDIANS IN THE WAR.

WILLIAM BEEBE in the *Atlantic Monthly* writes of a trip into No Man's Land with a party of Indian scouts:—

As I sat and wondered (in the misshapen dugout), eight men crowded in, and the first glance at their features gave me my answer. They were full-blooded American Indians—Algonkins and Iroquois from Eastern Canada. If I had come upon a squad of Bornean sea-dyaks in the trenches I could not have been more suprised. One thought of most modern Indians somehow as being bow-legged, pot-bellied fellows, ne'er-do-wells, who at best sold blankets and cheap bead-work. Yet here were eight fine-looking men, rangy, tall, swift of motion, and graceful in their mud-matted khaki. It was astounding beyond words. One of them,—a university graduate, as I was told later,—observed my ill-concealed surprise, and instantly interpreted it.

"Looks as if we'd climbed out of Cooper, doesn't it?" he asked smilingly.

I found there was a whole platoon of these Indians, officers and men doing scout duty at various points, trained to this modern raiding, the self-same maneuvering which their great-grandfathers had practiced against mine. . . . My future thoughts of this race will be of these splendid Iroquois—athletic, wiry, virile, the menace of the German line throughout this whole sector.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

THE LEAGUE OF NATIONS: THE COMMON-SENSE VIEW.

So much divergent matter concerning the League of Nations has been published in the INTELLIGENCER that I crave the opportunity to present briefly what to me seems the common-sense view of the subject.

When the actual fighting ceased, some form of treaty became necessary to re-establish formal peace. In the actual condition of world affairs, it was impossible that the treaty should be ideally wise or ideally just. What its precise form should be was of far less importance than that it should speedily become an accomplished fact; for it is inconceivable that any treaty to which the Allies, including the United States, should all assent, would not be less unwise and less unjust than the state of war which it would supersede.

Our nation, by reason of its unique position, among the Allies, might hope to influence, but could not expect to dictate the terms. Before we entered the contest, the Allies, while desperately struggling for their national life, created among themselves binding obligations which we might properly endeavor to persuade them to modify, but which we could not, without supremely insolent arrogance, demand that they forego. Thus, the problem for President Wilson and his co-adjutors was to impress, so far as possible, American ideas and ideals on the settlement of the terms, and having done this, to accept the result as the inevitable outcome of the disastrous world-war.

The United States cannot improve conditions by holding aloof. We cannot compel Japan to give over Shantung to China unless we first make war on and conquer Japan. From our point of view, the return of Shantung would be highly desirable; but we must not be deceived by the suggestion so craftily made by opponents of the treaty, that it hands Shantung over to Japan. The fact is, the treaty does recognize the possession of Japan won from Germany by conquest, and merely fails to take it from Japan and hand it over to China. It would be well if Japan would relinquish her war-won conventional rights

in Shantung. But if she will not, what then? Shall we refuse to exert our legitimate influence in the world's affairs and to make unlikely future incidents such as Shantung?

So much for the general provisions of the treaty, which few of us have read.

What of the Covenant of a League of Nations which forms an integral part of the treaty? It is true that the League is so interwoven with the rest of the treaty as to be inseparable from it. This is not design—it is necessity. Events foreordained that the treaty of peace should attempt to set upon a dozen or more new nations. To sustain them and preserve peace among them, some form of league was as imperative as a parental government in a household of children. Former President Taft conclusively showed this, before the opponents of President Wilson made the Covenant the object of partisan misrepresentation and malevolent attack.

If it is objected that a few large nations will have control of the League, it may be asked, then, shall the *smaller* nations have control? A basis of representation is a stumbling-block in the formation of any league. Probably that selected is the only feasible one at the present time. Control of the great powers, of which the United States is one, offers the best guarantee we can have that there will be an honest effort to make the League an instrument of world peace. And success or failure depends upon the good faith of nations, including our own.

The League is an experiment, but the opening words of the Covenant, "In order to promote international co-operation, and to achieve international peace and security, by the acceptance of obligations not to resort to war," etc., make it, potentially, the most important document since history began. Co-operation between nations deliberately undertaken marks a momentous revolution in international affairs. The sight of the great powers, victors in war, inviting the smaller nations to unite, to "co-operate" with them in prevention of war, is simply staggering in the possibilities of enduring peace which it suggests.

It is hard to understand how any one whose heart longs for peace can be indifferent towards, much less hostile to, the League. Imperfect, incomplete though it is, its provisions are pervaded by the spirit of peace. From the present, handicapped by evil legacies from the past, it looks to a future of improved international conduct. Hampered by the existence of the much-criticised secret treaties, it excludes secret treaties hereafter. Though, of necessity, leaving undisturbed the results of past aggressions, it places, by the much-condemned Article X future aggressions under its ban. Thus Lord Robert Cecil well said, when the first draft was submitted to the General Conference. "We have sought to safeguard the peace of the world by establishing certain principles. . . . We are not seeking to produce for the world a building finished and complete in all respects. . . . All we have tried to do, all we have hoped to do, is to lay soundly and truly the foundations upon which our succession may build."

We shall not, therefore, stultify ourselves or compromise our principles by accepting, as a working basis, the best form of treaty that could be secured, while relying on the future, through the League—(which provides for amendment)—for amelioration and improvement as time goes on.

Perhaps no man has won a higher place in moral leadership of the English-speaking people in matter pertaining to the war and establishment of peace, than has General Smuts, and he recognized to the full the ideas here sought to be advanced, when, on submitting the treaty for action to the parliament of the South African Union, he said, "I do not ask you to approve the treaty. I ask you to ratify it."

LINTON SATTERTHWAITE.

Trenton, N. J.

THE TREATY AND THE LEAGUE OF NATIONS.

EDITOR OF FRIENDS' INTELLIGENCER:—

LIKE Elizabeth J. Hall, I am surprised and sorry that so few Friends have expressed themselves in our paper; and I am also surprised that the different Yearly Meetings and young people's organizations have not memorialized Congress on the Treaty of Peace and the League of Nations.

The Society of Friends has always stood for peace and arbitration, and its members have suffered much for their faithful adherence to their principles. Now, when opportunity is offered to show their allegiance to this principle without molestation from the authorities, they do not avail themselves of it, but are "hiding their light under a bushel" instead of "setting it on a candlestick" to give light to others.

Dear Friends, why this apathy? Have we lost all interest in public affairs? Friends have long been noted as loyal to the government, and as public-spirited citizens. Why should these claims be forfeited now by our indifferent aspect to these great measures? "Would that thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Let us have a care lest the woe pronounced against the Laodiceans do not overtake us. Let us not be afraid to "take the next step," which a prominent clergyman declared was the greatest fear that besets mankind,—greater than the fear of war, pestilence and death.

A noted Friend once said, "Anarchy is better than stagnation." The next step may land us in a bog, or it may plant our feet on the solid rock. An old saying is, "Nothing ventured, nothing won," and on the strength of this saying, all our experiences of life are based. The farmer ventures his corn crop; the merchant his investment in goods. Life seems to be but a lottery, a taking of chances; so why not take a chance on these important matters, and perhaps we shall win the prize.

Friends of this country and England are unselfishly engaged in different parts of Europe in the work of reconstruction, and their efforts are recognized with approval, not only by Friends, but by the civilized world; yet we show an indifference that is almost culpable in our manner of dealing with the only feasible method yet offered for the prevention of that which will make reconstruction necessary in the future. And our "not doing" will be set down amongst our darkest deeds.

Let us have a care, Friends, that in this matter we do not allow a partisan spirit to influence us. I would that all Friends were simply Americans, and neither Republicans nor Democrats, and let our choice be for the man who we think is most capable, independent of party affiliations. To the shame of the leader of the Republican party in the Senate, it is reliably stated that he avowed that his opposition to the Treaty and the League was not because he objected to them, but his desire to defeat the President who was so largely instrumental in the formation of the document. How childish, how puerile to let motives of petty dislike claim supremacy in matters of such supreme moment to the world!

Our people are suddenly developing a wonderful sympathy for the poor Chinese, who fear the government of Japan more than that of Germany. I heard of no such sympathy for the Boers in their struggle with England to maintain their homes. These sympathizers seem to forget our inhuman treatment of the Indians and of the Negro. To such sympathizers I would commend parts of the second chapter of Romans, as appropriate reading.

Holder, Illinois. ELIZABETH H. COALE.

EDITOR OF FRIENDS' INTELLIGENCER:—

OUR Friend, S. S. Green, in order to support the argument for the League with a quotation from Lincoln, compared the pact to an egg. I continued the comparison in order to show that the quotation did not apply, and now Friend Green says I made the comparison. I must decline the honor. It was he, not I, who compared the League to an egg.

If our friends who favor the League-as-it-is think it a panacea for the war disease, they are right to advocate it; and if it be true that there is only a small group of Friends who agree with the Editor, then that fact should be known. I am aware that those who favor the League have been most outspoken, but, at that, very few have been heard from. Will not those decidedly on either side please make it known, so that we may "count noses"?—[*See note below.*—ED.]

I take it for granted that all Friends are a unit in wanting lasting peace; and yet, because I intimate that the League should be accepted with reservations, if at all, Friend Green jumps to the conclusion that I "would prefer to have continue the outworn system of international alliances, involving immense armies and navies maintained by conscription, fortified frontiers, and heavy taxes." Nothing could be further from the truth; for it is precisely because the League pact seems to

resemble the old order of alliances, and does not provide sufficient safeguards against the continuation of the evils involved, that I have my doubts about it; but so long as such grave doubts exist as to the outcome, it seems to me that wisdom lies on the side of caution.

But those who favor the just-as-it-came-from-Paris idea seem to be so *sure* that the League will bring about eternal peace, that they are unable to comprehend a single reason for opposing it except a wish to continue the old order. One is prepared for such an attitude on the part of militarists, but it is strange indeed that those who so bitterly oppose the evils that arise out of secret diplomacy, in which all international alliances have been born, should be so sure that the League is entirely different from all previous pacts evolved in like manner. I am heartily in favor of an arrangement whereby disputes between nations may be settled without war, but I honestly cannot see such in the League plan as we now have it.

I hope to see those on both sides express themselves, so that the real position of the Society of Friends may be known. I thank Friend Green and all others who have expressed themselves on this question.

Morrison, Tenn. JAMES M. BONNER.

[In order to obtain an expression of the prevailing sentiment among Friends, all readers are invited to send postal-card votes to the Editor favoring the adoption by the Senate of one of the three courses here specified, which are the only ones possible:—

1. Ratification of the Treaty without amendment or reservation, as demanded by the President.
2. Ratification with amendments or reservations.
3. Rejection of the Treaty.

It will be of great interest to have a general expression from readers. Votes must be received before January 31st.—H. F.]

EDITOR OF FRIENDS' INTELLIGENCER:—

I FEEL very strongly that the "few simple facts about the League Covenant," as stated editorially in a recent issue of the INTELLIGENCER, should not pass unchallenged. I have read the Treaty all a little at a time, and unlike the Editor, I fail to find in it anything incomprehensible. In discussing the League, is it not unwise to concentrate attention upon matters of minor importance that apply only to Germany, or else may be subjects for future legislation? Why, for instance, should we vex our souls over the unknown provisions of a treaty alleged to have been made by Germany with certain conspirators pretending to represent a government of Egypt, when we know that for four hundred years Egypt has been a dependency either of Turkey or of Great Britain, with no authority to make a treaty of any kind whatever?

How can it be claimed that the League Covenant "gives absolute control of the League Council to the five strong nations," when Article 4 provides that nine nations shall be represented on the Council, each having only one member and only one vote; thus giving Greece or Belgium as much power as France or Great Britain?

Moreover, Article 5 provides that all decisions, except some specified ones not important in this general discussion, "shall require the agreement of all the members represented in the Council; thus giving a small nation power to veto the action of the five strong nations."

The Treaty does not guarantee to Japan the perpetual occupation of Shantung. It provides that Germany shall renounce her rights in that province to Japan; but there is an understanding that Japan is not to remain there indefinitely. Where can China appeal for the restoration of her territory more effectively than in the League? and where can Americans more effectually support her appeal?

How can it be claimed that this Treaty is "such a one as Germany and her Allies would have made had they been victorious," when it is now well known that they deliberately entered upon a pre-arranged war of conquest, without provocation, refusing to listen to the daily and sometimes hourly telegrams from Sir Edward Grey, imploring that the matter at issue be submitted to a conference of the great powers; knowing as they did that there was really no question at issue, and that a week of such discussion as is provided for in the Versailles treaty would have made impossible the war they had so carefully planned and thoroughly provided for?

The Senate of the United States is a representative body. An overwhelming majority of our people demand prompt affirmative action upon this Treaty. The President, and more than the two-thirds of the senators required to ratify, favor a League of some kind. Under these circumstances, if they refuse to compromise their differences and ratify the treaty in some shape or other, they will, in my humble opinion, prove recreant to the most solemn and momentous duty ever imposed by Providence upon a legislative body.

Florida. S. S. GREEN.

HAVE SOCIALISTS ANY RIGHTS?

EDITOR OF FRIENDS' INTELLIGENCER:—

How many of us gave any thought to the following dispatch, which appeared in the newspapers:—

"ALBANY, N. Y., Jan. 7.—The Socialists in the Assembly, five in number, were denied their seats by resolution of that body to-day. The action was based on their questioned loyalty."

The legality of the election of these five men in New York City last November has not been questioned. The Socialists, unlike the I. W. W., the Communists, and the Syndicalists, believe in political action. They accept the oft-repeated statement that in the United States every citizen has the right to express himself through the ballot. They seek to attain their ends through the ballot, under the existing laws. The action of the New York Assembly in throwing out five duly-elected Socialists, and that of the United States House of Representatives in unseating Berger, have disfranchised tens of thousands of American voters. Will these voters now become "loyal" Republicans or Democrats, or will they seek other means of expression of their beliefs?

The I. W. W., the Communists, and the Syndicalist leaders, with their tongues in their cheeks, are now laughing at the child-like simplicity of the Socialists in believing in the political rights of a minority under our form of government. They are saying to the disfranchised Socialist voters, "Forget your silly program, and join us in sabotage and other forms of 'direct action.' No other means of expressing your convictions are left open now."

We should each take thought to determine if we are doing our share to discount the belief of an ever-growing minority of "Reds" that the door of political expression is closed, and that only that of direct action remains open.

Philadelphia. SPENCER L. COXE.

AN APPEAL FOR A CONSCIENTIOUS OBJECTOR.

EDITOR OF FRIENDS' INTELLIGENCER:—

I WRITE to suggest an appeal for the release of our war-time prisoners, who have paid an unholy price for their conscientious scruples.

As you know, Attorney General Palmer is of Quaker stock, and it seems fitting at this season of the year, when in an expression "Peace on earth, good will to men," that the appeal should be made to him for release of those men whose ideals of peace withstood the war-hysteria, and in exactly the same spirit that Friends have faced martyrdom in the past.

I happen to know Eugene V. Debs, whom I consider the most Christ-like soul I have ever known. He has *always* opposed violence of any kind, and believed that brotherly love is the only key to the solution of our ills.

He is sixty-four years old, and ill, and we go on making *him* pay for advocating and sincerely believing in the religion of Jesus Christ.

All last summer he was worked for eight hours daily in the heat of a Southern summer, and then for fourteen hours out of every twenty-four locked in a cell with five others. He collapsed with heart trouble, having lost fourteen pounds in weight.

He was removed to the hospital, where he now is, and where his loving, tender spirit has transformed the place.

But he is old and ill, and the shame of it is upon our consciences.

Can you not make this appeal to Attorney General Palmer, who surely has not forgotten the peace-loving stock from which he has sprung.

Believing in the sincerity and integrity of your faith always, I make this appeal for restoration to liberty of some of our finest idealists, of which this country has great need in the present crisis. With greetings of the season. (MRS.) MABEL DUNLAP CURRY.

1004 *Sixth Avenue, Terre Haute, Ind.*

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

FROM THE GERMAN CHILDREN'S UNIT.

Southampton, Dec. 21, 1919.

Four weeks,—what a change that time has made in the lives of nearly all of us! A month ago, most of us were engaged in our usual occupations, little knowing that we should be selected as members of the first group of Service Committee workers to be entrusted with the momentous task, not only of feeding the children of Germany for the American Relief Administration, but also of carrying to a great people whom others have called our enemies, the message of goodwill and brotherhood of the Society of Friends.

And here we are, about to land at Southampton after eleven days on the "Imperator," late a transport and now a Cunard bound for drydock,—fifteen of us, launched on a mission fraught with possibilities far greater than any of us can now foresee.

We should not be here, were it not for the splendid co-operation we have received from Mr. Hoover and his associates ever since he proposed to turn over his work for the undernourished children of Germany to the Service Committee. And yet even this was scarcely enough for four of us, as we learned when we went to his office on our arrival in New York on the morning of the ninth and were told that, for one reason or another, the passports of these four would not be issued by the State Department at Washington until one o'clock of that day,—and the "Imperator" due to sail at noon on the tenth!

That was a busy day! Group action is slow, especially in subways and on Broadway, and, though we arrived in New York at eleven, it was one-thirty by the time we had navigated our way to the office of the American Relief Administration, met Mr. Hoover and received from him a few words of advice and benediction. The rest of the day was spent in getting passports vised, income tax clearances, steamship tickets, etc.,—all of which was accomplished only through the good offices of Mr. Hoover's assistants.

Ten o'clock the next morning found all of us at the Cunard pier, except Catherine Cox, Robert Balderston, Richard Cary and Herman Newman, who spent a nerve-wrecking morning getting their delayed passports. which had been forwarded from Washington by special delivery, having them vised, getting their tickets, etc., and did not arrive until 11.30.

Good-byes were said, and by twelve o'clock we were all aboard, bag and baggage, some a little breathless, but all hale and hearty. And then we didn't sail! Whether it was the excess coal which the United States Government had ordered to be unbunkered, or was merely the tide, no one seemed to know. But at nine o'clock the next morning while we were all at breakfast, the screws began to turn and, with the aid of four or five self-important little tugs, we swung out into midstream and were off.

The first three days were ideal,—clear, with southwesterly winds and summer temperatures undreamed of. Since then it has been cloudy, but without cold weather or storms. Perhaps it is just as well that we have been favored with smooth seas, for there are persistent rumors that the ship is in bad condition and it is evident that the crew were totally unfamiliar with her internal workings when we sailed. They have had time to learn a good deal by now! A group of first cabin passengers has passed resolutions condemning the company for allowing us to sail in such condition, but we have no way of knowing to whom the blame, if any, belongs and can only be thankful that we have arrived safely.

At any rate, we have got well acquainted with each other. And we have much enjoyed the companionship of Maurice Wilson, a young Friend of Newcastle, England, who has been in reconstruction work in both France and Serbia for four years. He spotted us by our service stars, and has filled the vacant place at our table, adding much to our pleasure by his enthusiasm and jovial good humor.

Some expected rest on our voyage, but there has been no rest for the weary. Alfred Scattergood, our "Herr Oberdirektor" as we call him, has given us plenty to do. We have organized a complete German University with Dr. Pratt as "Herr President," and a faculty of two most competent "Lehrerinnen," Catherine Cox and Caroline Nicholson. The Herr President lectures to us daily in German on his experiences in Belgian Relief, etc., and though we can stand only 10 or 15 minutes of this as yet, even after a strengthening meal, we hope to do better. Fraulein Lehrerin Nicholson teaches the "baby German class, while Fraulein Lehrerin Cox instructs the advanced (?) students. Then there have been our short morning devotional periods and our business meetings for an hour or so each day.

Mainly through the hard work of an executive committee composed of Alfred Scattergood, Emma Williams, Albert Brown, Arthur Jackson, Dr. Pratt and Edgar Rhoads, we have worked out a pretty complete scheme of organization, with necessary forms, contracts, etc., and have picked Arthur Jackson and James Vail and Emma Williams as superintendents of transportation, with headquarters at our main shipping point, probably Hamburg. All plans are, of course, subject to change after consultation with Mr. Brown, Mr. Hoover's agent in London, and will almost surely be changed in the field. Our present plans afford, however, a definite basis for discussion in our conferences with Mr. Brown.

We have been fortunate in having Mr. A. W. Huber, the newly appointed Food Purchasing Agent for Germany, as a passenger in the first class cabin. He is a Swiss by birth, an American citizen, for twenty-eight years in the employ of Swift & Co., and recently in charge of their entire exports to Europe. Individual members of our party have conferred with him from time to time, and he gave all of us some most interesting information and suggestions when he met the entire group for a couple of hours one afternoon. He seemed most sympathetic with our mission and promised us his full co-operation.

In between classes and meetings, we have studied German, stuffed our heads with conditions in Germany as pictured in all sorts of publications from official reports to *The Saturday Evening Post*, and have written much, both on and off the typewriter,—not to mention such minor diversions as playing games, pacing the decks, eating and sleeping.

We have omitted our scheduled stops at Plymouth and Cherbourg, much to the disgust of some of our fellow travelers who seem to be of every race and tongue. Perhaps the change of plan is because there is some truth in the rumor that the mail sacks are afloat in the hold,—perhaps it is merely so as to reach Southampton before Christmas!

At all events, here we are, steaming into Southampton at the end of the first stage of our adventure.

HAROLD EVANS.

BY CHANCE.

BY MARY KELSEY.

When we left home we had not known that Mezidon, our objective point, was a railway junction. We knew it to be the largest village which in our journey it was necessary to visit, and in discussing our itinerary we had decided to spend the night there, as the accommodations would probably be better than in the smaller towns.

We were looking for refugees, visiting every family within a certain radius, and making an inquiry into the financial and physical conditions of each. The work, in its variety, and the intimate contacts that it gave us with the French, was delightful, though the misery that it sometimes disclosed, was appalling. But there was an endless sense of exhilaration and of adventure, whenever we strapped our knapsacks on the carriers of our bicycles, swaddled ourselves in our big rubber coats, for it was always raining, and rode away down the mediæval Grande Rue, with its half-timbered fronts and jutting gables, of the little town, which for the time was home to us.

The country-side was always beautiful. The Norman roads led us through low-lying meadows, watered by placid streams, where herds of big, fierce-looking cattle grazed in pastures always green, or rising through orchard-clad hills suddenly opened out before us enchanting distances of silvery blue, where wooded hollows sheltered thatched cottages of incredible picturesqueness, and red-roofed villages clustered in the shadow of ancient church-towers. Now and then a crumbling chateau loomed up against a background of dense pine-trees, or the grim mass of an old circular dove-cote reminded us of the days when France knew nothing of democracy, and the nobles built the curious towers which sheltered the birds that common people were not allowed to keep.

And with our delight in the beauty of our surroundings was the never-ending sense of satisfaction of having a real job, which happily for the time made us belong to France and France to us. Pretty France, where beauty was not confined to the landscape, but where the very villages bore names of which a poet might dream. Ouilly-le-Vicompte, St. Julien-le-Faucon, and Notre-Dame-de-Livaye.

The day had been dull and rainy except towards the late afternoon, when the clouds suddenly lifted, and for a moment the waning sun bathed the earth in kindling rays of slanting gold. But long before we reached Mezidon the country was hidden from us by the gathering gloom. Our souls rejoiced as we drew up before the cheery lights of the little inn, and learned that there were beds for us.

We asked the smiling landlady to have us called in time for dinner, and flinging off our muddy boots we fell upon our beds and slept.

It was five minutes to seven when the *femme-de-chambre* called us, and we were a little late as we approached the dining-room door. At the threshold we paused for a moment, discomfitted. The whole room seemed to be filled with khaki. There were no women other than ourselves. With a gleam of brass buttons every man at the long *table-d'hote* rose to his feet. The British army was doing honor to the Society of Friends.

Who calls the Briton cold? In a moment we were swept in a wave of rapturous greeting to the head of the table, we were surrounded by glowing cordiality, overwhelmed by friendliness and good-will. This was surely no accidental meeting of strangers. Every barrier had suddenly disappeared. English and American, soldier and Quaker, man and woman, all were swept away, differences of nationality, of faith, of sex. For one brief evening we were all as one. We shared the warmth and nearness of Shakespeare's golden lines, "We few, we happy few, we band of brothers."

We were still gasping for breath when the explanation came. The men were going home after two years in Egypt and Mesopotamia, and were stopping over at that junction to entrain for Cherbourg. Next day, if all went well, they would be in Blighty!

(Continued in next issue.)

SERVICE NOTES.

"The World To-morrow" is raising a $5,000 fund for use by the American Friends' Service Committee.

$5,000 has been appropriated by the Service Committee for the purchase of wool for knitting by German women.

William Eves, 3rd, of Wilmington, Del., and Caroline C. Norment, of Baltimore, sailed on the Adriatic, January 3rd, to join the unit in Germany. Arthur Charles, of Richmond, Ind., was to sail January 10th on the Touraine.

At a recent meeting of the German sub-committee, it was decided to appropriate $750 per month for the overhead and maintenance expenses of eight American workers in Vienna. These workers will be selected from the French field, with the exception of two or three to be secured in America.

A donation of two carloads of macaroni, one for Vienna and the other for Berlin, has been received from Cleveland. A carload of evaporated milk has been purchased by the committee for shipment to Vienna, and this will soon be followed by a large shipment of cod liver oil, lard and cocoa.

A Friends' meeting for worship is held every Sunday morning in Vienna. A short explanation of the Friends' theory of worship is given at the beginning of the meeting. In the vocal offerings both languages are used. Addresses are also given from time to time on the problems of the day, and the topic recently has been "The Seeds of War in Modern Life." Talks on Quakerism have been given to a number of organizations. The Quaker message has met with a very cordial response in Vienna, and the "Quaker Embassy" idea is by no means the least important feature of the work in that stricken city.

The visiting officials of the English Committee, Ruth Fry, William Albright and Albert Cotterell, have been meeting with the various sub-committees of the Service Committee, and their presence has been very helpful not only in furthering co-operation between English and American Friends, but also in giving the benefit of their knowledge of the new fields.

The sad news has been received of the deaths by typhus of Richard Reynolds Ball and Gertrude Powicke of the Polish Mission; the former on December 17th, and the latter on December 20th. Many Americans who knew them and their splendid devotion to the work will keenly feel their loss.

They are not dead! they have but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere.

And ever near us, though unseen,
Their dear, immortal spirits tread—
For all the boundless universe
Is Life—there are no dead!

—JOHN L. M'CREERY.

CURRENT EVENTS.

If this penny post is not too cheap
To convey heart-greetings that may keep,
My wish for you in that land of snow
Is to come where sun and flowers glow.

A CHRISTMAS CARD FROM MARIANNA BURGESS IN SOUTHERN CALIFORNIA.

FRIENDS IN FLORIDA.

Joseph Swain writes from St. Petersburg, Florida, January 9th:—

We came to St. Petersburg for a few weeks' stay, arriving here the day before the New Year. Sarah E. Gardner Magill met us at the train and took us to her home on 6th St., South. She bought this property last year, and lives here for nearly half the year. She brought her help and car from New York. Her sister, Molina Sutton, is with her. Her brother, George A. Sutton and wife, from Kansas, are members of the family. Mrs. Magill has a beautiful home, surrounded by grape-fruit trees, and with her well-known hospitality is filling it up with guests. She is planning for a family of ten, beside her help.

On last Fourth-day, we, with Mrs. Magill and her sister, went to Clearwater to spend the day with W. W. and Jessie Wright Cox. They have a very attractive home there, and received us with a very hearty welcome. They drove us to the beautiful beach on the Gulf of Mexico, and to the fine fruit orchard of Mrs. Cox's brother, David Wright. The trees were loaded with fine fruit, and several hundred boxes of delicious grape-fruit were wasting on the ground. The scarcity of sugar has made it impossible to sell the fruit profitably. This prolific grove has in it grape-fruit, oranges, tangerines, kumquats, and persimmons.

Mrs. Magill has a concern to make here a place for fellowship and worship for Friends. She has opened her home for a Friends' meeting each First-day. There were about thirty persons present on each of the last two First-days. The following is a partial list:

Henry Bassett, Mary T. L. Bassett, Samuel Noble, Helen L. Griscom, Margaret G. Bassett, James Foulke, Ella J. Burge, Eliza L. Dutton, Mary E. Green, Hettie T. Hallowell, Anna T. Hallowell, Wm. P. Davis, Anna T. Davis, Helen R. Davis, Anna L. Harris, Anna M. Schofield, Mary P. Hicks, Julia Hicks, Lydia B. Griscom, William W. Cocks, Anna L. Weeks, Carrie E. Barnes, Jessie Cocks, Caroline Washburn, Jane Washburn, Gertrude Rhodes, three Bartram brothers, from Lansdowne, Pa., Joseph Swain, and Frances M. Swain.

The meeting last First-day convened at 3.30 p.m., and lasted about one hour. It was characterized by a fine spirit of unity and good-will. There was a bright sunshine and invigorating air without, and good fellowship within. Their were several messages spoken, among them was an earnest prayer by Mr. Frost. W. W. Cocks with much feeling emphasized the need of following the fundamental ideals of Christianity.

MORE HELP FOR MARGARET RIGGS.

At West Philadelphia First-day School, on First month 11th, a letter was read from Margaret H. Riggs, a former member of the school, telling of her present work at Canton Christian College in China. Members of the school, as well as many others, contributed last year to a fund of $167, which was sent to Margaret Riggs to help with her work.

The letter read on the 11th told of the wonderful help the money had been to some of the earnest students of the Christian College in helping them to secure an education. One girl, whose future had seemed very dark, has been placed in the way to obtain an education, and her hope is that she may become a nurse, and while nursing, tell her patients of Christ and his love for all mankind.

It was decided to raise another fund between this time and Third month 1st, to help continue this good work. An initial amount of $25 was quickly subscribed and placed in the hands of the treasurer, Joseph J. Baily, whose address is 1122 North Sixty-third street, Philadelphia.

All persons and First-day Schools willing to contribute to this fund are asked to send their contributions to the above address.

FRIENDS IN CALIFORNIA.

Marianna Burgess sends a report clipped from a Pasadena paper, from which the following is taken:—

On Sunday morning, December 28th, Fred T. Hartley, Superintendent of Orange Grove First-day School of Friends, led the discussion in the Social Service Class, now studying present-day problems, as outlined by Dr. Jesse H. Holmes, of Swarthmore College. He expressed the belief that the world is growing better. He also sent forth an earnest plea for some plan to reach the hearts of the young people that will stir them to see the importance of their shouldering greater responsibilities in confronting the mighty questions now engaging the world's attention. The speaker felt that there is no problem of greater significance than that of securing and keeping the young men and young women of Christian societies in the fellowship and service of Sabbath schools and churches.

"How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him," was his text. All the advancement of man has been through obedience to God, he claimed. God has led men to new heights and new conceptions as fast as they have been able to understand. Only as we are willing to follow Him, do true blessings come to us.

There are other interesting and inviting classes in Orange Grove First-day School. The tiny tots are under the care and teaching of Lelia Pennock. The Junior class is under the guidance of Marianna Burgess, who is carrying her "Little Students" around the world, expecting to spend the winter in Palestine studying the life of Jesus. The Conference and Social Services classes are frequently addressed by prominent speakers. Cornelius M. Enns, of Los Angeles, on the labor problem and on "Friends, Mennonites, and Doukobors of Russia"; Laura L. Harford on the "Physiology of Living," and George F. Howell on the trust problem have been recently enjoyed. A special Christmas service held First-day, December 21st, was much appreciated. The Junior and Primary classes joined in an impromptu act, introducing the teller of the Christmas story; Susanna Yeo, Eleanor Carpenter, William and Howell Taylor, and Catherine Howell recited brief selections; the adults expressed and read appropriate sentiments and gave quotations from well-known authors.

Appropriate hymn-books especially prepared for First-days schools in general by the Central Bureau Friends of the Philadelphia Yearly Meeting have been received. The First-day School is a growing factor of Orange Grove Meeting.

BIRTHS.

Van Wickle.—On First month 11th, at Asbury Park, N. J., to Charles E. and Mary Shotwell Pennoyer Van Wickle, a son, who has been named John Shotwell Van Wickle. Member of Shrewsbury and Plainfield Half-Year's Meeting.

DEATHS.

Hall.—At his home in Philadelphia, on Seventh-day, Twelfth month 3d, Samuel D. Hall.

Johnson.—At his residence, Wynnewood, Pa., Twelfth month 20th, Joseph B. Johnson, aged 67 years. Interment at West Laurel Hill.

Knight.—In Germantown, Pa., on First month 3rd, 1920, Harry Gardiner Knight, son of the late Jonathan and Mary Knight, aged 67 years.

McIlvain.—At Mt. Holly, N. J., First month 11th, 1920, Edith Sterling, daughter of James and Rebecca B. McIlvain, aged 82.

Moore.—On Twelfth month 6th, 1919, at Woodstown, N. J., after a long illness, Joshua Moore, aged 76 years. A member of Pilesgrove Monthly Meeting. Interment in Friends' Cemetery.

Quimby.—On Twelfth month 31st, 1919, at Nutley, N. J., Mercy A. Quimby, a member of New York Yearly Meeting.

Sinn.—Sarah Ann Sinn passed away at her home in Germantown, Philadelphia, on First month 7th, 1920, in her 93rd year. She was a life-long member of the Society of Friends.

Watson.—At Morrisville, Pa., on First month 7th, 1920, Sarah Ann Watson, aged 87 years.

Wildman.—At Cornwells, Pa., on First month 4th, 1920, Howard Llewellyn Wildman, son of Alan C. and Mary Chandler Wildman, aged 17 months.

Wills.—First-day morning, First month 11th, 1920, Rebecca M., daughter of the late Jacob and Rebecca H. Wills.

CHARLES A. LIVEZEY.

To have lived eighty-four years is in itself a mark of distinction. It is an evidence of usefulness, and of an intense perception of the divine harmony, of the need for all things being in their right places, and being put to their right uses.

Charles A. Livezey, who died at his home "Cherry Row Farm," near Springhouse, Pennsylvania, on the 22nd of Twelfth month, 1919, was born on Eighth month third, 1835, the son of Joseph Livezey and Edith Burr, of Philadelphia. Left an orphan, he came, at the age of six years, to live with his aunt, Mary Jones, on the farm where he spent the rest of his days. He passed through many trials in his youth and early manhood, but soon learned the nearness of his Heavenly Father, whose presence became a daily experience to him, so that, like George Fox, he soon found an inward comfort and strength that led to a tranquility of spirit. In later years he frequently bore testimony of this experience, and told how he had lifted up his supplications in the fields, as George Fox used to do, and how, like him, he had heard a voice saying, "There is one, even Christ Jesus, who can speak to thy condition."

In 1879 he was united in marriage with Mary E. Conard, of Fort Washington, a member of Plymouth Meeting. Two children, Albert and Edith Livezey, were born to them, and the family became concerned members of Gwynedd Meeting. Charles Livezey gave of his time as a member of the Board of Education of Lower Gwynedd Township and as supervisor of roads. His farm was known as one of the most successful in the community.

It is not, however, for these outward manifestations, excellent though they were, that Charles Livezey will live in the hearts of all who knew him. His nobility of character, his gentleness of spirit, and his pure gospel ministry have touched more than those who knew him in any other way. Like the founder of his faith, the keynote of his life was to "Owe nothing to any but love." This was the life he led; this was the creed he taught. "He was more in life and substance than in the wisdom of words or eloquence of speech." His ministry was filled with a fervency that shone and warmed with the light of revelation, and though his words were few, their simplicity, inspiration, and the sweetness of his life, touched the hearts of all who heard him.

Charles Livezey was the antithesis of his time. He lived in a world of chaos and confusion, of strife and fierce intensity, of noise and a tumult of talking, of violent and radical speech and action. He called us first to love; to quiet contemplation, to peace and rest and tranquility to the things that do not perish with the using. His life and ministry were living examples of the time when Friends had a great message and a world-wide mission. He was among the last, unless we will heed before it is too late, of the old-time Friends. His serene spirit has been released to the reward which his never-failing faith led him to hope for. His friends

will not be able to replace the kind face, whose greeting was a benediction. HORACE MATHER LIPPINCOTT.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday).

FIRST MONTH.

16th—Third meeting of the series under the care of the Joint Committee on Co-operative Community Conferences, Meeting-house, 15th and Race Sts., Philadelphia. (See Notices.)

17th—Winter meeting of the Association of Friends' Schools, at Friends' Central School. (See Notices.)

18th—A joint meeting for worship of both branches of the Society of Friends in Germantown will be held in the Coulter Street Meeting-house, at 8 p.m. This meeting is designed to promote closer fellowship among the two groups of Friends. Any Friend led by a concern to attend will be welcome.

18th—Joel Borton expects to attend the meeting for worship at Penn Hill (Little Britain), Pa.

18th—A group-meeting for worship will be held at the home of Charles and Anna McCord, 17 Park Place, New Rochelle, New York, at 3 p.m. All near-by Friends are urged to come, and invite their neighbors.

18th—Dr. Michael Fanning, an authority on Prohibition, will address the First-day School, 35th street and Lancaster avenue, West Philadelphia, at 9.45 a.m., on the movement culminating in the Eighteenth Amendment. All invited.

18th—Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor in Friends' Meeting-house, Fourth and West Sts., Wilmington, Delaware, at 2.30 p.m., to be addressed by Dr. C. E. Ehinger, of West Chester State Normal School, on "Force and Patriotism." Dr. Ehinger expects to attend First-day School and meeting.

18th—Conference Class at 15th and Race Sts., Philadelphia, at close of meeting for worship, about 11.40 a.m. Albert C. Garrett will lead the discussion, the subject being "Montanism: A Revival of Free Spiritual Religion—Protest Against Growing Power of Clergy and Formalism in the Church."

18th—Chester (Pa.) Monthly Meeting at Providence, at 2.30 p.m.

18th—Philadelphia Quarterly Meeting's Visiting Committee has appointed certain Friends to visit Germantown Friends' Home Meeting at 7.30 p.m.

20th—Western Quarterly Meeting, at London Grove, Pa.

21st—Monthly meeting of Friends of Philadelphia, 15th and Race Sts., at 7.30 p.m.

21st—The Brooklyn Urban League for Social Service among Negroes will hold its fourth annual public meeting at the First Presbyterian Church (128 Henry Street, near Clark Street Subway Station) at 8 p.m. A report of the year's work will be given, and an address on "The Negro and the Community—Some Lessons from the Chicago Riots" will be given by Dr. George C. Hall, of Chicago. A large attendance of white, as well as colored citizens, will be a great encouragement to those who are struggling for a better mutual understanding.

22nd—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, Pa., 7.30 p.m.

22nd—The first of a series of lessons on elementary First-day School teaching, by Annie Hillborn, to be held at the homes of members of Concord Meeting, at 1.45 p.m. All Friends are invited. For information address Elizabeth P. Styer. Other lessons will be given on Second month 5th and 19th.

22nd—Caln Quarterly Meeting, at Christiana, Pa.

23rd—Donation Day for Central Employment Association. (See notice.)

23rd—Kenneth L. M. Pray, of the Public Charities Association, will address the regular meeting of the Committee on Philanthropic Labor in Race Street Meeting-house, Philadelphia, at 2.30 p.m. All Friends interested in the Social Work of our meetings will be welcome.

23rd—Address at Friends' Select School, 140 North 16th Street, Philadelphia, at 8 p.m., by Ivy L. Lee, of the Association of Railway Executives. Mr. Lee was formerly assistant to the president of the Pennsylvania Railroad. He will speak primarily from the viewpoint of the railway executives and the investors in railroad securities.

24th—Westbury Quarterly Meeting will be held at 215 East 15th St., New York City. George A. Walton expects to attend. Meeting for worship at 10.30 a.m. Lunch at 12.30 p.m. Raymond T. Bye, chairman of the Young Friends' Movement of Philadelphia Yearly Meeting, will speak at the afternoon session at 2.15. His subject is "A Young People's Religion." It is urged especially that "young Friends" and "near-young Friends" come to hear his message.

24th—Westbury Quarterly Meeting, at New York, N. Y.

25th—Daniel Batchellor expects to attend meeting for worship at Little Falls, Md.; and Albert R. Lawton, at Lincoln, Va.

25th—Purchase Quarterly Meeting, usually held on Fourth-day, will be held this year on First-day, thus changing the advertised date from the 28th to the 25th.

25th—Purchase Quarterly Meeting will be held at Purchase, N. Y., at 10.30 a.m. The following trains will be met at White Plains:—The one leaving Grand Central Terminal at 9.05 and one from the north arriving at 9.23. J. Lawrence Lippincott, of Riverton, N. J., expects to attend the Quarterly Meeting, and the meeting of the Young Friends' Association at 2.30 p.m.

27th—Concord Quarterly Meeting, at West Chester, Pa.

31st—Philadelphia Quarterly Meeting, at 15th and Race Sts., Philadelphia.

31st—Lecture by Warwick James Price, "Shall We Trust Japan?" under the auspices of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, Meeting House, 15th and Race Sts., 8 p.m.

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.

A family house of established reputation. Ocean view, steam heat, sun parlor, elevator to street level. Rooms single or ensuite, with private bath. Open all the year. Booklet.

GARWOOD & JOHNSON.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.

OPEN ALL THE YEAR

First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.

Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

FUN.

ONE of the advantages of American participation in the war is the greater knowledge of American institutions by our European associates. For instance, a Columbia professor over there in talking to an unusually well informed Englishman about education, said: "I wonder which American university is best known in England." The Englishman replied, "Oh, we know both of them. Yale and Harvard!"—*Independent.*

THE following specimen of humor is taken from a Scandinavian paper: "Lars Stranna and Elias Vasbotn were caught on a fiord by a storm. It grew dark and the boat was dangerously tossed about by the elements. Finally Lars said, 'Kneel on the tiller and say the "Our Father" for both of us, Elias.' Elias complied, but had not got more than halfway through when Lars cried out, 'Stop! Stop! That's enough! I can see land!'"—*Sailors' Magazine.*

PREACHING in one of the state capitals, an Australian bishop noticed in his congregation a strange face. The following Sunday the same individual appeared, and later in the week the bishop met him in the street. The bishop stopped him, congratulated him upon his attendance at the cathedral, and added, "You don't live here, do you?" "No," said the stranger; "I live way back," mentioning the name of the place. "Have you many Episcopalians there?" inquired the bishop. "No, sir," was the reply. "What we are mostly worried with is rabbits."—*Christian Life.*

WHEN mother and her brood started for town the weather was threatening, so she did not go unprepared. In due time they stepped off the crowded train at the station. "Have you got all the umbrellas, Johnny?" was her first question. "I should say I had," said the boy. "I had three when I started and now I've got five."—*Boston Transcript.*

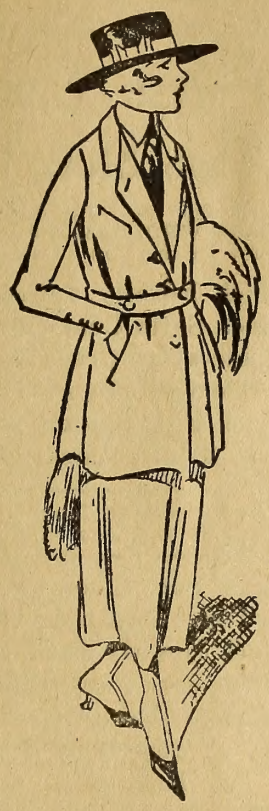


Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY



MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U. S. PAT. OFF.

TYROL WOOL GARMENTS ARE SMART IN APPEARANCE, SUITABLE FOR ALL OUTDOOR OCCASIONS AND HAVE ENDURING WEAR.

LADIES' AND MISSES' TAILORED SUITS

27.75 31.75 38.75

JUNIOR SUITS
26.75 29.75

PURE CAMEL'S HAIR TOP COATS, 79.75

VELOUR HATS

MANN & DILKS
1102 CHESTNUT STREET

WOOLMAN SCHOOL

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Winter Term begins First month 6th, 1920.

Trained Young Friends are needed for the work of the Society.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

DONATION DAY.—The Central Employment Association will hold its Donation Day on Sixth-day, First month 23rd, at Friends' Meeting-house, 17th St. and Girard Ave., Philadelphia. All donations of money or material will be gratefully received by the members of the Association, who will be in attendance from 3 to 5 p.m.

This Association was organized in 1857, for the purpose of giving sewing to needy women during the winter months. There are no salaried officers, and the Friends of Girard Avenue Meeting kindly grant us the use of one of their rooms for our meetings, so all funds received are expended for material and employment.

ELIZABETH Y. WEBB, *Treasurer*,
1417 N. 17th St., Philadelphia.

THE Association of Friends' Schools will hold its winter meeting at Friends' Central School, Philadelphia, on Seventh-day, First month 17. The program promises to be very interesting. Dr. S. A. Courtis, of Detroit, Mich., Director of Educational Research, and Dr. Thomas M. Balliet, Chairman National Committee of the Teaching of Social Sciences in Secondary Schools, will speak at both morning and afternoon sessions. Dr. Courtis will illustrate his work in Educational Measurements with slides showing results of his long and exhaustive study of the subject. Dr. Balliet will speak of Education for the New Democracy, presenting his subject from the standpoint of Problems and Methods of Teaching.

IDA P. STABLER, Ex. Sec. to Com. on Education, Phila. Yearly Meeting.

COMMUNITY CONFERENCE.—All are cordially invited to a meeting and social gathering at the Meeting House, 15th and Race Streets, Philadelphia, Sixth-day, First month 16, 1920, at eight o'clock. Addresses on "THE POST-WAR NEGRO," by Dr. William I. Hull, Francis R. Taylor, Leslie Pinckney Hill, J. Harry Scroggins.

Singing by Cheyney Training School Octette during supper time.

Joint Committee on Co-operative Community Conferences, representing the Advancement Committee, Anti-Lynching Committee, Educational Committee, First-day School Committee, Philanthropic Committee, Peace and Emergency Service Committee and Young Friends' Movement.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. A good way to get new members.

Strawbridge & Clothier

We Are Selling More Silks in This Sale Than Ever Before

Thousands of yards still remaining and many new lots added, at AVERAGE WHOLESALE PRICES, some even less than wholesale. These are a few of the many desirable under-price lots:

36-inch Novelty Taffeta Suiting Silk—now $2.00 a yard
40-inch Satin Charmeuse, blue, brown, black—now $4.50
Double-width Crepe Georgette, black and colors—now $2.65
Double-width Printed Crepe Georgette, broken line—$3.00
36-inch Fine Black Costume Velveteen—now $4.00 a yard
36- to 40-inch Black Silk Chiffon Velvet—now $8.50

A Special Aisle Table of Odd Lots of 36-inch Dress Silks—no remnants—now $1.85 a yard.

36-inch Soft Black Dress Satin Supreme—$4.10 a yard.
Yard-wide Japanese White Broadcloth Silk—now $2.85
36-inch Novelty Satin Stripes and Plaids—now $2.00
44-inch Fine Navy Blue Costume Velveteen—$5.00 a yard

Thousands of Remnants of Silks of all Kinds at Half Price and Less Than Half Price

Strawbridge & Clothier—Aisle 6, Centre

Cotton-filled Comfortables, Unusual, at $5.85

A special lot of 400 Cotton-filled Comfortables in winter weight. Scroll-stitched, with covers in medium or dark effects, figured in Oriental or floral designs. A substantial saving at—$5.85.

Strawbridge & Clothier—Aisle 11, Filbert Street

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74 WHOLESALE
KEYSTONE, WEST 44-28 D RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Look over your advertising material

Now, honestly, does it compare favorably with other houses in your line? Will it sell your goods in preference to your competitors?

Our counsel on printed advertising is yours for the asking



THE HOLMES PRESS
1336 Cherry Street, Philadelphia

CRETH & SULLIVAN
INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

FRANK PETTIT ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work
809 Master Street Philadelphia, Pa.

WANTED.

WANTED—A YOUNG WOMAN AS nursery governess in suburbs of Baltimore. Good wages to capable person. Must furnish reference. Address Mrs. John E. Semmes, Jr., 105 Charlcote Road, Baltimore, Md.

WANTED—MOTHER'S HELPER TO assist with child six years; other help kept. Address E. B. Cranston, Cynwyd, Pa. Phone Cynwyd 877 M.

HOUSEKEEPER WANTED—WITH young couple; one looking for good home preferred. Address S. 107, INTELLIGENCER OFFICE.

WANTED—WORK, BY MARRIED man, Third month 1st, or before; Philadelphia or vicinity; outdoors preferred. State pay and conditions. Address Caretaker, INTELLIGENCER OFFICE.

WANTED—AN INDUSTRIAL SUPERvisor for southern school for colored youth. White man. If qualifications include teaching and executive ability, there is an excellent opening. Address S. Louisa Haight, Aiken S. C.

WANTED—BY A PHILADELPHIA publishing house, a bright, well-educated girl to learn general office-work, typewriting, etc. Good pay and opportunity for advancement. Address W. 846. INTELLIGENCER OFFICE.

FOR RENT.

FOR RENT—COUNTRY HOMESTEAD. Twelve-room brick residence of late Thomas R. Smith; hot and cold water, steam heat, telephone, ½ mile from macadam road; 1½ miles from good high school, Hicksite Friends' Meeting, and Orthodox Friends' Meeting at Lincoln, Va. Good neighborhood; mail at door four times a day; nice lawn, garden, fruit trees, pasture for cow and horse. Unusual chance for family of moderate means to live inexpensively and educate children well. Some Friend should have it. J. Russell Smith, Swarthmore, Penna.

Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word.

LLOYD

Plans or No Plans.

There are two classes of builders who need the help of a strong, modern lumber centre,—those who have *planned* their operations well, and those who haven't.

If you have planned well, you will need a strong organization to help carry out your plans. The best is none too good. In big building operations, all of our experience and resources, including the powerful aid of our Traffic Department, are constantly required.

But if you have *not* been able to make careful plans; if you are forced to build hastily and under pressure, then only an uncommonly strong organization will enable you to accomplish your purpose. When you need unusual stocks or service that you have no right to expect, then the resources of the LLOYD organization will often save the day for you.

Some day you will build. If you want the work finished on time, see that the lumber comes from LLOYD.

William M. Lloyd Company
THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.

Edward S. Hutchinson
CIVIL ENGINEER AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5313 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIRST MONTH 17, 1920

If YOU HAVE MONEY TO INVEST, EVEN A MODERATE AMOUNT, GREAT CARE SHOULD BE TAKEN IN THE CHOICE OF A SECURITY. WE TAKE GREAT CARE IN MAKING RECOMMENDATIONS.

MONTGOMERY & Co.

BONDS

133 SOUTH FOURTH ST.

PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.

BANKERS

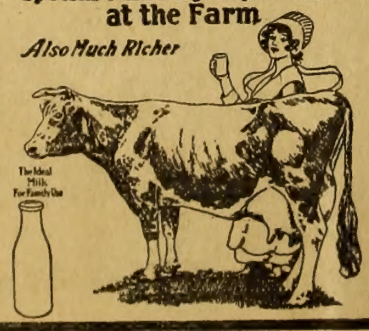
410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



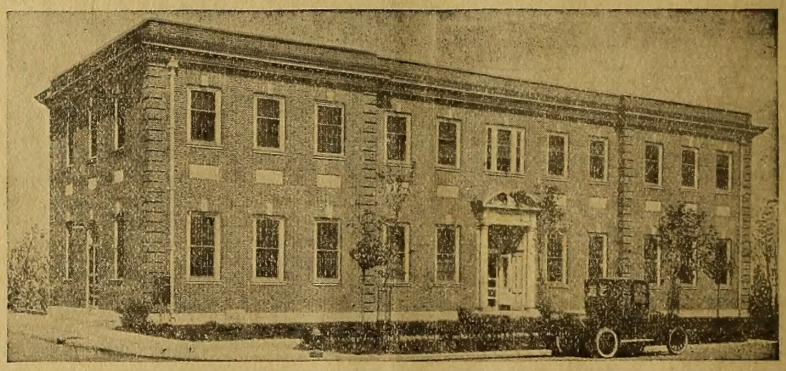
BALLINGER & PERROT

·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

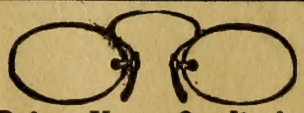
WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



NEWTON COAL
Answers the Burning Question



Bring Your Oculist's Prescription To Us

Our 35 years' experience assures you that it will be filled accurately. None but the most skilled workmen employed. Reasonable prices.
Williams, Brown & Earle
918 Chestnut St. Phila.

"The Calendar of the People Called Quakers"

reappears this year with Reproductions of twelve new Quaker paintings by distinguished artists, and clear distinct numerals. Useful, beautiful, inspiring, and recalling the sweetest memories of Quakerism. A limited edition on fine paper, printed in duotone, and sold for one dollar. Five copies to one address for $3.00.

WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FIRST MONTH 24, 1920

VOLUME 77
NUMBER 4

IN COMMON THINGS.

SEEK not afar for beauty. Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet,
In stars, and mountain summits topped with snows.

Go not abroad for happiness. For, see,
It is a flower that blossoms at thy door!
Bring love and justice home, and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;
The simple duty that awaits thy hand
Is God's voice uttering a divine command;
Life's common deeds build all that saints have thought.

In wonder-workings, or some bush aflame,
Men look for God, and fancy Him concealed;
But in earth's common things He stands revealed
While grass and flowers and stars spell out His name.

—*Minot J. Savage.*

SOME SOCIAL ASPECTS OF THE SOCIETY OF FRIENDS IN THE 17th AND 18th CENTURIES.

BY ALICE HEALD MENDENHALL.

A THESIS SUBMITTED TO THE FACULTY OF THE UNIVERSITY OF CHICAGO IN CANDIDACY FOR THE DEGREE OF MASTER OF ARTS, FOURTH MONTH COMMENCEMENT, 1914.

(*Continued from last issue.*)

IX.—THE LIBERATION, EDUCATION AND KIND CONSIDERATION OF WOMEN.

IN 1648, early in his ministry, Fox attended a meeting in Leicester, where the Presbyterians, Independents and Baptists and "Common Prayer" men had met for the discussion of religious questions; a great crowd was there, and after much discussion a woman timidly arose and asked a question as to what Peter meant by "being born again of incorruptible seed, by the word of God which liveth and abideth forever." Fox writes:

"And the priest said to her, 'I permit not a woman to speak in the church,' though he had before given liberty for any to speak. Whereupon I was wrapped up as in rapture, in the Lord's power; and I stepped up in a place and I asked the priest, 'Dost thou call this place a church, or dost thou call this mixed multitude a church?' for the woman asking a question, he ought to have answered it, having given liberty for any to speak. But he did not answer me neither, but asked me what a church was. I told him the Church was the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of; but he was not the head of a mixed multitude, or of an old house made up of lime, stones and wood. This set them all on fire."

1. Women's Meetings for Business.

He writes: "I was moved by the same eternal power to set up a woman's meeting also, that all, both male and female, might act for God in the power, and to do business and service for Him in the church."

Two hundred and fifty years ago this was an innovation. Fox says:

"At Wiltshire we had a very good meeting, though we met there with much opposition from some who had set themselves against women's meetings, which I was moved of the Lord to recommend to Friends for the benefit of the Church of Christ. That the women being made heirs of the same salvation as the men are, might come into the practice of gospel order and therein be meet-helps unto the men, in the service of Truth, as they are in civil and temporal things; that so all the family of God, both women as men, might discharge their offices in the house of God whereby the poor might be better looked after and taken care of; the younger sort taught in the way of God, and the loose and disorderly reproved and admonished in the fear of the Lord; the clearance of persons propounding marriage more closely and strictly inquired into in the wisdom of God; and all the members of the spiritual body, the church, might watch over and be helpful to each other in love."

Women held their regular business sessions of the Monthly, Quarterly and Yearly meetings separate from the men's meeting and with their own officers; Margaret Fell's daughter, Sarah, was the first clerk of the Women's Quarterly Meeting at Swarthmore (1681)), and when she married William Mead of London she left carefully written instructions for her successor, which are still preserved.

2. School for Girls at Shaklewell.

Only a little over a hundred years ago were the public schools of Boston opened for girls, but George Fox, over two hundred and fifty years ago, advocated the equally thorough education of girls as well as of boys. His Journal in 1669 says: "Returning from London towards Waltham, I advised the setting up of a school there for the teaching of boys, and also a woman's school to be opened at Shaklewell for the instruction of girls and young maidens in whatsoever things were civil and useful in the creation. These schools were organized the following year, 1670, and were well attended; Rachel Fell, the stepdaughter of Fox, was one of the pupils at Shaklewell. Wherever there was a Friends' Meeting-house, either in England or America, there was a school-house beside it for the instruction of girls as well as boys, so that from the first women received at least an elementary education.

3. Women's Aid Society.

Fox early recognized the value of women's help in social service, and in 1658 he called together sixty women Friends in London and formed a society to take charge of the poor, the sick, the widows and orphans, and to look after the comfort of those of the membership who were in prison; for, as Thomas Ellwood tells us, there was no food furnished by the prison authorities, or if it was, it was entirely insufficient. This led to what was later known as the "Women's Box Meeting," from the boxes used for collections for

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

this purpose on the first day of the week; and among the Mss. at Devonshire House an "epistle from Women Friends of London Yearly Meeting concerning the service and ends of women's meetings, for Women Friends in the counties and elsewhere," would seem to indicate that there were similar charitable organizations of women outside of London at that time.

4. Marriage Covenant Equal for Women and Men.

Perhaps no denomination has exercised more care over the associations and marriages of their young people, which has been an especial protection to their women.

George Fox, in the arrangement of the ceremony, did not require her to promise obedience to her husband; the marriage was equal; no clandestine marriage could take place among them, for the rules of the Society required ample proof of the consent of parents and guardians and of the clearance of the parties from other engagements or contracts. Few divorces have been known to result from an Orthodox Quaker marriage.

5. Courtesy of Ancient Friends Towards Women.

Men Friends, as indicated in their record of travels and meetings, have always been extremely tender in their attitude toward women; without accoutrement of plume and armor, the Quaker in all his plainness of manner and garb was the chivalrous knight errant of the seventeenth and eighteenth centuries.

Thomas Shillitoe, when on a religious visit to Ireland, on his way to Clonmel, overtook some men and women on their way to market. He says in his Journal:

"I ventured to tell them in a pleasant manner that I approved of my country's fashion of walking with the women, giving them the arm and carrying the bundles, more than the fashion in Ireland, where the man takes the lead and leaves the women to follow after as well as they can, for the women being the weaker sex, have claims on the men for all the assistance they can render them."

Women Friends did not seem to lose their poise under their new-found freedom, but adjusted themselves to their new duties with wisdom and ability, with but few exceptions.

6. Early Women Missionaries.

They were always right in the forefront of brave and valuable service at home and abroad.

Mary Fisher and Ann Austin were the first women Friends to reach this land of religious freedom (1656). When their ship anchored in Boston harbor, they were taken off and shut up in a dark room without food. No one was allowed to speak to them or to give them a light; they were cruelly treated by the Puritan fathers, and would likely have died had not Nicholas Upsall, a Puritan of blessed memory, paid the jailer to give them something to eat, for which Upsall was fined 231 pounds sterling and was banished by the Puritan Governor Endicott. Their books were burned, and in five weeks they were sent back to England.

Four years later, how differently was this same Mary Fisher treated by the "Great Turk," the Mohammedan Sultan to whom she felt that God had called her to deliver a message. Alone, this Quaker Joan of Arc stood before him in all her innocence and defenselessness, and told him of a Spirit Voice and its message to him; Mohammed listened with gravity and reverence, invited her to remain in Constantinople; they must respect one who had come so far to them with a message from the Lord; he offered her an escort; all of which she declined, and later safely reached her native land.

Mary Dyer, for the sake of religious liberty, gave up her life willingly on the scaffold on Boston Common.

7. Margaret Fell Fox, Treasurer of the First Missionary Movement, 1654.

Margaret Fell, the widow of Judge Fell of Swarthmore Hall, and afterwards the wife of George Fox, has been called "The Mother of Quakerism."

When Fox, in obedience to the Light, had launched that first great movement (1654), seventy ministers, mostly young men, by twos and twos,[1] led by the Spirit, came out of the north and swept over England, Scotland, Ireland, and two years later "beyond seas," when Hubberthorne and Whitehead traveled toward Norwich, when Camm and Audland aroused Bristol, and Burroughs and Howgill took London by storm, it was Margaret Fell that held the purse strings, and both from her own means and by contributions from her neighboring meetings supplied the traveling and all necessary expenses of those early ministers whom the Lord raised up and sent forth into His service.

In an epistle from London Yearly Meeting (1858), there is an account of the expenses for the year 1656—a detailed account which shows that under Margaret Fell's management, 490 pounds, 12 shillings, 6 pence were used for the "Service of Truth"—an activity equalled only perhaps by the Jesuits.

Women ministers, Mary Peisley, Catherine Payton, Elizabeth Ashbridge, etc., have left a voluminous literature of their travels and experiences, written in a style so pure and classic, that coming from the degraded times of the seventeenth and eighteenth centuries, seems almost to belong to another world.

8. Elizabeth Fry.

The life of Elizabeth Fry shows the place of influence and of service which women have always held in the Society of Friends. She inherited from her great-grandfather, Robert Barclay, a remarkable sympathy for suffering, and from the brave old soldier, David Barclay of Ury, her moral courage; and as a spiritual birthright from George Fox, that introspection which found the rays shining outward, illuminating arduous duties, and oppressive routine which was instrumental in sweeping away the terrible scenes at Newgate.

(*a*) Her School of Waifs.

She gathered seventy little waifs together each day for instruction in her girlhood home at Earlham before she was eighteen.[2]

After her marriage and removal to London, and even after her increasing family cares, she was associated with Wilberforce, Chalmers, and Allen in their plans of benevolence.

(*b*) Smallpox and Vaccination.

At a time when smallpox raged and vaccination was but newly known (1810) and was greatly opposed, she acquired the art of vaccination from Dr. Willin, one of its earliest advocates and most skillful practitioners. At intervals she made a sort of investigation of the village with a view of vaccinating the children; the result was that smallpox was scarcely known over the village where her influence extended.[3]

(*c*) Prison Reform.

The transformation of women prisoners at Newgate made Elizabeth Fry famous; she made several visits to Europe in the interest of prison reform, was entertained by royalty everywhere and her plans were adopted in Germany, France and Holland, and were instituted under her personal supervision. Her Journal gives an interesting account of the visit of the King of Prussia to London to stand sponsor to the Prince of Wales at his christening; she was invited

[1]Cambridge Journal of George Fox, Vol. 1, p. 141, and Journal, Vol. 1, p. 190 (Quoted).
[2]Life of Elizabeth Fry, and Journal (By E. Ryder), p. 98.
[3]Life of Elizabeth Fry, and Journal (By E. Ryder), p. 88.

to meet the King at the Mansion House, where at her request there were no toasts at the dinner; the King arranged to meet her at Newgate the following morning, and to take lunch with her at Upton Lane, her home.

In addition to her prison work she was instrumental in establishing Tothill Field Asylum for discharged female prisoners, also a school for the discipline of vicious girls; an institution for abandoned female children, libraries for the coast guard in 500 stations and on 48 boats. All of these institutions continue to this day.

(Continued in next issue.)

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

MEMORY WORK FOR JUNIOR PUPILS.

IT is generally conceded that during early childhood the mind is most absorbent, therefore the hour spent in the First-day School should contribute its share of helpful impressions of things *worth remembering.*

The custom of having small children learn chapters of the Bible "by heart," as used to be done, has something in its favor, but too often it resulted in mere mechanical repetition, just as geographical names were listed and words difficult to spell were made into a chant.

All this left its stamp on the child's memory, but had little place in developing in him all the latent forces that modern education is striving to unfold.

Emphasis on the *main point of the lesson* is important,—not as a moral drawn from the story, but so as to have a clear idea in the child's mind. We are often surprised at the way our memory travels back over the years and recalls some scene or incident clearly defined.

Toward this end, pictures are most helpful, and Bible quotations that most closely apply to the story and the lives of the pupils themselves. Left in the class-room, if possible upon the wall, these pictures and quotations serve to continue their purpose from week to week, and often an interesting review is started by reference to one of them. The illustration can be shown after the story is told, but children cannot concentrate upon the story while trying to link it with the picture.

In this association of ideas lies an important work for the Primary First-day School teacher; that is, to make religion real, God's love a natural thing, and co-operative endeavor toward good,—our great life-task.

The subjects chosen for memory work will depend largely on the lessons that are being used. Here are a few suggestions:—

The Golden Rule;

Jesus' answer as to which is the great Commandment, Matthew 22: 37:—*Jesus said unto them, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind;*

And the second, Matthew 22: 39:—*And the second is like unto it, Thou shalt love thy neighbor as thyself.*

Again, in John 13: 34:—*A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another.*

Galatians 6: 10:—*As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

Psalm 100:—*Make a joyful noise unto the Lord, all ye lands.*

(For the oldest class of the group.)

These are a few suggestions that fit into almost all series of lessons, and have helpful daily application all our lives.

Verses or quotations that present God's love in the wondrous world about us have a place here, such as Browning's "The Year's at the Spring." Nor must it be forgotten to add to the class-room collection a print of some noted *picture* on the subject, such as Corot's "Spring."

Green burlap serves as a good setting for such a group of pictures, while thumb tacks hold them in place. There are several printers of suitable pictures for such use.

Dramatization is another aid to memory, but all helps are as nothing if the child is not taking unto itself the lesson that is being given. Only the sympathetic teacher can decide when this is true, for the child often feels more deeply than appearances would indicate.

A little prayer and helpful verse, or stanza, to be repeated collectively, is part of the memory-work for these classes.

Dr. Van Dyke has given us a good memory gem for this purpose:—

"Every morning seems to say,
'There's something happy on the way
And God sends love to you.'"

The following prayer appeals to children, and has a meaning that endures:—

"Father in Heaven, all through the night
We have been resting, safe in Thy sight.
Father, we thank Thee; bless us, we pray.
Bless us and keep us all through the day.

"Make us like sunshine, happy and bright,
Speaking no cross word, bringing delight.
Helpful and happy, quick to obey,—
If we would please thee, this is the way."

—*Louise H. Walton.*

QUESTIONS ON THE LIFE OF JESUS.

THE following questions are reprinted in the *First-day School Bulletin,* from a set of questions issued several years ago by Charles F. Dole, who prepared them to meet the needs of a Sunday School at Jamaica Plains, Mass. The collection includes five sets of questions, one of which is given below.

ABOUT JESUS' COUNTRY.

What names did it bear?
Near what sea was it?
How was it bounded on the east?
How large was it, compared with a New England State?
Was it level or hilly?
What famous river is there in it?
What event in Jesus' life occurred at this river?
On what lake did Jesus sail and fish?
What singular fact about the river and lake?
Into what sea did they empty?
What can you tell of this sea?
What were the divisions of Jesus' country?
What was the capital city?
What towns can you name?
What was Jesus' own town?
What town on the Lake of Galilee was Jesus often in?
What famous city on the seacoast did he visit?
What is the distance from Jerusalem to Nazareth?
What is the distance from Jerusalem to Jericho?

Give what thou canst, without Thee we are poor;
And with Thee rich, take what Thou wilt away.

—COWPER.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIRST MONTH 24, 1920

SAVING OUR DENOMINATIONAL SOUL.

"HE that saveth his life shall lose it, and he that loseth his life for my sake shall find it." We all know that this paradox means when applied to an individual. Salvation comes, not by selfishly centering all our efforts on our own souls, but by self-sacrifice. We are enriched spiritually, not by what we acquire, but by what we give away. Only that soul grows which expands to meet other souls, and to include them in its own life. Selfishness is contraction and death.

What is true of an individual is true of a denomination. At its beginning a denomination grows because it loses self-consciousness by centering its attention on its message. But later its energy is centered on *itself,* —in building up its own institutions and perfecting its own organization; and it finds in the end that the smoothly-running mechanism resulting is as soulless as any other mechanism.

Our denominational institutions and organizations are worthy of every possible sacrifice, but we must beware lest in building up the walls of Zion we make a prison for ourselves. It will little profit us to read George Fox's Journal before the open fire, if we know that a child is starving to death on the door-step. We cannot dull our ears to those increasing cries of the suffering in body and soul, coming from across the ocean. Christ healed the sick, and the multitude heard him gladly. Perhaps if we do the same our message will be heard also. HOWARD H. BRINTON.

AUSTRALASIAN FRIENDS AND THE LEAGUE OF NATIONS.

FRIENDS in America know very little of Friends in Australia and New Zealand, although in ideals and methods we have much in common with them. The *Australasian Friend,* dated October, 1919, but only recently received, contains an account of the "General Meeting" held in Sydney at the end of September last, which is full of interest. One of the subjects which came before that Meeting was the Peace Treaty, with the League of Nations Covenant included in it. From the following extract it appears that the scruples and objections felt by many Friends in America and England are shared by some Friends in Australia:—

The Clerk felt that if the Peace Treaty were not all that could be desired, in the League of Nations we have the machinery that might bring about the abolition of war. It is our business as a nation to make it workable and undo any wrong embodied in the Peace Treaty. He suggested we might express to the Government our thankfulness for the League of Nations.

John Powell: In that the League of Nations is included in the Peace Treaty, we must see that it is a gain. The future lies with the people and their Governments. It may be a world Federation in embryo form.

Geo. Layton: People who have studied it say that it is simply a League of Allies.

Stanley F. Allen: Our hope lies not in Governments, but in the awakening of the people to the wrong of the whole thing. They must recognize the futility of war, and refuse to be led to the shambles.

Edgar Peile: We shall rejoice if the League of Nations can do away with the present ghastly conditions. It is the character of the peoples which will tell in the end.

Chas. Howie: I hope no action as suggested will be taken by this meeting. "The League of Nations" appears to be a League of Allies.

F. Lister Hopkins hoped no action would be taken.

Chas. Chandler: As it now stands, "The League" is unsatisfactory. I hope we shall not endorse it.

Fred Coleman: We are thankful for the ideal, but the reality is disappointing.

Several concurring in this thought, no action was taken.

It should be remembered that women vote in Australia, and that although a proposed Conscription Act was rejected in that country, largely through the influence of women, nevertheless the war was very strongly supported by the Australian people, and Friends suffered greatly because of their refusal to fight, or to comply with the law requiring young men and boys to undergo military training. Probably nothing is more desired by Australian Friends than a real League of Nations; and therefore the feeling that the General Meeting could not endorse the Covenant as contained in the Peace Treaty is deeply significant.

H. F.

A CALL FOR VOTES.

READERS are reminded to send their votes on the question of the League of Nations before January 31st. Here is the statement as it was made in the "Open Forum" last week:—

In order to obtain an expression of the prevailing sentiment among Friends, all readers are invited to send postal-card votes to the Editor favoring the adoption by the Senate of one of the three courses here specified, which are the only ones possible:—

1. Ratification of the Treaty without amendment or reservation, as demanded by the President.

2. Ratification with amendments or reservations.

3. Rejection of the Treaty.

It will be of great interest to have a general expression from readers. Votes must be received before January 31st.

Many votes have already been received, and it is hoped that Friends generally, whatever may be their view, will give expression to it by voting,—the democratic way.

N. B.—So far as this vote is concerned, the Suffrage Amendment is already in force. H. F.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

THE DREADED PENTAD.

EDITOR OF FRIENDS' INTELLIGENCER:—

THOSE Friends who cannot see their way clear to approve of the League of Nations established by the Versailles treaty, because the five so-called great powers are made permanent members of the League Council, would surely have their fears allayed if they would consider that four of these dreaded powers are democracies, that cannot carry on war without popular support at home; and further, that the one of these four that is most influential, and the only one that is not almost bankrupt, and bled nearly to the point of exhaustion, is our own country, where arbitration as a method of settling differences with other nations has, through long practice, already become a firmly-established policy.

The powerful influence of the United States in the Council would be supported by that of Brazil, and it is not conceivable that membership in the Council would not always be given to at least one of the great peace-loving

republics of South America, now so rapidly growing in wealth and population.

The treaty has been criticized in this journal because in the matter of disarmament, it does not treat these five great powers, upon whom for the next few years will devolve the police duty of the world, precisely as it treats Germany and her allies, whose role in the greatest of world-tragedies is that of arrested and sentenced criminals. But the treaty expressly states that the disarmament of Germany is required "in order to render possible the initiation of a general limitation of armaments," and in Art. 8 of the Covenant provision is made for such action. When the occasion for it arrives, shall the powerful influence of America be conspicuous only by its absence?

One of the dreaded "Pentad," heretofore the greatest of all naval powers, has already begun to disarm by disposing of her war-vessels; and it is a fact significant of a newly-awakened spirit due to the influence of the League that she prefers to *break up* these ships, rather than sell to other nations without a distinct proviso that they shall not be used again for naval purposes. She has stopped all battle-ship construction, and is scrapping no less than 156 war-ships, some of them new and some under construction; three of them being sisters to the 42,000-ton *Hood*. The list includes all her armored cruisers and her earlier battle cruisers; some of them mounting 12-inch guns. She has reduced her personnel from 450,000 to 100,000, which is less than the total in our own navy. And, adds the *Scientific American* editorial of December 20th, from which the above statements are taken, "our ally has done this without waiting for us to put our name to the treaty of which we are the foster parent."

Bartow, Florida. S. S. GREEN.

PRAYER, NOT CRITICISM, FOR SENATORS.

EDITOR OF FRIENDS' INTELLIGENCER:—

THAT in the "Open Forum" of the INTELLIGENCER is not the only abuse of United States Senators that I have been pained by reading. For those Senators who have laboriously and faithfully tried to protect the United States from the dangers which threatened it, for those far-sighted men we have reason to thank our Almighty Father. Let us humbly desire that He will eventually over-rule all for the best in regard to the Treaty and League of Nations. The Almighty has so signally blessed this land, shall we not each one try to be worthy of such abounding favors, and should we not, as best we may, try steadily to pray for those upon whom rest the grave responsibilities of government, that they may be furnished with wisdom, power and knowledge from the great abundant Source?

TACIE P. WILLETS.

LITERARY NOTES.

A BOOK OF QUAKER STORIES.

"THE TIME OF HER LIFE," and Other Stories, by Maude Robinson. 261 pp. London. Swarthmore Press. 6s. net.

MOST Quaker stories written by outsiders only achieve failure, and quite often repel by their unnatural characters, their exaggeration of peculiarities practiced in gentleness, and even by downright caricature. Writers not bred to the inwardness out of which the Quaker peculiarities, however irrationally, arose, can hardly have the delicacy of touch needed to portray its fine tracery. Sir Walter Scott, even though his grandmother was a Friend, made the queerest sketch of a Quaker household by the Solway Frith in his *Redgauntlet;* and, in my limited reading, I have found no satisfactory prose fiction about Friends in England except what is written by Friends, such as in "Memoirs of a Person of Quality," and "Demi-Royal," written by "Ashton Hilliers," who is our Friend Henry Marriage Wallis.

Maude Robinson is a Friend, and bases quite a number of her stories on traditions, old letters and diaries, and valued heirlooms which have come down from her own forefathers. She clothes her material from a well-furnished imagination, and tells her charming stories of things as they happened in the common life of farmers and shopkeepers in the district between London and Brighton,—the South Downs, the Weald of Sussex, and the small fishing towns, as they then were, of the south coast. There is no artistry of short-story-making here, no poignant tragedy put into the last sentence, no heart-break. Many of the tales are essentially true narratives, and contain little incident and no plot. They are descriptive of a society and its ways, now left behind and in danger of being forgotten or misjudged by the moderns; and in their delicate descriptive quality lies their charm.

The tales are arranged chronologically—the first is in 1684, when William Penn came back the first time from Pennsylvania. This date is given by mistake as 1682, and Worminghurst is for some reason spelt Warminghurst. The last of the tales is dated 1875. So they cover the Middle Age of Quakerism, from the end of the persecution to the modern period of active religious work and philanthropic effort in a world from which we are no longer separated by any sign of garb or speech.

An authentic story of William Penn's kindliness and his public preaching begins the book—there are sketches of stormy Yearly Meetings, of the beginnings of the Temperance movement, of Anti-Slavery, and of the reforms of the middle of the nineteenth century, which split Orthodox Friends into "Conservatives" and "Progressives," but happily left English Friends and Liberal Friends in America still intact.

But all is told as a tale, a tale of persons and how they bore themselves, loved and proposed and married, and had very large families. We hear how Dorcas Brown, beginning elementary education in an English village, was opposed by clerical intolerance. We have the story of the imprisonment of Daniel Pryor Hack, whom I remember very well, and two other young Friends, for refusing to join the militia in 1814. One month's light imprisonment under sociable conditions satisfied the military tyranny in those days, though that too was a war for "liberty" and "self-determination," and "a war to end war."

Has the world ever been so bad as it is now? There are 200 conscientious objectors known to be still out of work in England, though the liberation from prison took place nine months ago. It may be a relief to the tried spirit to turn to these lovely records of a happier world long ago.

Perry Bigland contributes four beautiful drawings in color.

Manchester, England. JOHN W. GRAHAM.

A HANDBOOK OF THE PRINCIPLES OF THE RELIGIOUS SOCIETY OF FRIENDS. PUBLISHED BY THE ADVANCEMENT COMMITTEE OF FRIENDS' GENERAL CONFERENCE.

THE "Foreword" says that this excellent little pamphlet is based upon the "Young Friends' Manual" by Benjamin Hallowell. It was prepared by the Advancement Committee of Baltimore Yearly Meeting, and received the approval of the Executive Committee of that Yearly Meeting. It is revised and republished by the Advancement Committee of Friends' General Conference.

"It is not intended to be a final statement of faith, but as one which is believed to be in accordance with the ideas of the larger part of our membership at the present day. It is hoped that it will afford a ready means of information for our young people, and of extending our principles to many who at present are not acquainted with them."

Many Friends still think the "Young Friends' Manual," written perhaps half a century ago by Benjamin Hallowell, the best brief handbook of the kind in existence. It was put in the form of a "catechism," with brief questions, but often longer answers. This revised work follows the same simple and effective method, but is amplified by quotations from modern as well as ancient sources. For example, to the question, "What is our idea of God?" The following answer is given:—

"Friends recognize the impossibility of formulating a statement of the idea of God which will be satisfactory to other people and at other times, and which will include both the vastness of His power and the tenderness of His care. Jesus used the word 'Father' as most nearly conveying his idea of God. Again 'God is Spirit' (John 4: 24), as contrasted with the materialized and limited ideas of the past.

" 'He who, as Peter perceived, is no respecter of persons; he who has left none of His children without a witness, but has imparted the principle of Truth to them all, must

be a God of love, as John declared Him, and as the world is coming to believe.' (Howard M. Jenkins.)

"There is much of reverence in the Friends' idea of God, thinking of Him not only as the Creator of all but as still actively creating, and seeing in Him the fullness of all those attributes of goodness, love, power, and mercy which we admire in His creation. Friends do not, however, try to limit the way in which the idea of God may appeal to any individual.

"'I dare not fix with mete and bound
The love and power of God.'
(Whittier.)

To the question which in past days has been the source of so much controversy, "Do Friends believe in the Divinity of Jesus Christ?" this full and satisfying answer is given:—

"They have a full and beautiful belief in the Divinity. 'It is the belief of the Religious Society of Friends that God manifested Himself in Jesus Christ, and that the Spirit that was in Jesus is revealed in the human soul and constitutes the Rock on which the Church is founded.' (The Baltimore Discipline.)

"The spiritual force emanating from God Himself found its concrete and noblest expression in Jesus, 'the highest expression of God in man,' as Whittier puts it. This force, also manifested by his followers, is effective according to their faithfulness and capacity.

"Belief in Jesus may be defined as belief in the God who sent him and whose purposes he carried out. His great mission consisted in giving to mankind a truer conception of God, in teaching man how to live a nobler, freer life, in opening the gates to a life of service, and in bringing man into such direct relations with the Father that each person might manifest the Spirit of God in himself, even as did Jesus.

"'In this he became not only a perfect example of the effect of obedience to the Divine will, but a perfect illustration of what God designed the normal state of man to be.' (J. J. Cornell.)

"The Divinity of Jesus Christ, then, is the spiritual force making it possible for him to resist all temptation, and affording an example for all men to follow."

It would be hard indeed to imagine a better answer than that given to the question, "What are the evidences of the guidance of the Spirit?" which is as follows:—

"'By their fruits ye shall know them,' and the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, unselfishness and service."

Under the heading, "The Testimony of Modern Thinkers," illuminating quotations are given from Phillips Brooks, Emerson, Lincoln, Rufus M. Jones, William James, Rauschenbusch and Whittier.

There is a strong temptation to quote further from this timely and excellent little hand-book; but perhaps enough has been given here to prompt Friends generally to obtain copies from the Advancement Committee (140 N. 15th St., Phila.) and use it as a help in First-day schools and study circles. H. F.

LIFE'S WAY.

Day after dreary day,
Mile after weary mile,
I wander in life's way
Footsore and sad the while.

To-day I tread the road
That yesterday I trod;
Bearing my patient load,
But one day nearer God.

Upward the way extends;
Upward and steep and long.
Grant that my journey ends
In light and joy and song.

—HARRY WEIR BOLAND.

He most lives who thinks most, feels the noblest, acts the best; and he whose heart beats the quickest lives the longest.—*James Martineau.*

But war's a game which, were their subjects wise,
Kings would not play at. —*Cowper.*

NOTE AND COMMENT.

SOUTHERN CHURCHMAN DEFENDS THE NEGROES.

A plea for the Negro of the South was made recently by Archdeacon E. L. Baskerville, of South Carolina, in an address to the Colored Committee of the Women's Auxiliary of the Diocese of Pennsylvania. He was making an appeal for the missionary schools of South Carolina. Speaking of the work of the church in the State, he said:

"In our missionary schools we are touching the lives of nearly 2,000 children, and the teaching in these schools has a telling effect on the lives of the children and their parents. Communities are being transformed by the influence of our missions and schools. The schools are not run in opposition to the public schools, but are doing a work which the latter are not able at present to do. It is plainly the duty of the church to assume the responsibility to give the Negro what the State is unable to give."

The speaker declared that the Negro had always shown himself a law-abiding citizen. "There is no more loyal citizen than the negro," he said, "and it is important that these black people who know no other country than America should be educated in hand, heart and head to take the place of the people who are making such disturbances in our land to-day. We have no I. W. W. troubles in the South, because the Negro is law-aiding. The South would be paralyzed without Negro labor, and let me say right here that the Negro never yet started a riot. In all the riots in which the Negroes were involved, they only showed resistance to protect themselves."

Archdeacon Baskerville regretted that there was so little sympathy for the Negro. The churches and the country poured money out on men of other races, he said, but forgot the black man in his own country. "If the people of the United States," he said, "turned as much money loose on the Negro as they do on the Japanese, we would have splendid missionary results, not only in the South, but all over the country."

THE ELECTIONS IN GREAT BRITAIN.

Besides the notable Labor gains all over the country in the municipal elections in England on Nov. 1st, says the London *Friend*, the occasion was also remarkable for the number of women returned on the Councils. In London upwards of 110 women were elected out of about 200 candidates, compared with 22 only in 1912. Among these was Ada Salter (wife of Dr. Alfred Salter), who was elected for one of the Bermondsey Wards. In Chelsea ten women were elected. Labor attained a triumph in London, having gained so many seats that, whereas at the last election, in 1912, it was not predominant in one of the twenty-eight councils, it now holds a majority in thirteen. The Labor and Socialist parties have increased their representation on the Councils from 48 in 1912 to 571 now.

The Friends' Ambulance Unit Train No. 17, which made 376 trips, ran 62,700 miles and carried 136,616 patients, won first place among the ambulance trains in the British Expeditionary Force for "all-round merit."

Alice Clark, an English Friend who is a Shaw Research student of the London School of Economics, and a granddaughter of John Bright, is the author of a substantial volume just published by George Routledge and Sons, entitled "The Working Life of Women in the 17th Century."

The two schools under the care of New York Monthly Meeting have more children enrolled this year than ever before. In the Seminary, New York, on Eleventh month 1st, there were 205 children of all grades,—the largest enrollment for forty years. In the Brooklyn Friends' School there were 312 children, the largest enrollment in the history of the school. In both schools, several new pupils have entered since the holidays.

At the New York Monthly Meeting for First month, the Clerk was directed to send a letter to each Congressman of Greater New York, expressing the Meeting's disapproval of compulsory military training, and urging that any national scheme for developing the bodies of our youth should be in the shape of physical training for both boys and girls.

OLD GERMANTOWN AND ITS PEOPLE.

Mom Rinker's Rock is the steep cliff on the eastern side of the Wissahickon Creek, just below Kitchen's Lane. Here is the statue of Penn with the word "Toleration" cut on the base. Mom Rinker's little farm was here. She took her butter and eggs and vegetables to Philadelphia for a market, and while there learned all she could about the movements of the British soldiers. On her return it was her custom to take her knitting and sit on the rock to see the sunset. Her ball of yarn would roll over the cliff to where she could not get it, and so was lost, but found by Washington's scouts who were watching. Inside the ball was the written information, for Mom Rinker was one of Washington's best spies.

The other story is how Stenton was saved from being burned by the British after the Battle of Germantown, when many country houses about Philadelphia were destroyed. The house was in charge of a colored woman named Dinah. She was ordered to leave at once by two British soldiers who came to burn the house. They gave her but a few minutes to get her clothing, and in the meantime went to the barn for straw to make the fire. Two British officers at this moment rode up and asked Dinah if she had seen any deserters. "Yes, there are two in the barn," answered Dinah, and so in spite of their protests the soldiers were dragged away and Stenton was saved.

For a few weeks in the Autumn of 1793 Germantown was the capital of the United States. It was the year of the terrible visitation of yellow fever in Philadelphia, supposed to have been introduced by refugees from the West Indies. Washington and his cabinet, Jefferson, Hamilton and Randolph, left the city and took residence in Germantown, Washington in the Morris house, opposite Market Square. This episode in the life of Washington has been delightfully told by Charles F. Jenkins in his book, "Washington in Germantown,"—how the "Father of his Country" lived the life of the town, rode and drove in the lanes, went to church in Market Square, and had his portrait painted by Gilbert Stuart. In 1794, Washington again occupied the Morris house for a few months in the summer. Germantown, in 1793, was crowded with those who fled from the yellow fever in Philadelphia and it is said, however, that no case of the fever originated in the town. It is amusing to read in letters and diaries of the time the bitter complaints against the high prices for board and lodging; for even in those days there was profiteering.

The year 1800 marks the beginning of the end of old Germantown, for shortly after this date the turnpike road from Philadelphia, through Germantown, to the Perkiomen was completed and Germantown ceased to be an isolated town. The changes were great, but the final blow to the old town came in 1832, when the railroad from Philadelphia to Germantown was opened. You may not all be familiar with the amusing accounts of this pioneer railroad, of its first engine, "Old Ironsides," now a relic treasured by the Baldwin Locomotive Works. It was so valuable that it was used only in fine weather, horses being the motive power on rainy days.

An account by Captain Oldmixon, an English officer who visited Philadelphia in 1855, will be of interest. I quote from Doctor Keyser's history of Old Germantown. He speaks of the railroad as coming in from the country along the centre of the street, its quiet speed slackened to a gentle trot, ringing its bell, perhaps a wagon or cart trotting along amicably beside it, for it is a slow domestic bit of road, and its smoking fiery horse goes quietly to allow the boys to run on before it, occasionally to cross it, and laugh at the danger, if any.

Old Germantown was only a village. But where among the towns of the colonies of its day will be found one with a greater record of practical achievements? Let me call up again these landmarks:

The first protest in America against slavery.

The first abolitionist in the person of Benjamin Lay.

The first Bible printed in the colonies.

The first religious paper in America.

The first school book both written and printed in America.

The first paper mill and the largest printing establishment in the colonies.

It is also claimed for the town the first type-foundry in America, the first botanic garden and astronomical observatory.

Truly a remarkable record for a village.

It would have been a delightful experience to have seen the old Germantown of 1793, when for a few months it was the crowded capital of the young republic.

Take an early evening,—the long shaded street, here and there the newer and larger houses, but with them many of the little houses of the early settlers, each with the Dutch half door and seats on the doorstep. The father of the family smoking his evening pipe, with the children all around him, the dooryard filled with flowers, back of the house the garden, with the fruit trees and the little farm beyond. Through the open Dutch door would come the sound of the spinning wheel of the busy housewife.

Along the streets, the young people strolling in their gay, best clothes, with a few perhaps, of the Society of Friends in quiet garb. Refugees from the West Indies in their brilliant costumes would be there, no doubt, their joyous laughter and songs filling the street.

We might see the first President of the Republic taking an evening walk with Jefferson or Hamilton, a courteous, kindly gentleman, chatting with the village men who only a few years before might have been soldiers of his Continental Army, who waited and starved with him through that terrible winter at Valley Forge.

Or it might be that we should see some of the famous generals of the revolution, on a visit to their old commander,—Knox, from his great estates in Maine, or Muhlenberg, down from Trappe, and possibly Wayne, who might have ridden over from Paoli.

And over all the quiet night with the scent of flowers in the gardens, and the moonlight sifting through the trees. But it grows late, the crowded street slowly becomes silent. In the windows of the houses the lights go out, one by one, and the town fades from our sight. And the Old Germantown with its people has gone forever. —*E. I. H. Howell, in The Friend.*

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

PHILADELPHIA SHIPMENT TO VIENNA.

The following shipment to Vienna was made from the Philadelphia storehouse of the Service Committee on January 12th:—65 boxes of clothing, 7 barrels malted milk, 3 boxes cocoa, one box borax, 2 boxes medicated cotton, 2 boxes bandages, 1,200 cakes of soap.

LIST OF RETURNED WORKERS.

January 13, 1920.

Joe H. Detweiler, Volant, Pa.; Lawrence M. Farr, Oskaloosa, Iowa; Harvey D. Hinshaw, Yadkinville, N. C.; Harold M. Jay, Martinsville, Ohio; Herbert Barrett McVey, Leesburg, Ohio; Wendell F. Oliver, Lynn, Mass.; Milo M. Schoonover, Byers, Kansas; Robert F. Way, Central City, Nebraska; J. Raymond Winslow, Marshalltown, Iowa.

LETTERS FROM FRIENDS' WORKERS IN MANY LANDS.

"Unless very large help comes in the next two months, the conditions in Berlin will be as bad as in Vienna. Saxony probably worse."

—*A. G. Scattergood, Berlin.*

"The little children here work all the time,—they watch the sheep in the pastures, and while tending the sheep they card wool to make yarn. They have no shoes or stockings on their feet, and it is very cold. I have on my knitted socks and army shoes, yet my feet are cold. Think how they must suffer without any. The women haven't any shoes either, only the men. Nearly all the children have racking coughs, too, but they are gay and sing as they work."

—*Drew Pearson, Serbia.*

"All morning I had watched the children as their mothers led or carried them into our new Child Welfare Centre down in Zawiercie, near the southern border of Poland. I thought I had seen misery and cold and hunger in France, in Hungary, in Austria, but nothing like this. There is not the evidence of long, slow starving in older children and in adults as one sees it in Vienna, but the small children are more tragic. Children of three and four and five years, who had learned to walk and to talk, are no longer able to do either. Tiny tots with pinched chests and puffy stomachs and rickety legs I had seen before, but not these atoms of skin and bones with faces of agonized old folks, or worse still, the stupor of glazed eyes when the suffering is gone and the puffiness of joints sets in just before death. Oh, no; they are not *all* like this; but there are six or eight of those worst cases in just the ordinary morning's work in one of the better towns of Poland. Miss Hockey is doing wonders with her slender store of milk and oil and medicine, but —no wonder it is predicted that 500,000 will die this winter in Poland alone from cold and hunger."

—*Beulah Hurley, Poland.*

"We have had a busy three days since last writing you. Wednesday morning we kept an appointment with the Prime Minister, which proved very satisfactory. He showed us on his map the worst areas, which are around Sohauten to the west and Dunargurg to the east. They first suffered from the Germans and Bennoudtise just lately and in the world-war. Dunaburg and environs is now suffering from the Bolsheviki, and is a network of trenches from the world-war. He was interested in a model farm idea, and also in our helping with the orphans.

"To-day we met the Minister of Agriculture, and he is one of the brightest, sharpest of them all. He is very keen for us to take over an agricultural school and farm, and run it in up-to-date style. It looks to us like a pretty big order, but one which the Quaker Embassies might feel like taking hold of if we were to start it up. He looks to it to produce standards in seed, cattle, and information, as well as being a school. It would take a very expert sort of man to turn the trick. They would furnish the land if we had the capital and direction. This country, like all the rest, is shortest of all of capital. He also would be exceedingly glad if we could help him to get together fertilizer for next spring."

Howland Norton, Kovno, Lithuania.

"I have made the important discovery that there can be perfectly ordinary human beings living somewhere not in the United States and talking a language not Philadelphia-American.

"The Mission, I believe, will be interesting later, when the quest for a better social order has become more insistent, as an experiment, in the possibility of a more or less efficient, result-getting organization run on democratic lines, without wages, and without profit, as the main object."

—*Richard Wood, France.*

"The children under four years have a little milk, also the sick, but many haven't tasted it for four years. Literally it has been slow starvation all these years. Children are stunted and three years behind in growth. The press-blockade has been a help to the hunger-blockade. Germans do not know that France is devastated, and they do not know whether the prisoners are fed or not. Everybody helps us, but the most heart-rending thing is that the people have no *kick* left in them. I met a woman who knew Liebknecht and Rosa Luxembourg, and who told me much of the inner history of Berlin during these years. We went to see a hospital and a school, but came away unable to bear what we saw. In one family we found the father and mother in bed, underfed and ill, but suffering still more in mind through getting no news of their son. They received us as if we were angels from Heaven, and begged us to come again to see them. They are surprised we don't hate them. I went to see a poor little woman on a canal-boat. She had been ill for a year, and hadn't let her husband know. She couldn't believe the money was real, and when she saw the photograph she was overjoyed to find him looking so well. Little as they have to eat, they insist on giving us of their best."

—*Constance Gostick, Berlin.*

"Seven of us are staying at the Resursa,—a factory club-house well on the way to being a "swell" establishment. We are well served by Polish maids. One or two of our number can understand their fearful language (Polish). At the present time our Mission group numbers twenty. Six or eight are in other towns. I think they have done very good work. The difficulties are enormous, especially transportation. The government being new, incomplete, and unstable, locally in particular, it is not easy to find out just what conditions (as to distress) are. I have not yet seen the extreme poverty which I am told abounds here. A bath in Poland is quite hard to find, they say. Except here and in the best hotels, sanitary appliances are indescribable. The Poles are not used to governing themselves. To my mind they are sapping their very life-blood supporting an army which doesn't seem to be doing a bit of good anywhere."

—*Barclay Whitson, Zawiercie, Poland.*

"Our mules are English Army mules, which the Albanians are very much interested to see understand English! As we wound along through the valleys past beech forests in brown robes, I thought what a curious company we are,—an American Quaker leading a band of Albanian Mohammedan muleteers through the mountains of Serbia on English army mules."

—*Paul Furnas, Serbia.*

BY CHANCE.

BY MARY KELSEY.

(Continued from last issue.)

It is impossible to conceive of Britons less like the Briton of tradition. I found myself beside a captain of some midland regiment. In the first minute of our acquaintance he told me that he had been torpedoed, had floated for an hour in the water, and that he had lately had an abscess on his liver. Beyond him was a young Scotchman with light, curly hair, and in a condition of extraordinary emotional excitement. He was curious to learn what was the meaning of the black and scarlet star that we wore on our left sleeves, and really interested to learn that it was the symbol of a Quaker mission. He asked if it was true that Quakers thought fighting wrong under all conditions, and I answered that it was but that we were bound in honor not to discuss

our non-resistant views so long as war lasted.

Then followed a discussion on America's entry into the war, and a comparison of policies English and American, in which the whole table joined. They were exceedingly anxious to know why America had so delayed her participation in the great struggle, and it was hard for them to believe that her motive might have been other than a selfish one. There was never anything but friendliness in the attitude of the men even when I tried to explain to them there was something humorous in Great Britain's conviction that the sea belonged to her.

As the meal advanced the sense of intimacy deepened. There was very little drinking, but the realization of the imminence of home produced a curious exhilaration. Songs were called for, and the charming young Scot, who was evidently the favorite among the singers, rose and sang a very sentimental love-song, his nostrils dilating. He had a melting tenor voice, and he sang with extreme emotion, so that it was impossible not to wonder what image filled his mind and inspired him. All those hardened veterans, including the colonel, who with three others at a little corner table had not risen at our entrance, watched the boy, their hearts shining in their eyes.

Then a contribution was unanimously demanded of the ladies, and without apology we burst at once into "My Old Kentucky Home." Happily the song was familiar to the men who all joined in, so that the room was filled with lovely melody. The hall outside and the little *buvette* across the way were all filled with listening people.

Then a wiry little officer in grotesque breeches of black and scarlet plaid, and a short jacket of the type exclusively worn by organ-grinders' monkeys in America, rose and affectionately laying a bottle across his arm, led off in "Annie Laurie," apostrophising the waitress as he sang. He was gray-headed and as thin as a match-stick, a most ludicrous figure. We were all in gales of laughter as we joined in, and in "Pack All Your Troubles in Your Old Kit Bag," and in many others.

In the midst of it all the lights went out, and two or three candles were brought and placed in bottles down the middle of the table. It was all so extraordinary that I kept finding myself saying to my companion "It isn't true, Goldie. It can't really be happening," under my breath. I had not realized what years of war might produce even in a Briton. But even in the feeble candle-light the concert went jovially on, a medley of laughter and jokes and music and cordial friendliness.

It was drawing on towards ten o'clock when the men began to go for their great coats, and we realized that train-time was approaching. We too rose from the table, and as we left the little room the colonel stood up in his magnificent six feet three of stature and saluted us in courtly fashion. Out in the hall the men divided in a double row and we shook hands with many and moved between them to the stairs. "A pleasant journey and a safe return," we said to them, "and peace for us all by Christmas-time."

That was October the twenty-ninth, 1918. No one of us there guessed that the longed-for peace was actually at hand. When the day came that set all the bells of France pealing at once for the signing of the armistice, there were a thousand reasons for rejoicing. And not the least was the realization that it brought safety and repose to that band of brothers. MARY KELSEY.

Chestnut Hill, Philadelphia.

A RAY OF JOY IN GERMANY.

Translated from the Evangelical Parish Magazine, Wiesbaden, November 18, 1919.

"In this hour of deepest need, when we see ourselves deserted by and at enmity with all nations, it is like a ray of joy when humane love reigns amongst the enemy peoples, and bestirs itself to mitigate our need. The Society of Friends in London, which has throughout the whole period of the war upheld the laws of humanity, is now sending its great-hearted gifts of love to Wiesbaden. A lady here is receiving for free distribution to hospitals, and women's and children's societies, varied selections of foodstuffs and hospital requisites, the latter especially for little children. At first indeed it was bitterly hard to be obliged to receive these things, but the feeling that they were given us from motives of warm love of humanity filled us with genuine thankfulness, and brought those who had the privilege of giving here, as well as the receiver, much joy. Now that the distribution is accomplished, it seems our duty that we should let wider circles know how much quiet thankfulness we extend to the givers, who are so rich in heartfelt goodness.

"From one section alone of the gift about 300 private persons were able to receive assistance. Oatmeal and children's soap were distributed to 360 expectant mothers. Cod-liver oil, malted and unmalted milk will be a blessing for many children, as also 960 tins of milk which the school sisters received for distribution in the people's schools. The Welfare Centres received the bedding and linen they were in so much need of, as well as cotton, wool, bandages, napkins, and ointments, with the greatest thankfulness. Many working women were enabled to receive sewing thread, and the woollen blankets came in chiefly for refugee families. Wool, flannel, material for handkerchiefs, and various other materials were distributed to 20 societies and numerous private persons, and many war-widows and their children received what was left. Generous as were the donors, much as the distributing ladies endeavored to get the gifts into the greatest possible number of circles, it still is but a drop which cannot reach all who want in this time of need, but it *is* a drop, which will become a fountain of thanks, when one thinks of the love and care with which the Society of Friends have prepared these gifts."

CURRENT EVENTS.

WOOLMAN SCHOOL.

MARY A. MAULE sends this interesting account of events at the School:—

The winter term at Woolman School opened on First month 6th, with the house full of students. Elbert Russell is director of the school, and Mary R. Williams, of Moorestown, N. J., formerly matron at Westtown, is hostess, in place of Lieuetta Russell, who is taking a rest. The resident students are Esther E. Baldwin, West Chester, Pa.; Charles R. Brown, North East, Md.; Peace Canby, Hulmeville, Pa.; Floretta Edsall, Richmond, Indiana; Myra M. Eves, Millville, Pa.; Ada K. Harned, New York City; Katharine E. Hoopes, Forest Hill, Md.; Jessie M. Jones, West Chester, Pa.; Mary A. Maule, Coatesville, Pa.; Louisa Powell, Hancock's Bridge, N. J.; Edith A. Wood, Nottingham, Pa.; Helen Wood, Peach Bottom, Pa.; Elizabeth A. Woodman, Wycombe, Pa.; and Mary R. Walton, New Garden, Pa.; Margaret S. Palmer and Mary Parry Joyce of Swarthmore, and Edith A. Hoopes of Moylan, Pa., come in for some of the courses. Mary G. Wilson, of Newtown, Pa., was a student for the first week.

The following courses are being given:—The Life of Christ, Friends' Literature, and Rural Social Problems, by Elbert Russell; Primary First-day School Methods, by Carrie S. Ferris; and Principles and Methods of Religious Education, by Charles H. Fisher. At present Elihu Grant is ill, but he hopes to give a course on the Hebrew Prophets.

On Sixth-day evening, the 9th, J. Russell Smith gave a lecture on "The Economic Basis of a Rural Community."

Already the students have shown their deep interest in the school, and they enter with zest into each phase of its life. The Bible reading at breakfast and the half-hour of morning worship are exerting an influence over the group, the extent of which we cannot now estimate. The enthusiasm with which the lectures are received should be an inspiration to the instructors. Frequently after lectures someone reads aloud from a book bearing upon the subject of the lecture, and a helpful exchange of ideas naturally follows.

The home life of the school is delightful. In the evening, with the hostess lending her ever-welcome influence, a period of conversation is enjoyed while the students are seated around the hearth-fire with their busy work. Sometimes there is group reading in the evenings, and gradually they settle down to study.

Edna Richards, dean of women at Swarthmore College, having expressed a desire to become acquainted with the students, was invited to spend Fourth-day evening, the 14th, with us. Elbert and Lieuetta Russell and the day students were also with us, and the evening was most enjoyable. We toasted marshmallows over the open fire, after which Dr. Russell read two of his entertaining stories.

Early the first week committees

appointed from among the students were making arrangements for gymnastics, walks and visits to neighboring meetings. Visits have been made to Swarthmore Meeting, and to both of the meetings in Media.

The students are entering into the life of the community, as well as that of their new home. Several of them have helped the Swarthmore Friends with their sewing for the American Friends' Service Committee. Visits have been made to the college library and the observatory. The mutual interest manifested between the students and the people of Swarthmore is indicative of helpful friendship.

LAING SCHOOL.

FOLLOWING is a copy of a circular letter sent to the friends of the School:—

The Fall term at Laing School started a little later than had been planned, as it was necessary for some teachers to have the Teachers' Certificate now required by the County, and the examinations did not come until after the usual opening time.

The School opened October 6th, very full, and when members of the Board visited the School in December over 300 were enrolled, with almost the whole number in attendance. Many of the teachers formerly connected with the School resigned after last term, and took other positions this winter. It necessitated almost an entirely new force for this term. Miss Charlotte B. Ross, a graduate of the Cheyney Training School, who came to the School last year as Assistant Principal, has now been made Principal, and under her management the Board feel the grading has been improved, and that the School is in a better way to meet all requirements for Grade Standards. The regular attendance and punctuality in arriving at School in the morning was most encouraging. Besides Miss Ross there are nine other teachers now in the School. The First Grade was so large that only half come in the morning, and the others in the afternoon. Each time the room is crowded to its capacity.

The Manual Training Department this year is under the management of a young man, a graduate from Cheyney Training School, who, with the new equipment put in this year, is getting good work from the pupils. A number of pieces had been finished at the time of the visit to the School.

Th cobbling department goes on much as in former years under the same teacher.

The sewing classes seem to be doing good and earnest work.

There has been much new equipment put into the domestic science department, which enables the girls there to get much better instruction than formerly, and the classes are progressing nicely.

A printing-press has been installed, and a class is already learning typesetting and printing.

New books for all the academic work were purchased this term, and many helps for the teachers to use in the lower grades. We feel that having new and attractive books has increased the interest of the pupils for their work in the classes. The teachers find them a great help, indeed.

The desks were taken from the big assembly-room and folding chairs put in, so the room now has a very much improved appearance, and can be more readily used for community meetings and other gatherings which bring the people of Mt. Pleasant into closer touch with the School.

It seems that in the very near future we shall have to look toward enlarging our buildings to such an extent that all pupils can be accommodated on full time. It did not seem wise to undertake it until next vacation time. Then all the buildings will need painting also.

Due to the high cost of living, it has been necessary to pay our teachers more than formerly. We are fortunate, however, in that we have been able to meet this demand, and now we again appeal to our many friends for their annual contributions, and trust that they be as generous as possible, for never has the School been in better condition to help the colored people of and near Mt. Pleasant than it is now. We thank you for your former interest, and trust in its continuance. Barrels of clothing, shoes, etc., are as much needed as ever,—many people depend on what comes from these barrels. Send them to The Laing School, care Miss Charlotte B. Ross, Principal, Mt. Pleasant, via Charleston, S. C.

All donations of money should be sent to Walter Hall, Treasurer, 277 S. Fourth street, Philadelphia, Pa.

JOEL BORTON, *President.*

A VISIT TO LAING SCHOOL.

ROBERT PURVIS, one of the teachers at the Laing School, writes from Mt. Pleasant on January 1st:—

Mr. Joel Borton, President of the Pennsylvania Abolition Society, and Miss Sarah Knight, a member of the Board of Trustees, visited the school before Christmas, when they were presented to the school, they were greeted by the students with a hearty "yell," Mr. Borton three times, and the same for Miss Knight. That was in my estimation the best welcome the students could have given their honored guests. It carried me back many years to the days when I was a student, and greeted visitors who came before us in a similar fashion.

Mr. Borton spoke on various points of uplift to our boys and girls. He spoke of the school as "The Power-House." The street cars come and go by means of the power from the power-house, and he told the pupils they should strive to build for themselves a power-house, so as to be able to do things for themselves, and help to carry others who needed the use of their power.

Miss Knight also spoke to the school, telling the boys and girls of many useful things in the line of uplift and progress to them.

I feel quite sure their talk will leave some impression on the boys and girls.

I wish one and all a prosperous and Happy *whole* Year!

PHILADELPHIA YOUNG FRIENDS' ASSOCIATION.

AT the regular meeting held on January 12th, J. Harold Watson, Chairman of the Sectional Committee, reported a visit made to Byberry Meeting, and visits to Merion and Haverford in prospect.

The Executive Committee reported sixteen new members accepted.

The Committee in charge of the program of the evening, Howard L. Fussell, Chairman, presented two one-act plays, which were thoroughly enjoyed.

The skillful players were: Alice Thompson Miller, William W. Price, and Howard L. Fussell in "A Pot of Broth," and Alice T. Miller, William W. Price, and little Mary Temple in "The Traveling Man."

The committee was highly commended on the selection of the plays.

Walter Abell, violinist, and Sarah Hopkins, soloist, delightfully entertained us between the acts and were equally as much enjoyed.

LINDA E. BICKNELL, *Secretary.*

MARRIAGES.

MENDENHALL-FRORER.—At High St. Friends' Meeting-house, West Chester, Pa., on Seventh-day, Twelfth month 6th, 1919, under the care of Birmingham Monthly Meeting, JOSEPH HARLAN MENDENHALL, of Gradyville, Pa., son of J. Howard and the late Amy Baker Mendenhall, to CATHERINE CHARLTON FRORER, of West Chester, Pa., daughter of Susan L. and the late Harry Frorer.

DEATHS.

BARNES.—ROBERT BARNES, of Purchase, N. Y., passed away after a short illness, at his late home on First-month 13th, 1920, in the 83rd year of his age. The funeral was held at Friends' meeting-house on First month 16th, at 2 p.m.

BLACKBURN.—At her home, in Fishertown, Pa., on First month 8th, 1920, HANNAH M., wife of Uriah Blackburn, after a lingering and patiently borne affliction, at the age of 81 years. Besides her husband above named, she leaves surviving a son, Dr. Albert E. Blackburn, of Philadelphia. She was a much valued member and Elder of Dunnings Creek Monthly Meeting of Friends, an affectionate wife and mother, a wise counsellor, a much esteemed neighbor and noble woman.

Fitting tributes to her memory were paid on her funeral occasion by Isaac Wilson and others present.

HAINES.—At Colorado Springs, on Twelfth month 9th, 1919, PARRY HAINES, son of the late Joshua W. and Mary P. Haines, of Richmond, Indiana, in his 68th year.

HALL.—SAMUEL D. HALL, a member of Race Street Monthly Meeting, passed away at his home, in West Philadelphia, First month 3rd, 1920. He was born in Bucks County, near Doylestown, and came to Philadelphia when a young man, first engaging in the milk business and afterward in the retail coal business. He was at one time President of the Philadelphia

Coal Exchange, and at the time of his death was proprietor of a coal yard at Thirty-ninth and Parrish Streets, a member of the firm of H. F. Bruner & Co., coal; a member of the firm of Hall Bros. & Wood, lumber and millwork, and one of the oldest directors of the West Philadelphia Title and Trust Co. His quiet, genial disposition endeared him to all with whom he came in contact. He never had any labor troubles with his men, many of whom have been in his employ for a long period of years. His wife, Susan D. (Richardson) Hall, died about three years ago. They were both earnestly interested in the Friends' Home for Children, of which he was President for fifteen years. He gave his time and sympathy unsparingly to this work, taking a very personal interest in the children, which followed them after they had passed from the Home to the world.

He had two sons, one of whom was Dr. P. Sharples Hall, a well-known medical expert, who died a year ago. The other, J. Lee Hall, who survives him, has been associated with him in his coal business.

The following extract from a letter of Judge Alex. Simpson, Jr., to this son expresses well the character of this friend, so beloved by all who knew him: "He was my life-long friend, not in name only, but in deed. I have known of no man who was his superior, and of but few who were his equal in all that made for true Christian manhood. To him the second of the great Commandments: 'Thou shalt love thy neighbor as thyself,' was a thing to be lived as well as spoken. Who needed help and deserved it got it from him, and some who did not deserve it. If he ever wished ill of any one, it was but a fleeting thought, regretted at once and forgotten soon, and never a cause of antagonistic action. He lived such a life that the fear of death was unknown. . . . You have a glorious memory of a father, who was all that a father should be, and more than a friend besides."

"I CANNOT think of them as dead
Who walk with us no more;
Along the path of life we tread
They have but gone before.

"The Father's house is mansioned fair
Beyond our vision dim;
All souls are his, and here or there
Are living unto him.

"And still their silent ministry
Within our hearts hath place,
As when on earth they walked with us
And met us, face to face.

"Their lives are made forever ours;
What they to us have been
Hath left henceforth its seal and sign
Engraven deep within.

"Ours are they by an ownership
Nor time nor death can free,
For God hath given to love to keep
Its own eternally."

HALLOWELL.—Suddenly, on First month 14th, 1920, at Minneapolis, Minnesota, MORRIS LONGSTRETH, son of the late William Penrose and Elizabeth Davis Hallowell, aged 62 years.

HALLOWELL.—Suddenly, on Twelfth month 18th, 1919, at West Medford, Massachusetts, CHARLOTTE WILHELMINA, wife of the late Edward N. Hallowell.

JARRETT.—In memory of JANE K. JARRETT, who departed this life the twenty-first of First month, 1918.

JESTER.—At Collingswood, N. J., on First month 15th, JANE, widow of Jesse K. Jester, aged 86. Interment at Concordville, Pa.

PEW.—At Mt. Holly, N. J., First month 12th, MARY ANN, widow of Asher B. Pew, aged 81.

SCOTT.—At West Chester, Pa., First month 12th, RACHEL W., widow of David J. Scott, aged 85.

SHARPLESS.—At Haverford, Pa., on First month 16th, ISAAC SHARPLESS, aged 72 years.

STOVER.—On First month 20th, 1920, ELEANORE, daughter of Henry C. and Ella L. Stover, aged 43 years.

TOMLINSON.—At Swarthmore, Pa., on First month 14th, ARTHUR HIBBS TOMLINSON, in his 64th year.

WILLITS.—At Haddonfield, N. J., on First month 16th, JOHN GILL WILLITS.

ISAAC SHARPLESS.

ISAAC SHARPLESS, president emeritus of Haverford College, died on the 16th at his home in Haverford, Pa. His death ends a long career as student, teacher, author and college executive.

He was born December 16, 1849, in Chester County, Pa., the son of Aaron and Susanna Sharpless. In 1873 he received the degree of bachelor of science from Harvard. In 1875 he was appointed instructor in mathematics in Haverford College, and filled that position until 1879, when he became professor of mathematics and astronomy, in which capacity he served until 1884. During the next three years he was dean of the college, and upon the completion of that service was elected president. In 1917 he resigned to become dean of the T. Wistar Brown Graduate School, of Haverford.

In 1876 he married Lydia Trimble Cope, of West Chester, who, with one son and five daughters, survives him.

In 1883 he was given the degree of doctor of science by the University of Pennsylvania, the degree of LL.D. by Swarthmore College in 1889, L. H. D. by Hobart College in 1903, and LL.D. from Harvard in 1915.

A statement issued by Haverford College gives the following account:—

"Aside from many contributions to scientific, historical and religious periodicals, the following volumes came from his pen: Textbooks in geometry and astronomy, the volume on English Education in the International Education series; 'A Quaker Experiment in Government,' 1898; 'Two Centuries of Pennsylvania History,' 1900; 'Quakerism and Politics,' 1906; 'The American College,' 1915; 'The Story of a Small College,' 1918; "Political Leaders of Provincial Pennsylvania,' 1919.

"The last-named volume and the 'Quaker Experiment in Government' are his great contributions to the history of his native State. These books quickly gained for the author high repute for insight into human motives, sympathetic yet unbiased interpretation of Quaker policies, scientific care in the weighing of evidence, and a corresponding moderation in the statement of conclusions.

"His 'Story of a Small College,' 1918, is an account of Haverford College during the period of his connection with it as instructor or professor, 1875-1884; as dean, 1884-1887; as president, 1887-1917. His story of his own experiences and of the evolution of college policies during this extended period is told with rare discrimination and inimitable good-humor. This book and his earlier one on 'The American College' are likely to convince the general reader of the fact long known to educators and to Haverford graduates that Isaac Sharpless was one of the greatest figures among the college presidents of America.

"He had a marked taste for practical politics, and exercised a decided influence in Delaware County affairs. His knowledge of facts and his experience in diplomatic dealings took him frequently to Washington and Harrisburg upon commissions to state the Quaker position upon matters of public interest.

"Just before his last illness became acute, Doctor Sharpless was appointed by Governor Sproul upon the commission to revise the State constitution, but was not able to join in this congenial task. The last service he did for his college was to join in plans for an increase of endowment, in order that Haverford professors might be more adequately compensated. With the memory of his great interest in this subject, others will promptly carry out this purpose."

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday).

FIRST MONTH.

23rd—Donation Day for Central Employment Association. (See notice.)

23rd—Kenneth L. M. Pray, of the Public Charities Association, will address the regular meeting of the Committee on Philanthropic Labor in Race Street Meeting-house, Philadelphia, at 2.30 p.m. All Friends interested in the Social Work of our meetings will be welcome.

23rd—Address at Friends' Select School, 140 North 16th Street, Philadelphia, at 8 p.m., by Ivy L. Lee, of the Association of Railway Executives. Mr. Lee was formerly assistant to the president of the Pennsylvania Railroad. He will speak primarily from the viewpoint of the railway executives and the investors in railroad securities.

24th—Westbury Quarterly Meeting will be held at 215 East 15th St., New York City. George A. Walton expects to attend. Meeting for worship at 10.30 a.m. Lunch at 12.30 p.m. Raymond T. Bye, chairman of the Young Friends' Movement of Philadelphia Yearly Meeting, will speak at the afternoon session at 2.15. His subject is "A Young People's Religion." It is urged especially that "young Friends" and "near-young Friends" come to hear his message.

24th—Friendly Outlook Meeting, at

Prospect Avenue Meeting-house, West Grove, Pa. 2.45 p.m.—Consideration in the light of present-day experience of the "4th Query," led by Hockessin, and the "5th Query," led by Oxford. 5 to 7.30—Social Hour for Basket Supper. West Grove Friends provide coffee. 7.45 p.m.—An entertainment to be provided by the younger people of West Chester, Hockessin, Kennett, Old Kennett, Unionville, New Garden, London Grove, Ercildoun, West Grove and Oxford.

24th—Westbury Quarterly Meeting, at New York, N. Y.

25th—Evan T. Worthington expects to attend meeting for worship at 35th Street and Lancaster Avenue, West Philadelphia, at 11 a.m.

25th—Conference Class at 15th and Race Sts., Philadelphia, at close of meeting for worship, about 11.40 a.m. Elbert Russell will lead the discussion, the subject being "The Christian Apologists."

25th—Daniel Batchellor expects to attend meeting for worship at Little Falls, Md.; and Albert R. Lawton, at Lincoln, Va.

25th—Purchase Quarterly Meeting, usually held on Fourth-day, will be held this year on First-day, thus changing the advertised date from the 28th to the 25th.

25th—Purchase Quarterly Meeting will be held at Purchase, N. Y., at 10.30 a.m. The following trains will be met at White Plains:—The one leaving Grand Central Terminal at 9.05 and one from the north arriving at 9.23. J. Lawrence Lippincott, of Riverton, N. J., expects to attend the Quarterly Meeting, and the meeting of the Young Friends' Association at 2.30 p.m.

27th—Concord Quarterly Meeting, at West Chester, Pa.

31st—Lecture by Warwick James Price, "Shall We Trust Japan?" under the auspices of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, Meeting House, 15th and Race Sts., 8 p.m.

31st—Philadelphia Quarterly Meeting, 15th and Race Streets, Philadelphia, 1.30 p.m. "Meeting of Ministry and Counsel" preceding day, 3 p.m.

SECOND MONTH.

1st—Regular Re-union Tea for returned Reconstructionists at the home of Frances M. White, 247 S. Juniper Street, Philadelphia, at 3 p.m. Bring your sugar ration and any photographs you have. Please extend this notice.

1st—Daniel Batchellor expects to attend meeting for worship at Winchester, Va., and the conference to be held in the afternoon.

1st—Winthrop D. Lane, of the staff of the Survey, who has written a number of articles lately, revealing the unbelieveable and uncivilized conditions which exist in many of our prisons to-day, will speak on this subject at 12.15 to the After-Meeting Class in New York. All are cordially invited.

3rd—Daniel Oliver, an English Friends' missionary in Syria, who has been devoting himself to relief work

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.

A family house of established reputation. Ocean view, steam heat, sun parlor elevator to street level. Rooms single or ensuite, with private bath. Open all the year. Booklet.

GARWOOD & JOHNSON

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.

OPEN ALL THE YEAR

First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.

Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. New members help old meetings.

WOOLMAN SCHOOL

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Winter Term begins First month 6th, 1920.

Trained Young Friends are needed for the work of the Society.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% **Savings Deposits 3.65%**

in that country during the war, and who has recently arrived in the United States, will speak at 15th and Race Streets Friends' Meeting-house, Philadelphia, at 8 p.m., on conditions in Syria.

5th—Abington Quarterly Meeting, at Abington, Pa.

6th and 7th—A pilgrimage under the care of the Young Friends' Movement will be held at Trenton, N. J.

8th—R. Henry and Pauline W. Holme expect to attend meeting for worship at Pipe Creek, Md., and the conference to be held in the afternoon.

8th—Preparative Meeting will be held in New York and Brooklyn after the Meeting for Worship.

9th—New York Monthly Meeting will be held at 110 Schermerhorn Street, Brooklyn, at 7.30. Supper will be served at 6 o'clock to all present.

15th—Rufus M. Jones and George A. Walton expect to attend meeting for worship at Washington, D. C., at the time of Fairfax Quarterly Meeting.

15th and 16th—O. Edward Janney and J. Barnard Walton expect to attend Centre Quarterly Meeting, at Unionville, Pa.

16th—Fairfax Quarterly Meeting, at Washington, D. C.

28th and 29th—O. Edward Janney expects to attend Nottingham Quarterly Meeting at Oxford, Pa.

CAPE MAY CONFERENCE

Now is the time to begin to plan to have a good time next July, and especially to come to the conference. Every one is delighted that the conference is going again to Cape May. The Cape May people have been good enough to build a new mosquito-proof auditorium over the ocean. They also promise that the weather will be ideal.

The Program Committee is working hard to produce the best program we have ever had. To be serious, it is the most important time to hold a big conference that we have ever had. Not only are there hosts of friendships to renew, but a whole generation of young people have grown up since the last conference, who are eager to come and get acquainted with the conference folks and conference doings. People generally have a much keener interest in the Society of Friends, and what Friends have to say, than ever before.

This is to be a popular conference, to which all Friends young and old should plan to come. There will be lots of good times, games, bathing, and reunions.

Reserve the dates,—the week immediately following the 4th of July, and plan to come. Watch the INTELLIGENCER for fuller announcements of the program and social features.

J. BARNARD WALTON.

I LIKE the firm way the Prince of Wales is said to have dealt with a bore about whom he had been warned during his Canadian tour. "I know your father," began the bore. "Yes," said H. R. H., "so do I"; and he hurriedly engaged himself with the next party awaiting presentation.—*London Opinion.*



MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.
Tyrol Wool

FOR SPRING

The New Colors and Styles
Ladies' and Misses'
Tailored Suits
29.75 36.75 49.75

Street and Motor Coats
32.75 42.75 54.75

White Suits for Southern Wear

MANN & DILKS
1102 CHESTNUT STREET



W. J.
MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

SUPPLEE

Cream Buttermilk
HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

DONATION DAY.—The Central Employment Association will hold its Donation Day on Sixth-day, First month 23rd, at Friends' Meeting-house, 17th St. and Girard Ave., Philadelphia. All donations of money or material will be gratefully received by the members of the Association, who will be in attendance from 3 to 5 p.m.

This Association was organized in 1857, for the purpose of giving sewing to needy women during the winter months. There are no salaried officers, and the Friends of Girard Avenue Meeting kindly grant us the use of one of their rooms for our meetings, so all funds received are expended for material and employment.

ELIZABETH Y. WEBB, *Treasurer*,
1417 N. 17th St., Philadelphia.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.



Invisible Bifocals

They're a specialty with us. Leave your prescription. We guarantee it'll be correctly filled—and at a price that'll please you.

Williams, Brown & Earle
918 Chestnut St. Phila.

SUBSCRIBE FOR

"SCATTERED SEEDS"

for your children,

An illustrated Monthly Magazine under Friends' management, 60 cents per year.

CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

BONSOR
FANCY POULTRY
TERMINAL MARKET

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

Strawbridge & Clothier

Parents Who Care to Save One-Fourth to One-Third on Boys' Clothing



Will find it to their advantage to make early inspection of the many fine groups now in the Sale at the above-mentioned reductions. The collection includes—

Boys' Winter Suits
Reduced to $11.75, $13.75, $15.75 and $18.25

Including scores of becoming styles in as many different fabrics—all tailored to withstand the wear-and-tear of healthful, youthful play.

Overcoats for Boys of all Ages

Blue Chinchilla Cloth Coats, for boys of 3 to 7 years, now $9.00. Overcoats for Junior Boys, 5 to 11 years, at $16.75. Large Boys' Overcoats, sizes 12 to 18 years, now $19.75.

Mackinaws Reduced to $14.75 and $18.50

Of warm plaid fabrics, made with large convertible shawl collar, and roomy pockets.

Separate Trousers Also Included

Knee-Trousers, lined throughout, sizes 3 to 10 years, now $2.25.

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

FRANK PETTIT ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work
809 Master Street · Philadelphia, Pa.

WANTED.

WANTED—A YOUNG WOMAN AS nursery governess in suburbs of Baltimore. Good wages to capable person. Must furnish reference. Address Mrs. John E. Semmes, Jr., 105 Charlcote Road, Baltimore, Md.

POSITION WANTED — FOURTH month 1st, by man with large experience in handling men, teams and machinery, looking after roads, grounds, water-works, etc. At present managing 600 acre farm. J. H. Hall, Newtown Square, Pa.

WANTED—WORKING HOUSEKEEPer; family of three adults. Wages satisfactory. 311 W. Hansberry Street, Germantown, Pa.

POSITION WANTED—WOMAN, CApable as companion, would take full charge management of home. Experienced in household economics. Vicinity of Philadelphia preferred. Would accept responsible position in hotel or institution. Address B. 108, INTELLIGENCER OFFICE.

SAFE WANTED—FRIENDS' NEIGHborhood Guild, 4th and Green Streets, Philadelphia, needs a medium sized safe. Anyone having such to dispose of, will they kindly communicate with Louise M. Lawton, Head Worker.

WANTED—POSITION AS COMPANIon to elderly lady, where help is kept. Experienced and best references. Philadelphia or suburbs. Address G. 109, INTELLIGENCER OFFICE.

WANTED—BY MARRIED MAN, work as gardener or caretaker of small suburban place, or institution. Philadelphia vicinity. State pay and conditions. Address Gardener, INTELLIGENCER OFFICE.

COMPANION WANTED — WIDOW with four small boys living on campus of Haverford College wishes young woman of refinement who will be companionable and assist her in care of children. One maid kept. Mrs. George Peirce, Haverford, Pa. Telephone, Ardmore 1402 W.

WANTED—AN INDUSTRIAL SUPERvisor for southern school for colored youth. White man. If qualifications include teaching and executive ability, there is an excellent opening. Address S. Louisa Haight, Aiken S. C.

WANTED—BY A PHILADELPHIA publishing house, a bright, well-educated girl to learn general office-work, typewriting, etc. Good pay and opportunity for advancement. Address W. 846. INTELLIGENCER OFFICE.

FOR RENT.

FOR RENT—UNFURNISHED ROOMS, 3730 Spring Garden Street, West Philadelphia; suitable for doctor. References exchanged. Apply any time after January 22nd. Mrs. F. H. Potts.

LLOYD

The Quality Question

When we say so much about delivery and time, don't get an idea that we forget quality. Not at all—but we keep it **in its place.**

Much of the lumber in a building is like the bones of a body—it is for **strength,** not beauty, and will be covered up; but flooring is for beauty as well as for use—and so we have the exclusive sale here of the famous "ACORN" flooring—the best oak flooring that experience has discovered. Like your pet car and your wife's piano, its name proclaims its quality.

After all, age, quality and good business methods all go together. They don't come by accident, either. The lumber business that combines them has taken half a century to grow.

We're building to **last.** If you want to do the same, see that the lumber comes from LLOYD.

William M. Lloyd Company

THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.

Edward S. Hutchinson
CIVIL ENGINEER AND CONVEYANCER

NEWTOWN, PENNSYLVANIA

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIRST MONTH 24, 1920

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer

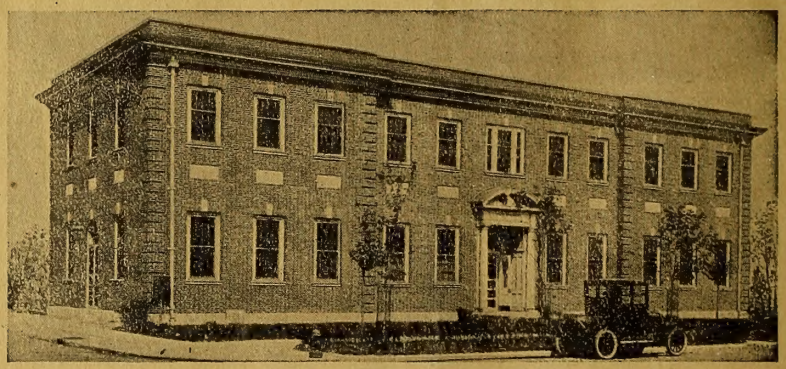


BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



NEWTON COAL
Answers the Burning Question

"THIS layout shows a real understanding of the problem" writes a customer who had a library to advertise.

"The catalogues certainly do you credit in the visible part of them, but what we also thoroughly appreciate is the invisible, but most effective co-operation you have given us from the first in making them possible," is the unsolicited comment of a large belting manufacturer.

Our counsel on printed advertising is yours for the asking

THE HOLMES PRESS
1336 Cherry St., Philadelphia.

"The Calendar of the People Called Quakers"

reappears this year with Reproductions of twelve new Quaker paintings by distinguished artists, and clear distinct numerals. Useful, beautiful, inspiring, and recalling the sweetest memories of Quakerism. A limited edition on fine paper, printed in duotone, and sold for one dollar. Five copies to one address for $3.00.

WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, FIRST MONTH 31, 1920

VOLUME 77
NUMBER 5

THE SONG AND THE DEED.

THERE was never a song that was sung by thee,
But a sweeter one was meant to be.

There was never a deed that was grandly done,
But a greater was meant by some earnest one.

For the sweetest voice can never impart
The song that trembles within the heart.

And the brain and hand can never quite do
The thing that the soul has fondly in view.

And hence are the tears and the burden of pain,
For the shining goals are never to gain.

And the real song is ne'er heard by man,
Nor the work ever done for which we plan.

But enough that a God can hear and see
The song and the deed that were meant to be!

—*Benjamin R. Bulkeley.*

SOME SOCIAL ASPECTS OF THE SOCIETY OF FRIENDS IN THE 17th AND 18th CENTURIES.

BY ALICE HEALD MENDENHALL.

A THESIS SUBMITTED TO THE FACULTY OF THE UNIVERSITY OF CHICAGO IN CANDIDACY FOR THE DEGREE OF MASTER OF ARTS, FOURTH MONTH COMMENCEMENT, 1914.

(*Continued from last issue.*)

X.—SLAVERY.

1. The Testimony of Fox Against Slavery.

IN 1671 George Fox first came in contact with slavery at Barbadoes, and his heart was stirred against the slave trade. He advised Friends concerning it, saying: "I desired them also that they would cause their overseers to deal mildly and gently with their negroes, and not use cruelty toward them as the manner of some is; and after certain years of servitude to set them free." He also told the owners that if they were in the condition of the slave, they would consider it "very great bondage and cruelty."

He says: "Now, negroes, tawnies, Indians, make up a very great part of the families in this island; for whom an account will be required by Him who cometh to judge the quick and the dead."

He and other Friends had some meetings with the negroes on several plantations on the island of Barbadoes, exhorting them to justice, sobriety, temperance, chastity and piety, and to be obedient to their masters; whereupon a report arose that George Fox was trying to incite the slaves to rebellion." In 1688 the Germantown Monthly Meeting made the first appeal to the Yearly Meeting in Philadelphia against slavery.

John Woolman in his time took up the crusade and dedicated his life to it.

2. All Slaves of American Friends Were Freed in 1788.

By 1788 Friends had not only set all their slaves free, but had provided for their maintenance for the rest of their lives. This was seventy-five years before the Emancipation by Abraham Lincoln. Friends sent a petition to the first Continental Congress against slavery.

It seemed that their intimate relationship with God, and His revelation led them to love all of His creatures, of whatever race or clime, and to regard them all as friends.

3. The Influence of John Woolman.

To the influence of that gentle disciple of Fox does Whittier trace that final emancipation of slavery throughout the world, as follows: During the American Revolution, Brissot and other French officers, while quartered in Philadelphia, became interested in the Society of Friends and their anti-slavery notions; and through the influence of Woolman, Brissot was instrumental in proclaiming the emancipation of the blacks in Hayti, and of their establishing a free government there.

The consecration of Woolman to the cause, inspired that very first committee against slavery in England, composed of five Quakers,—William Dillwyn, George Harrison, Samuel Hoare, John Lloyd and Joseph Woods (1783).

In 1787 the names of Thomas Knowles, William Allen and Thomas Clarkson were added. Through the influence of Woolman did Stephen Grellet and William Allen labor with Alexander I., and were largely instrumental in his taking measures to free the serfs of Russia, which were carried out by his successor. "Thus the seed sown by Fox and Woolman, in weakness, was raised in power."

XI.—RELIGIOUS LIBERTY AND NON-RESISTANCE.

The sovereignty of every man in the matters of conscience, as taught by Fox, put new vigor into those crushed souls of the seventeenth century; they were no longer under the authority of the priest, and that they were answerable only to the voice of God in the heart seemed to illuminate the "Ocean of Darkness" of which he speaks.

1. The Testimony of Fox Against Violence.

In an epistle George Fox says: "When the Lord first sent me forth in the year 1643 (a condition much as our dear young Friends find in this time of war), I was sent as an innocent lamb, and young in years, amongst men in the nature of wolves, dogs, bears, lions, tigers, into the world which the devil had made like a wilderness, no right way then found out of it, and when many began to be turned to the Light, then did the wolves, dogs, dragons, bears, lions, tigers, wild beasts and birds of prey make a roaring and screeching noise against the lambs, doves, sheep, children of Christ, and were ready to devour them and me, and were ready to tear us to pieces, but the Lord's power and arm preserved me."

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

It was their non-resistance which made Fox and his followers invincible; instead of taking the line of least resistance, they took the line of greatest resistance,—that is what made the battle so hard. From the very first he had taught that the followers of Christ cannot fight, but must love all men, even their enemies. He had written to Cromwell: "I was sent of God to stand witness against all violence and to turn people from darkness to light, and to bring them from all causes of war and fighting to the peaceable gospel."

This was a strange message for that day; for religious wars had ushered in the century; Wallenstein and Gustavus Adolphus; Tilly and Conde; Hampden and Prince Rupert; Fairfax and Cromwell; the smoke had but hardly cleared away from Naseby and from Marston Moor; Cromwell had just ridden into power through blood in the name of the Lord.

Men were astonished at the courage of Fox under persecution, and he was offered a commissioned office in the army of the commonwealth; it was while he was in Derby jail that he said: "There being many new soldiers raised, the commissioners would have made me captain over them, and they cried that they would have none but me; so the keeper of the house of correction was commanded to bring me up before the commissioners and soldiers in the market place, and there they offered me that 'preferment' (as they called it), asking me if I would not take up arms for the commonwealth against Charles Stuart; I told them I knew from whence all wars did arise, and I lived in the virtue of that life and power that took away the occasion of all wars. . . . Then their rage got up and they said, 'Take him away, jailer, and put him amongst the rogues and felons.'"

Many of them, as Col. David Barclay, William Dewsbury, William Edmundson and James Naylor, had fought on Cromwell's fields or on the continent, and when such men as these rallied around the indomitable leader of the new gospel of peace and non-resistance, there was formed an amalgamation which priest or king or New England Governor could not break.

2. His Pioneer Plans for America.

George Fox was always in the very front of the fight; he counted not his own buffetings, but what overwhelmed him was the sufferings of his friends; and it was he who first conceived the idea of establishing a colony of Friends in America. When he had "a distant prospect of service in the western world," with his characteristic activity he commissioned Josiah Cole, in 1661, to seek a home beyond seas, where his followers would not be disturbed and where they could work out their plan of equality, fraternity and liberty.

3. He Communicates His Plan to Penn.

William Penn and his bride, Gulielma Springett, together with Fox's wife and daughters, met him at Bristol on his return from his trip to America and the West Indies (1673); they were entertained at Rickmansworth, the home of Penn, and it is thought that at that most interesting house party the plans were further perfected for "The Holy Experiment" in America.

4. The Colony in America.

Other plans have been made for ideal governments: "Plato's Republic, Thomas More's Utopia, John Locke's Fundamental Constitution, but not one of them went beyond theory; Penn's was the only one that was worked out and put into practice."

(*a*) Penn's Pacific Policy.

When it was known that Penn was determined to build no forts and to have neither cannon nor soldiers to defend his country, people prophesied that all of the settlements would be destroyed by the Indians; but the government of Pennsylvania was found capable of maintaining peace as long as the rulers continued to act upon the principle of the founder.

Bancroft says that no drop of Quaker blood was ever shed by a red man in Pennsylvania, and to be a follower of Penn was at all times a passport to their protection and hospitality. This condition of peace lasted until the beginning of the French and Indian war, when Friends withdrew from the legislature of Pennsylvania. A few unfaithful Friends who carried guns, or took refuge in a block house or fort, suffered from the Indians, but the splendid success of Penn's pacific policy, by which his province for seventy years enjoyed profound peace while all the rest of the colonies were in almost continual warfare, has made a deep impression upon civilized nations. In his essay, "Looking Toward the Present and Future Peace of Europe," in 1693, William Penn suggested the idea of the settling of disputes by arbitration (the basis of President Wilson's proposed court of arbitration for the future). His constitution says: "All persons who confess and acknowledge the Almighty God shall not be molested in matters of faith and worship," and people poured in from England and filled up the eastern counties; they came from the Rhine Valley and settled to the westward; the Scotch-Irish came and settled still further out on the frontier.

We find in a letter from George Fox: "My Friends that are gone or are going over to plant and to make outward plantations in America, keep your plantations in your hearts with the spirit and power of God, that your own vines and lilies be not hurt."

(*b*) His Pure Food Laws.

As it had been usual for the planters to defraud the Indians by the sale of goods of inferior quality, or such as contained unsuspected mixtures, it was stipulated in Penn's charter that whatever was given to the Indians in exchange for their furs should be exposed to public view and subjected to the proper test, that goods of inferior quality should not be passed upon them under deceptive character, and that no injury or provocation be offered them. Also that Friends be very careful in making and vending all provisions and other commodities for transportation, taking care that the same be good and of due fineness, measure and weight.

In sale and purchase of goods intended for exportation, whether the Indians were parties to the transaction or not, the goods were to be subject to public inspection; if these were offered for sale and were not of the quality and kind that they were represented to be, they should be forfeited to the public treasury.

(*c*) Humane Laws.

The principles that Fox advocated in the early part of his ministry, his testimony against the sanguinary laws of his native country, and his urging the judicial officers to a lenity which the statutes of the realm did not allow, were carried by the founder of Pennsylvania to the new world, and introduced into legislation.

The "Great Law" given at Upland (the first capital of Pennsylvania, now called Chester) abolished all the cruel and vindictive penalties known to the Code of England since the days of Alfred to Charles II; death was for only one cause—that of murder. This set of laws was set aside by Queen Anne, but was finally reinstated in 1794.

In case that any man wounded an Indian, by word or deed, he was to incur the same penalty as though the offense had been to a fellow planter; all differences had to be settled by a jury of six planters and six Indians.

(*d*) Penitentiary System.

The prisons were to be made houses of "industry, morality and sobriety"; the object of the prisons was to be that of reformation rather than punishment.

XII.—Conclusion.

Thus this practical illustration of Friends' principles, their pacific policy, their amelioration of the criminal code, their gift of civil and religious liberty, have given an impetus to the march of civilization which is still going on.

The "Inner Light," the cornerstone of Quakerism, originally despised and rejected by all, has become the cornerstone of all modern temples.

When smitten upon one cheek, they have turned the other also, and without striking a blow, but with a courage which would have equalled that of the "Old Guard of Napoleon" they have waged war upon extravagance, dishonesty, injustice, oppression and intolerance.

Reforms which they inaugurated in the seventeenth century, the emancipation of women, Christianity in business, justice to wage earners, peaceful arbitration, these have become the burning questions of the twentieth century.

But as the lump of sugar sweetens the cup of tea and thereby dissolves out of sight, shall the Society of Friends diffuse its force through the whole of modern life and, in its pristine purity, disappear?

If the presence of the Society of Friends, with its spiritual life, its social service, its testimony against war, was essential to those stormy years of the seventeenth and eighteenth centuries, is there not an immeasurable need of its existence and testimony in this world tragedy of the twentieth century?

WILL GUNS SETTLE IT?

Norman Angell, in "The Great Illusion," quotes Admiral Fisher of the British Navy to this effect: "The supremacy of the British Navy is the best security for the peace of the world. . . . If you rub it in, both at home and abroad, that you are ready for instant war, with every inch of your strength in the first line, and waiting to be first in, and hit your enemy in the belly and kick him when he is down and boil your prisoners in oil (if you take away) and torture his women and children, then people will keep away from you."

The Inquisition had the same idea about the thumbscrew and the rack. If they twisted their wrists, tore their fingernails off, slit their noses, cropped their ears, drew and quartered them and burned them at the stake, they were sure that non-believers would be afraid to go on. In the same way the dungeon and the scaffold were relied on to prevent crime. None of them have worked, because people are not afraid.

Most men are not to be terrified into a line of conduct. The men in the trenches in Europe were not afraid. The structural iron workers who work on the tall buildings are not afraid. The risk is greater than under ordinary circumstances, but then everything involves risk. Life is an adventure. Certain things are dear to us, and we are willing to adventure for them. People cannot be driven into submission by any form of physical violence, because people are not built that way.

The American Government at the present time is engaged in stamping out the I. W. W. and the Socialist movement by sending men to jail. They say that the I. W. W. branch in Seattle is gaining a hundred men a day; the Socialist party in January added 20 per cent. to its dues-paying membership. People are not afraid to go to jail. People are not afraid of being killed. People are not afraid to suffer for the things in which they believe. If they were, violence would have succeeded long ago. If they were, Admiral Fisher would be right; but he is wrong. The Germans proceeded on the theory that if they had a big enough army, well equipped, they could put it over the other fellow and scare him to death. They did not do it, and no other people can do it.

The trader and the merchant assumes that he has succeeded when he has destroyed a competitor. He has not succeeded. He has merely jeopardized his own commercial position, and it is the learning of that fact that is leading to combination and the inauguration of the trust movement all over the present world. One bank does not profit if another bank fails. No more does one merchant profit by the failure of another merchant. Business prosperity stands or falls as a unit. A failure of any one bank destroys the credit of other banks, and the failure of one commercial establishment destroys the profits of other commercial establishments.

The whole philosophy of western civilization is based on the assumption that one man's loss is another man's gain. The assumption is false. The acceptance of such a theory shows a misconception of the fundamental structure of society. The law of social success is unity—solidarity—the tying together of interests. The philosophy, "One man's loss is another man's gain," carried to its logical conclusion, leaves one man alive while all the others are wiped from the face of the earth. That does not build society; it destroys society. It is easy to see why the East is waiting for Western civilization to wipe itself off the slate. The West is proceeding on a philosophy which is suicide.

Is the loss of good digestion a gain to the brain cells?

Is a loss of lung power a gain to the nerve centers?

The loss of one organ in the body is the loss of all; the gain of one organ in the body is the gain of all.

So it is in society. "There can be no accident to the ship that is not the concern of every passenger." For, after all, we live together in society and we gain or lose together. Remember Debs' famous phrase: "While there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a man in prison, I am not free." That phrase describes, as accurately as we know how to describe it, the tendency of social solidarity. One man's loss is another man's loss, and one man's gain is another man's gain. You do not rise as your neighbor falls; you rise as he rises. Temporarily you may win; ultimately you lose by the philosophy of rising on another man's loss.

That is true as a matter of principle. It is equally true as a matter of practice.

"We cannot use the devil's weapons to do the Lord's work." The war spirit is a rotten spirit. The appeal to force and violence is a dangerous appeal. As William Lloyd Garrison says: "I do not believe that the weapons of liberty ever have been, or ever can be, the weapons of despotism. I know that those of despotism are the sword, the revolver, the cannon, the bomb shell; and therefore the weapons to which tyrants cling, and upon which they depend, are not the weapons for me, as a friend of liberty." Men are strong when they stand together; men are strong when they co-operate; men are strong when they participate in common benefits; men are strong when they are united by bonds of a common purpose and common advantage. When they turn men against one another in economic or any other form of competition they grow weak.

The basis of assumption of Western civilization is false. "Every man for himself and the devil take the hindmost" will destroy any society that adopts it as a philosophy. The law of commercial competition is false. It is based on the principle that "let him take who has the power, and let him keep who can." No society can continue on such a principle.

Says Edward Carpenter: "Nothing but the general

abandonment of the system of living on the labor of others will avail." This is the economic statement. It may be broadened, "Nothing but the general abandonment of the belief that one man's gain can be built on a fellow-man's loss will avail." This statement goes to the foundation of the whole method by which Western society has been conducted. It goes to the foundation of the whole principle upon which our life is based.

The method of Western civilization is a bad method, and the basis of the Western philosophy of life is a bad one. It is bad because it stands in the way of that fundamental social principle that one man's gain is another man's gain, and that only "together" through the common participation in the common benefit can men make progress. "From each according to his abilities—to each according to his needs," is socially sound. Only on that philosophy can a unified society be constructed.

The institution of the dear love of comrades can be built of one substance and only one—and that is comradeship. Guns will not build it. Violence will not build it. Hate will not build it. Destruction will not build it. Revenge will not build it. Comradeship will.

As I see the problem, for me the time is now, and the place to begin is here. I dare not wait until after the revolution to be comradely. Last year Romain Rolland wrote a letter that was published in *Le Populaire*. "I am absolutely opposed to violence from whatever side it comes. My highest duty is to oppose hate in the name of liberty and humanity. The future of human civilization rests only in mutual love and mutual esteem." As the Friends put it at their annual meeting in Philadelphia (March 29th, 1918), "The situation calls for a life of action devoted to the heroic purpose of overcoming evil with good."—*Scott Nearing, in "Violence or Solidarity?"*

GROUP-SILENCE.

"Silence is, again, a very important condition for the great inner action which we call worship. So long as we are content to speak our own 'patois,' to live in the din of our narrow, private affairs, and to tune our minds to stock-brokers' tickets, we shall not arrive at the lofty goal of the soul's quest. We shall hear the noises of outer universe and nothing more. When we learn how to center down into the stillness and quiet, to listen with our souls for the whisperings of Life and Truth, to bring all our inner powers into parallelism with the set of divine currents, we shall hear tidings from the inner world, at the heart and center of which is God.

"But by far the most influential condition for effective worship is group-silence,—the waiting, seeking, expectant attitude, permeating and penetrating a gathered number of persons. We hardly know in what the group-influence consists, or why the presence of others heightens the sensitive responsive quality in each soul, but there can be no doubt of the fact. There is some subtle telepathy that comes into play in the living silence of a congregation which makes every earnest seeker more quick to feel the presence of God, more acute of inner ear, more tender of heart to feel the bubbling of the springs of life, than any one of them would be in isolation. Somehow we are able 'to lend our minds out,' as Browning puts it, or at least to contribute toward the formation of an atmosphere that favors communion and co-operation with God."—*Rufus M. Jones.*

"Yearn to the greatness of nature,
Rally the good in the depths of thyself."
—ARNOLD.

"HIS EARS ARE OPEN UNTO THEIR CRY."

When first I heard that feeble cry
And knew my child had life and breath
It seemed that all the joy of earth
And part of heaven, welled up in me.
In all the music of the happy years
No sound so sweet had ever touched my ears.

A year has passed and I have learned
So well to know my baby's cry!
The cry for hunger or for thirst
Or sudden pain or dread affright.
Too confident she often trips and falls
And then how tenderly I heed her calls.

And as I feed and comfort her
And calm her fear and ease her pain
And lift her from her baby falls
And send her to her play again—
I know my Father hears with wondrous joy
The first cry of his new-born child.
So tenderly he soothes and calms my fears
And lifts me when I fall, through all the years.

—*Elizabeth H. Emerson, in The American Friend.*

THE FIRST-DAY SCHOOL FIELD

Conducted by the First-day School Committee of Philadelphia Yearly Meeting.

THE BEATITUDES.

(Matthew 5: 3-12.)

(Eight successive studies will be given from time to time on the Beatitudes, so arranged that they may be used as general exercises in the First-day School.)

I.—Opening Exercise.

1. Hymn No. 10 in "Hymns and Songs."
2. While the children remain standing, let the Superintendent or some other person offer a prayer bearing upon the thought of the First Beatitude.
3. Explanation of the First Beatitude by the Superintendent.

The Beatitudes are the laws of life which Jesus established for all who desire to become members of his Kingdom; they sum up in briefest form the qualities of the true followers of the Master; they are the necessary foundation of all true happiness in the individual life, and of all power to be of service to others.

Jesus began his ministry with "Repent ye, for the Kingdom of Heaven is at hand."

To repent means to get a new mind, and that mind is made up of the qualities which are enumerated in the Beatitudes.

The first requirement for membership in the Kingdom of God is that men must be "poor in spirit."

Humility is the most familiar word, perhaps, to define the meaning of poor in spirit. It means that most lovable quality, which we see in a little child, which caused Jesus to say "of such is the Kingdom of heaven." It is that spirit of dependence upon human parents which serves as an object-lesson to older people of the dependence and sense of need they must feel towards their heavenly Father.

To be poor in spirit is exactly the opposite of self-conceit and self-sufficiency; it means to have an open mind to be teachable, to have a sense of need of God's help.

The highest type of character must have humility as its chief cornerstone; hence this law comes first because it opens the door to the Kingdom, and is the necessary first step for those to take who would enter in and find eternal life.

Closing Exercise.

Passages from the Bible which illustrate the first Beatitude in action; have these read by members of the school:

Luke 18: 9-14.
Luke 14: 7-11.
Romans 12: 3-16.
Phil. 2: 1-5.
I Kings 12: 1-14. (This story of Rehoboam's bad policy should be told as an example of failure to be "poor in spirit," with all the disaster that followed to Rehoboam and to his Kingdom.)
Hymn 6.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIRST MONTH 31, 1920

WHICH WAY?

SPEAKING of "graft" in business, and its cause, Roger W. Babson says:—

Where railroad cars are to be switched to private sidings, unless the palm of the switchman is liberally "greased," it is almost impossible to have the car placed. Other forms of business graft are granting of special privileges on the part of employees—quick service and that sort of thing—without the knowledge of superiors and employers.

The trouble is that everybody has the wrong view-point as to life. Everybody wants to do as little as possible and to get as much as possible out of it. The manufacturer is a sinner to a greater degree perhaps than the retailer. He loses sight of his production in looking for profits. He is making the same profit through higher prices on a 75 per cent. production basis that he would get on a 100 per cent. production normally. The wage-earner is in the same category as the manufacturer.

"Everybody wants to do as little as possible and to get as much as possible out of it." This has a familiar sound. Is it not the very essence of what we call "business," as distinguished from our attitude and dealings with family and friends? Have we not all been taught that any other method in business life inevitably brings business failure and poverty?

As an illustration of the opposite policy in business, some readers may remember "Miss Matty," in Mrs. Gaskell's old-time classic, *Cranford*. Miss Matty's father had left her stock in the "Town and County Bank," which had been her main source of income. After the bank failed, reducing her to poverty, she thought it her duty to redeem its worthless notes *herself*, whenever she found a poor laborer or washerwoman who had taken one of them, and thus she made herself still poorer. Then, to make a little money, she began to sell candy to the children. She figured that she could sell three "comfits" for a penny and make a small profit; but she could not resist the impulse to give a child *four* comfits instead of three, and would often add a sugar-plum or two beside. This folly turned her profit into a loss, and soon brought about the inevitable business failure.

Thus we have two well-defined policies, one based on the maxim, "Give as *little* as possible," the other on the maxim, "Give as *much* as possible." Most business men have thought that the soundness of the former policy and the folly of the latter were beyond question; but here comes a modern business counsellor, widely known and regarded as an authority, who says that "everybody has the wrong view-point."

No doubt some will say, "But he forgets that life has *two sides*, a business side and a human or religious side. Of course, we can't do *business* on a basis of generosity,—we have got to make money first; but when we have *made* money, *then* we can be liberal,—and successful business men are very apt to be liberal. Look at the millions that have been given by —— and —— and ——."

On this theory what we have to do is to live *two* lives, based on opposite principles; to teach our children that they should be generous, but that they must learn first how to *make* money, before they give any away,—that it is a good thing to share their apples with others, if they have first learned how to get more apples than they need for themselves. In a word, on this theory we must train ourselves and our children during half of the time to *get* as much as we can, and during the other half to *give* as much as we can.

Can they and we walk on both sides of that line?

The Voice within us is always saying, *Which way?* In reply we say, *Both ways.* The Voice says, *No man can serve two masters.* We reply, *We must have bread first.* The Voice says, *Your Heavenly Father knoweth that ye have need of these things. Seek first the kingdom, and all these things shall be added unto you.*

Quo vadis? Which way? For nineteen hundred years the rulers and leaders of the world have come to Christ to ask the way of life, and gone away sorrowful, for they have great possessions, and they think that Christ's way is "unpractical," and will interfere with business. Now, when their way has been followed to the limit, one of their wisest counsellors tells them that "everybody has the wrong view-point," because the universal ideal has become the greatest possible *profit*, rather than the greatest possible *service*.

In other words, Babson says that the "practical" way in business is a complete failure!

If he is right, then we have at least discovered two important things,—first, that war is a failure, and second, that the business system that leads to war is a failure.

Is it not time that we tried the "unpractical" way?

H. F.

NOTE AND COMMENT.

FRIENDS IN MICHIGAN.

BENJAMIN F. ESTES writes from Detroit, referring to the proposal to transfer the ownership of the INTELLIGENCER to a committee representing all of our Yearly Meetings:—

I notice in my last paper that it is to change hands. I hope that it will continue to be the exceedingly interesting paper that it has been. In the last edition, I would like to make special reference to the article by Elizabeth W. Collins, titled "George Fox," referring to the works of Dr. Rufus M. Jones. I might say that we were boys and played together, and used to go and sit and listen to his Uncle Eli preach in the old Quaker Church in China, Maine. I wish that this article could be printed in pamphlet form, that we might have them to distribute.

Also I would call attention to the article by Isaac Sharpless, titled "Friends and War Problems."

Once more, the comment on "Field Secretaries." I would like to say that Mariana Wood-George, of this city, 45 Martin Place, 'phone number Glendale 7997, has for years acted in this capacity, and held meetings at her house. Her loyalty and devotion to Friends' principles, especially as held by our branch of the Society, cannot be too highly spoken of. Any friends coming to the city we would be pleased to have call her, or myself at 27 High Street East, 'phone Cherry 3246. Office 938 Dime Savings Bank Building, Cherry 2639.

LETTERS OF THANKS FROM GERMANY.

SOME of the letters acknowledging the receipt of the $35,000 worth of food and fifty cases of clothing distributed by the American Friends' Service Committee in Germany last October and November have reached the Philadelphia Office. Much of the distribution took place in Westphalia, among the miners and iron-workers, destitute through lack of employment. The letters echo this statement taken from one,—"Through your noble deed we were able to relieve the need of many of the poorest among the poor." The community deaconess at Luenen writes:—

It is a very precious thing for us to know that there

are Friends in America who practice love to their enemies, and who are conscious of our suffering. We do not know who the donators are, but we are carrying them, unknown and unnamed as they are, before God's throne, asking that the Lord may bless them. It brought much happiness into the various families through the distribution of the gifts, and I chose such families where there was no father.

A letter from a Catholic Sister in charge of the poor reads:—

To our dear Friends and Benefactors:—Receive our heartiest thanks for the beautiful gifts of love which you sent me for distribution to my poor and needy. How happy the parents and children will be to receive so many gifts through the dear Christ-child from a foreign country. They will not forget to send a deep-felt "May God thank you!" to the dear Friends beyond the ocean. I myself will not forget to include them in my prayers, as it is such a joy to me to assuage the suffering of the poor.

In the name of the love of the Divine Child.

Sister Pancratia.

"THE WORLD'S FOOD RESOURCES."

A letter from Louis N. and Caroline Hadley Robinson, of Swarthmore, says:—

We have placed in the Friends' Library at Fifteenth and Cherry Streets, Philadelphia, a copy of Dr. J. Russell Smith's new book, "The World's Food Resources," because we think it so important that as many Friends as possible should become familiar with the truths and the line of thought found in the last few chapters. Some of these facts and truths are indispensable to persons trying to solve international, imperialistic, and militaristic problems. It is published by Henry Holt & Co., New York City.

MINISTERS AND SOCIAL CHANGES.

Wilmer R. Kearns, Rockville Centre, N. Y., sends an interesting letter from a friend of his, a Protestant minister, who has entered the service of a Prohibition organization, from which letter these extracts are taken:—

These days of social change with the new world struggling to be born, while the old world dies hard, make me restless to be about the big business of reconstruction. There are two things of which I am becoming more clearly convinced, as I get to know the churches and ministers.

(1) One must be entirely independent economically, in order effectively to preach the messages that will bring about a real revival of spiritual religion, and a social readjustment all along the line.

(2) The task seems hopeless, so far as the leadership of the orthodox churches is concerned.

Did you ever read a biography of John Wesley? Get C. T. Winchester's "Life of J. Wesley," and note how he faced similar conditions of unrest and change, and helped solve them the best he knew how.

I am restless to preach, and am thinking of getting on a farm to make money, so that I could preach evenings, and Sundays. One must have a way of supporting wife and child, you know. What do you think of my plan? There are two other fellows in this same work who feel as I do. We must be independent of the Church, whose reputation with the masses is far from the esteem in which they hold Jesus. We must be economically independent of any, so that we can preach our convictions, which we believe with our whole hearts our age needs, and yet be free from being roasted out of a living by those to whom one preaches, who pay his salary.

I shall be happy to have your view on my idea. There are plenty of opportunities for speaking and preaching, if you did not have to *charge* anything for your services.

THE "PEACE PORTAL."

The first "Peace Portal" between the United States and Canada, at the entrance to the Pacific Highway (probably the longest highway anywhere under one name suitable for automobile traffic), will be opened some time this year. It is to be erected at Blaine, Washington, on the border between the States and British Columbia, to commemorate the holding there on July 4th, 1915, of the only meeting held to celebrate the hundredth anniversary of the signing of the Treaty of Peace between America and Britain, at Ghent, December 24th, 1814, and the resultant hundred years of peace between the two English-speaking peoples. On that occasion several thousand people responded to the invitation of Samuel Hill, of Seattle, and joined in the celebration. At or near the spot where the meeting was held the portal is to be erected.

The Peace Portal, as described in the *American Friend*, is to be of concrete, 65 feet high, the two piers 25 feet square, and between them two doors of steel and concrete. One door will be opened and and recessed, and bear the inscription, "July 4th, 1915, open for 100 Years"; on the other will be inscribed the words, "May these doors never be closed." Across the plinth in letters of gold will be, on one side, "Children of a Common Mother," and on the other, "Brethren Dwelling Together in Unity."

TOYS THAT TEACH WAR.

How common it is to give toy guns and cannon, swords and soldiers, to children! But there are parents and teachers who object to warlike toys. The kindergartners and Montessori teachers have scores of toys and games, but not miniature guns.

Children in all countries have played more war games since the war began in Europe. They have marched along the streets carrying sticks as if they were guns. They have dug trenches and played battles. Very young children have tried to walk with long steps as they have seen soldiers march. The newspapers, magazines, store windows and moving pictures have been full of war, and children have played war. Every game which they invent to make war seem a game and a picnic, deceives them as to the real nature of war.

Grown people deceive themselves about war. They go in crowds to see a military company start off. They go in crowds to see soldiers returning from the front. The music and banners and uniforms hide the real business of the soldier—the business of murder on a large scale. Few people who are not soldiers have seen a battle, nor do they want to see one. They prefer to see a sham battle carried on without bloodshed, carried on as if war were an honorable game, to be played strictly according to rules.

There are dolls and manikins representing people of all countries, with their gay costumes. Instead of buying toy soldiers in bright uniforms, mothers can buy toys that teach some knowledge of other races, and lessons to break down race prejudice. After four years of war on a huge scale, parents may well think more clearly about education, including the education of play, and may well choose toys with more care.

Wouldn't it be wise for all who want peace to reject toys and games that teach war on earth and hate toward men?—*Western Humane Press Committee.*

PROHIBITION AND THE CATHOLIC CHURCH.

William H. Anderson, State Superintendent of The Anti-Saloon League of New York, writes:—

In arranging for the great meeting of the clergy of New York City and vicinity in the interests of law and order generally, and particularly the enforcement of the Prohibition Amendment to the Constitution, the Anti-Saloon League, in view of the fact that the main speaker was the representative of the Federal Government having to do with the enforcement of prohibition, in addition to inviting representation of the Protestant churches and the Jews, invited Archbishop Patrick J. Hayes, of the Roman Catholic Church, to send a representative to speak or a letter to be read. If such an invitation had not been tendered, those influences which have sought to foster controversy be-

tween the Anti-Saloon League and the Catholic Church would have seized upon that fact as evidence that the League is sectarian, if not actually anti-Catholic. The Archbishop sent the following letter, which was read at the meeting:—

DEAR SIR:—In reply to your communication of January 5th asking me to be present, or be represented, at a meeting of the Clergy of New York City and vicinity under the auspices of the Anti-Saloon League, I wish to say that I cannot see my way to accept your invitation.

Permit me to assure you that the Catholic Church awaits no such occasion to lay stress on the plain duty of obeying the law of the land. Obedience to authority in Church and State is the very breath of Catholic discipline.

It is extraordinary that the Federal Prohibition Amendment should be singled out for particular attention, above other statutes equally binding. The American people can be trusted to obey every constitutional law.

I think that the function of the churches is to teach the virtue of obedience and then leave the enforcement of law to the properly-constituted agencies of government.

Respectfully, PATRICK J. HAYES,
Archbishop of New York.

Answering the question directly raised by the letter of Archbishop Hayes, the Anti-Saloon League Superintendent wrote:—

I thank you for your letter setting out that the Catholic Church is committed to obedience to the law of the land.

The answer to your suggestion that "It is extraordinary that the Federal Prohibition Amendment should be singled out for particular attention, above other statutes equally binding" is that it was singled out with respect to enforcement because it had previously been singled out for attack and defiance. It is inevitable that vindication of a law so assailed will result in increased respect for all law, while nullification of this particular law will weaken the sanction attaching to every other.

There can be no question as to the soundness of your suggestion that it is "the function of the churches to teach the virtue of obedience." Likewise it is the privilege of the churches to give moral support to "the properly constituted agencies of Government" in "the enforcement of law."

ANOTHER "SOCIETY."

A CURIOUS example of the mixing of names is furnished by a placard printed in Philadelphia which reads as follows:—

SACRED CONCERT AND CHARITY DANCE,
given by the
SOCIETY OF FRIENDS
(Formerly "Friends of Mount Sinai Hospital")
SUNDAY EVENING, DEC. 21ST, 1919,
Traymore Hall, Franklin St. and Columbia Ave.
Wonderful Concert! Dandy Jazz Music!

LITERARY NOTES.

"THE RELIGION OF EXPERIENCE."

"I say, the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

BROWNING: *"A Death in the Desert."*

THESE lines convey as no other words could do the message of Edward Grubb's new book on *The Religion of Experience*. (Headley Brothers, publishers, 12, Oxford Street, London, Eng.) Its central theme is the Fatherhood of God and all that it implies. Up to it the author works, and to it he repeatedly returns. Difficulties are not ignored,—very serious ones indeed are handled in some of the chapters,—but, whether theological or ethical, they are all finally brought to the touchstone of the Divine Fatherhood and our experience of it.

Most of the chapters are based upon lectures delivered at summer schools and other gatherings for religious study. "They have been put together in such a way as to form a more or less consecutive exposition of Christian belief in relation to some of the questions that still perplex sincere inquirers, whose difficulties the author appreciates, alike through his own experience and from the many opportunities he has had for personal discussion." This, in itself is an assurance, if any were needed, that the questions are handled in a vital and sympathetic manner.

In his opening paragraph Edward Grubb defines the soul's craving for God as the source of religious experience, even in its crudest forms of expression:

"The inner heart of all religion consists in a consciousness of relation to an unseen Something, whether regarded as Power, Principle, or Person, which the religious mind calls God. Even in its elementary and in its degraded forms, religion, if it is rightly so called at all, is rooted in the sense of an Unseen Presence, and of a demand that with this Presence life shall be brought into relation."

This demand for living contact with the Divine necessitates the revelation of God to each soul, and faith is the soul's response to the revelation so made;

"If we are to know God it must be by 'revelation'—that is by an Inward Light that shines in our own souls individually, and which is not the mere result of sense experience, or intellectual demonstration, or the testimony of others embodied in the authority of Church or Bible. While all these things may have their right and necessary place in *preparing* us for the knowledge of God, by themselves they cannot give it. . . .

"The Inward Light shines, in measure and potentially, in the souls of all men; but we ourselves determine whether we will or will not open our inward eyes to its radiance. Faith essentially is the opening of those inward eyes,—the response of our deepest personality to the unseen spiritual environment that we call God, Who is ever striving to reveal Himself to us in the True, the Beautiful, the Good, in those personal characters that inspire and uplift us, and most of all in the one perfect Person of Jesus Christ."

Revelation is finely described as "a personal touch of God upon our conscious life," realized supremely through our sense of His Fatherhood; for, whilst it brings a conviction of ultimate reality, it also conveys an assurance of a love that is infinite and unfailing. "All our search for Him is but a faint shadow of His yearning to find us and fold us to Himself."

"His Fatherhood means that He is the perfect Person, to Whom all His Children have access as individuals, and Who cares individually for them all. It means perfect goodness, yet not that which is 'cold like a star,' but is warm with the pulse of a human heart. It means the perfect love which embraces 'the unthankful and the evil,' which is ever going out of itself in service and sacrifice, which *suffers* until the evil is put away, and the unthankful one is restored to the Father's home. It is not an abstract 'doctrine of God' constructed to answer the questions of the intellect, but a concrete reality, throbbing with life, that satisfies the hunger of the soul. It is the basis of an experimental, not a theoretical, religion."

The worth of prayer is discovered through this same consciousness of the Divine Fatherhood:

"If we practice prayer and seek to follow Christ, it is certain that He will draw us into an experience more akin to His own, in which we shall know with Him that God is our *Father*, the great Companion of our spirits, and that we can, like children, really communicate with Him. This conviction we shall not gain by thought alone; we must acquire it by experience and by trusting our powers of intuition; and it is only so that we can learn the true and highest worth of prayer."

As with prayer, so with our hope of life beyond the grave:

"Our belief in immortality is bound up with our faith in the Fatherhood of God. . . . If the vast majority of those whom He has brought into being pass finally into nothing, or into impersonal existence, without reasonable opportunity of learning His love, He cannot be the Universal Father of Whom Christ taught. Those who have learnt to know Him, and in some measure to share His life, cannot reconcile with this experience the thought that they, and the others who have such splendid capacities for learning it, can be finally extinguished as persons by the mere accident of physical death."

The Religion of Experience is a book both for those who are in quest of truth and for those who have found it. To the former it will bring guidance and to the latter illumination. Strength of faith, breadth of vision, and depth of insight, will be found in every chapter,—the fruit of that "Quaker principle of the Inward Light which leads to a satisfying experience of Jesus Christ as the Way to God." —*From the Friend (London)*.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

MEXICO—A CALL FOR VOLUNTEERS.

The possibilities of work in Mexico have been for some time before the Service Committee, and recently a small group of Friends, after listening to some of the openings for work that were pointed out by Sylvester Jones, of Richmond, Indiana, decided to ask the Service Committee to send workers to Mexico, and to appoint a sub-committee to have charge of our concern for that country. This sub-committee has been chosen and organized, and as soon as workers can be secured, it is planned to send a small group to Mexico to work in the States of Tamaulipas and Nueve Leon, which are in the northeast corner of the country, and which has been allotted to the Friends' Mission of the Five-Years Meeting as their field, by the Associated Protestant Missions to that country. This is a very large tract of country which has been devastated, perhaps not so thoroughly as Northern France, but which has nevertheless suffered severely during the recent warfare. The Friends' Mission now there devotes itself primarily to religious and educational work, thus leaving the entire field of Reconstruction open to the Service Committee. There will be close co-operation between the Friends' Mission and the Service Unit; yet these two organizations, while inspired by the same ideals and spirit, will work on entirely different lines, supplementing each other.

It is interesting to know that the buildings and personnel of the Friends' Mission have been carefully respected by the opposing factions whenever they have come across them in the numerous "alarums and excursions" of the factional war. When our Unit reaches there they will, therefore, be entering a country where they are not entirely unknown, and can the more readily express the spirit of Peace and Good-will.

It is desired to obtain personnel for this service who can direct the labor of Mexicans; who have a living concern for the message of Friends; and who will infuse this spiritual message into the material relief that will be extended to the suffering country.

Those who can speak Spanish, and can volunteer for this work, should write to American Friends' Service Committee, 20 South Twelfth Street, Philadelphia.

THE GERMAN UNIT IN LONDON.

London, December 28, 1919.

We complete to-day a week's stay in London! We had hoped to be in Berlin before this; and during the past week our minds have been filled with hope and anxiety,—anxiety lest our trip to Berlin should be long delayed, and hope that food for distribution will be soon available for our use. We have just learned that our anxiety was groundless, and our hopes are justified.

We must note that two of our group, Arthur Jackson and Richard Cary, will not accompany the rest on their trip to Berlin, but will go instead to Paris, to establish contact with the Service Committee workers in France. They will be in Berlin a few days after the others arrive there.

Needless to say, our week's stay in London has been most distressing to us in view of the pressing need for our work in Germany. This delay, has, however, been unavoidable, for we have had to wait for instructions, and for news as to the shipment of food. We are now ready to start, and are assured at least as to our immediate future.

Our stay in London has been most interesting to us. In the intervals of our interviews with the Child Fund representatives, the American and Dutch embassies, the railroad authorities, and the English Friends, we have inspected the sights. This is the first trip to Europe for many of us, and in our sight-seeing we combine the initiative of Americans with the thoroughness of Friends. With the aid of maps, we have found our way through the heavens above, the earth beneath, and the "tubes" under the earth,—the first style of travel being accomplished on the tops of innumerable buses.

Howard Branson, from the Paris office of the Service Committee, has spent the past few days with us. He has brought news of what our Friends in France are doing and hope to do, and has supplied us with the names of some who desire to share our work in Germany. His accounts of problems met and solved and work well done have made our own future look more real to us, and have encouraged us to hope that we can uphold the standards of the Service Committee.

We have mentioned the English Friends above, and it is unnecessary to say that we have spent much time with them, and have found them most hospitable and full of helpful advice. The Friends' Emergency and War Victims' Relief Committee secured hotel accommodations for us,—a most difficult job,—sent us full directions how to proceed from the dock at Southampton to London, and, in the person of Thompson Eliott, met us at Waterloo Station on our arrival last Sunday. On Monday, we met members of the German group of this Committee at Devonshire House and received from them first-hand information concerning conditions in Germany,—Marion Fox, Theodore Wilson, and Frederick Marttens having recently been in that country.

During the next few days, the committee was busily engaged in supplying us with detailed information and all sorts of help. On Friday, many of our party went for a walk from Oxted over the North Surrey Downs with Friends of that neighborhood; and to-day some of us have renewed the acquaintance there begun by attending the meetings at Purley and visiting the homes of our friends for dinner. Others have to-day attended the meeting at Jordans.

It has been more inspiring than we can tell to be associated, even so briefly, with Friends who have been so intimately involved in the stress of the Great War and its consequences. We are glad to know that we shall meet some of them in Germany in the near future, where they are planning to continue the work which they have already firmly established.

Our next communication will be from Berlin, and will, we feel, record the long-hoped-for beginning of our work! RICHARD L. CARY.

LETTERS FROM FRIENDS' WORKERS IN MANY LANDS.

"In the scattered street-traffic of dying Vienna, a crowd gathered in a wide street near the Opera this bitter November day of 1919 is especially noticeable. We mingle with the crowd, and find the centre is a wagon of precious coal. Some one discovered it was intended for the home of a wealthy banker, and sprang on to gather a bit of it. Now young and old are swarming all over it and clawing off the lumps to stow them in pockets, hats, blouses,—anywhere.

"Two years ago we saw such sights sometimes in New York City, but I had thought there was not even energy enough left in the poor Viennese. With food at famine prices and hard to find, miserable green wood selling at a crown and a half a kilo, coal practically unobtainable, and a day's wage even for a family with some work running only from twelve to eighteen crowns, is it surprising? No wonder the Viennese themselves say, 'All the *honest* people died last winter?' "

—Beulah Hurley, Vienna.

"I am making calls, and for two days have been going all day. Saw and prescribed for fourteen patients to-day, and three of these were new ones and had to be looked over from top to toe. Then I make appointments at the Hospital and Dispensary, as the Sisters have asked me to see them.

To-day I met the sad case of a woman with six children, five of school age, no warm clothes; one boy in High School with only a cotton suit, and only $3.00 per month to live on. Her husband died in the war. I think one of the greatest needs is clothes for children and babies up to working age. No factories starting, and no workers. They will have to be helped this winter, for the men will be home by spring, and then they may take care of themselves."

—Dr. Antoinette Russell, Lescovatz, Serbia.

"It was sufficient recompense for the most difficult of our labors to see how happy those needy and homeless people were made, when they would bring their few belongings to their new home. Their gratitude was so great that they could not think of

enough ways in which to thank us for our aid in their great time of need. Their favorite way of showing their appreciation was to extend to us an invitation to coffee. How proud they were to serve us from their meagre supply of sugar, when it would perhaps mean that they would have none for themselves the next day. What a privilege it is to work among and aid such appreciative people!

"The longer I have been a member of the Mission, the more I have realized the greatness of the work. It is my sincere and earnest desire that our labors shall not have been vainly spent, but that the spirit in which the work has been wrought may never die, but permeate the entire world."

—*C. T. Caldwell, France.*

"The physical beauties of France are legion; her love of country unmatchable; her little folks adorable; her grown-ups interesting and forgiveable."

—*Paul M. Cope, France.*

"The Red Cross people have had some curious experience since they came in last spring (1919). One group up in the Vilna section failed to get flour which they knew had been shipped in ahead of them. A man was dispatched to look it up. Several days later he returned with the trainload of flour.

"'Fine! Where did you find it?'

"'Just inside the Polish border, but lacking a locomotive to bring it up here.'

"'Any trouble to get one?'

"'Oh, not much. I just waited for the next train to come along, and went over to talk to the engineer. For two packages of cigarettes he unhooked his locomotive from that passenger train and left it there while he hauled my flour up here. Four hours' run up and then back, while those passengers waited.'"

—*Beulah Hurley, Warsaw.*

"It will require the records of all the American Red Cross members of the Friends' Unit to give an adequate idea of the thoroughness and efficiency with which the Anglo-American Mission has proceeded to the rehabilitation of French life in the cantons committed to its care. The service it has rendered cannot be estimated until one knows that in adjacent districts, whose condition last February was like that in which we have worked, the villages lie in ruins still, with few people returned, and most of those who have, living in dugouts still. It has taken hold of a region rendered desolate by war, and in six months has quickened it with a new community life better in some respects than the old one."

—*Garfield V. Cox, France.*

"We've been having such a nice time this eve that I thought I should have to write thee about it, and it's all because we have a stove! It turned cold to-day, and we were just about frozen all day. Well, we had some thin tin cans fastened with solder, that melts if you heat the cans, but we were not to be daunted. We made holes and fastened them together with wire. One of the men made a stovepipe out of a couple of other old cans, and we wired the thing to the side of the wall and ran it out through a little window in the wall. At first we thought it was not going to draw, but it did, and mokes very little. We sat *around the fire* and had tea; and are as warm as toast! In fact, it's the first time I have been able to write a letter in comfort in a long time!"

—*Paul Furnas, Serbia.*

"While the chauffeur was out the truck started and backed off the road. Fortunately some big timbers stopped it, or it would have been maimed for life. As it was, we only had to unload everything, hitch four oxen ahead and a dozen men behind, and we got out. But although we had four oxen, and although the peasants did all the unloading and reloading, we paid not a cent. The driver worked it like this:

"'You come here and get to work.'

"'No, I won't, I get no pay.'

"'What you talking about pay for? Look at me—ten years in the army without pay. I work for you ten years. Look at this man. He come all the way from America, ten thousand miles, to work for you. This automobile working for you now. We're all working for each other.'

"And except for two, they all got to work."

—*Drew Pearson, Serbia.*

RETURNED WORKERS.

Amos T. Bontrager, Shipshewana, Ind.

Edith A. Chandlee, Germantown, Phila.

George V. Downing, Elsmere, Del.

Lloyd J. McCracken, Rose Hill, Kansas.

Samuel Mason, Jr., Germantown, Phila.

Eli Abram Miller, Millesburg, Ohio.

Mildred Louise Nichols, Carey, Ohio.

S. Francis Nicholson, Richmond, Indiana.

Leroy Willard Reynolds, Mooresville, Ind.

Mary Talcott Russell, New Haven, Conn.

J. Emel Swanson, Portland, Oregon.

Harold M. Tucker, Greenleaf, Ohio.

SERVICE NOTES.

Frank Shaw, formerly General Secretary of the Mission in France, has undertaken the convoy of relief stores via Hamburg to Petrograd for the London Committee.

The Service Committee has bought 2,441 gallons of cod-liver oil for Vienna. The price paid was $6,000.

Daniel Oliver will lecture at Race Street Meeting-house, Philadelphia, on the evening of February 3d, on conditions in Syria. Friends and others will then have an opportunity to hear one of the most dramatic and thrilling, as well as one of the saddest, stories which have yet been told regarding distress arising out of war. The Friends' Mission in Syria, because of Daniel Oliver's heroic stand, which won over the Turkish commander, was able to save many lives. Conditions now are indescribably serious.

William Taylor Thom, Ph.D., formerly head of the planning section of the Fuel Administration's statistical bureau at Washington, and now geologist with the U. S. Geological survey; and John J. Fisher, professor of Philosophy and Education at Goshen College, Indiana, will leave the United States early in February to join the Friends' Unit in Vienna. Jesse H. Holmes, an active member of the Service Committee and head of the Biblical Department at Swarthmore College, will join the German Unit in February.

CASH CONTRIBUTIONS.

WEEK ENDING JANUARY 17TH.

Five-Years' Meeting	$414.48
Swansea Prep. Mtg., Fall River, Mass.	100.00
Harrisville Mtg., Adena, O.	25.00
College Park and Palo Alto, Calif.	350.00
For Germany	9,641.35
Individuals, for General Work	336.00
For Serbia	10.00
For Mexico	5.00
For Vienna	100.00
Central Europe	204.00
For France	20.00
For Armenia and Syria	205.98
Phila. Yrly. Mtg. Peace Com.	16,068.65
American Relief Committee for Sufferers in Germany, by J. Speyer, N. Y.	100,000.00
Returned Loans	45.80
Interest on Deposits	651.58
	$128,177.84

CONTRIBUTIONS DURING DECEMBER, 1919, BY MEMBERS OF PHILADELPHIA YEARLY MEETING, RACE ST.

Balance on hand	$1.72
Wrightstown Mo. Mtg.	74.00
Wrightstown Mo. Mtg., German Relief	40.00
Valley Meeting	20.00
Phila. Mo. Mtg.	355.50
Valley Meeting	100.00
Valley Mtg., German Relief	100.00
Upper Springfield Meeting	20.00
Swarthmore Meeting (Enemy Countries)	200.00
Swarthmore Meeting	15.50
Louisa C. Powell, German Relief	50.00
Newtown Mtg., Pa.	40.00
Abington Mo. Mtg.	50.00
Salem Mo. Mtg.	81.00
Salem Mo. Mtg.	5.00
Lansdowne Mo. Mtg.	130.00
Wilmington Mo. Mtg., Del.	792.83
Wilmington Mo. Mtg., German Relief	5.00
Interest on deposits	20.07
Swarthmore Mtg., Pa.	56.50
Millville Mtg., Va.	14.60
	$2,171.72

Everything in the dear old village seemed the same to Giles after his absence of four years as a prisoner of war in Germany. The old church, the village pump, the ducks on the green, the old men smoking their pipes while the women talked,—it was so restful after the treatment he had received at the hands of the enemy. Suddenly he missed something. "Where's Hodge's other windmill?" he asked in surprise. "I can only see one mill, and there used to be two." The native gazed thoughtfully around as if to verify the statement. Then he said slowly: "They pulled one down. There wasn't enough wind for two of em!"

—*London Tit-Bits.*

CURRENT EVENTS.

FRIENDS IN NEW YORK.

A REPORT in the Port Chester *Daily Item* of January 26th says:—

The Quarterly Meeting of the Society of Friends, held yesterday at the Meeting-house in Purchase, was an occasion of thrilling interest, excellent fellowship, and of an earnest and fruitful quest for new channels for the old and reviving faith. The attendance was much larger than many anticipated, in view of the great difficulty of travel and the bad weather which prevailed throughout the early morning. The new Meeting-house proved itself as comfortable and convenient for a mid-winter all-day gathering, with weather approaching the zero mark, as for an overflowing July assembly.

The morning service of worship opened at 10.30 with Ellwood Burdsall, Charles E. Purdy, Rev. George F. Wells, of the Purchase Methodist Church; Joanna Purdy, and Effie Danforth McAfee on the facing seat.

William Kennedy, a Friend from England, who is spending a few months in this country, was the first to speak. "The path of the just is as a shining light, that shineth more and more unto the perfect day," he quoted in loving memory of the late Robert Barnes, who was much in the thought of every one during the entire meeting. Following this backward look, the speaker brought a message encouraging to faith in God, who is not dependent upon secondary attractions in making real His purposes.

Martha C. Willets, of Cornwall-on-Hudson, whom all were glad to hear, welcomed the previous speaker's tribute, and recalled that at the time when each of the many inspiring speakers and leaders in the Purchase Meeting had completed his work and laid it down, it had been feared lest the cause would suffer, but God had found new leaders each time, and would now, and we should take courage and go forward.

Rev. George F. Wells said that the present winter was one of the happiest of his life because God, prayer, Christian fellowship, and the supreme value of the spiritual never were so real to him before; that the nations in seeking effective federation, and the great religious bodies in seeking union or re-union, had made so little progress, not because of the extreme greatness or goodness of each, but because all had traveled so briefly toward God, and that we should get away from the mere "by-words of the faith" to the central truths and forces, for it is the Father's good pleasure to give us the Kingdom.

Effie Danforth McAfee spoke beautifully of three recent evidences to her that our age, more than any previous age, is seeking the truth in faith. The first of these was in the hearing of Sir Oliver Lodge, whose message and method were sincere rather than sensational; the second was the seeking of an increasing group in the Episcopalian Church for a renewal of Christ's healing power; and the third was the wonderful growth in the past quarter century of the Society of Political Education, until it was able the day previous to lay the cornerstone of its large building in New York.

Ellwood Burdsall closed the service of worship, for the taking up of Quarterly Meeting business. The report of the last Quarterly Meeting held at Chappaqua was read and approved, Charles C. Haviland being in the chair as clerk, and Joanna Purdy as assistant. Minutes of the Purchase, Amawalk, and Chappaqua Executive Meetings were reported and approved.

The committee to nominate two members of the Educational committee proposed Theodore Purdy and Charles C. Haviland, who were approved, and they were appointed for three years. The Reception Committee presented a report, which was approved, and Charles C. Haviland, Antoinette Washburn, Louis Loder and Martha C. Willets were appointed as Reception Committee for the coming year. Ellwood Burdsall was appointed Treasurer for one year. The advices were read by the assistant clerk.

The following memorial to the late Robert Barnes was read by Charles C. Haviland, and affectionately approved by the entire Meeting:

"At our Quarterly Meeting held in this house on Seventh month last, mention was made that it was the eighty-second birthday of our dear friend, Robert Barnes. That large meeting at this announcement, with one accord arose and, with upturned faces, silently breathed their appreciation of his long and loving service as a member and minister of our Society. In looking upon his vacant seat to-day, our heads are bowed in grief with the thought that never again will we listen to his wise counsels or enjoy his genial conversation, as that All-Wise Power that guided him in his ministry and was close to him in all the undertakings of life, allowed him on the thirteenth instant to pass quietly away."

One issue which led to much appeal to conscience throughout the day, and to a live discussion in the business session, was the matter of the time for holding the Quarterly Meetings. Many young business men could attend on First-day who could not be present on a week-day, is the point which led to the present experiment. A leading objection to having the meeting on the last Sunday of the month, as in the present instance, was the matter of conflict of dates with other near-by meetings. The beautiful spirit in the discussion demonstrated the perfect habit of democracy for which a meeting of Friends cannot be excelled. There seemed to be a general approval of holding the next meeting on the second Sunday of May, the regular place being Amawalk.

Great interest was centered in the meeting of the Friends' Association, which was called to order at 2.15 p.m. Franklin Hall, of White Plains, was chairman, and Arthur Purdy, secretary. All were anxious to hear J. Lawrence Lippincott, of Riverton, N. J., who was one of the last to return from the zone of the Great War. He had been selected on account of his experience as a successful business man and agriculturist to be one of two men to organize Friends' relief work in Serbia.

His address was informal. He introduced himself, not as a "prominent speaker," but as a "Jersey farmer." Mr. Lippincott and Alvin Wildman, of Ohio, were the two commissioners to investigate conditions and set in motion the needed work. They were accompanied by four young men, who from the first called them "Pop" and "Dad."

The speaker described Serbian life as primitive in the extreme. On market day a woman might be seen carrying a pig to town under her arm, or leading it by a colored string tied to a foot. Native plows were made entirely of wood; they could not "turn a furrow," but merely scratched the earth. The rural people live in village groups as in France, from which they go out to till their farms which average about ten acres each.

Before the war, Serbia had a population of seven millions, and after the war she had 500,000 orphan children, a majority of whom were land-owners. Since boys of six years are a labor asset to the farmers at attending cattle, and girls of eight would spin wool all day while herding cattle, they were apt to be exploited rather than educated. The child-problem is the big problem of Serbia. The numerous relief organizations were well coordinated, each having its allotted district. The Serbian relief fund of London, with which Mr. Lippincott's work co-operated at first, centered around Nish. The fund had everything it needed excepting directors, and the four young men of the Friends' Commission were just the needed directors, so, at first, without a knowledge of either the Serbian or Bulgarian language, they were put in charge of two groups, each consisting of one hundred Bulgarian prisoners, at house-building. The main work of the Friends' Commission has been to establish on a farm at Lescovatz, in South Serbia, an orphanage school, in which from 100 to 150 boys are being cared for and educated for modern farming under Serbian conditions.

The Serbians were described as highly moral, though wholly lacking in false modesty. Their railroads were utterly destroyed by the Central Powers during the war, and only a beginning has been made toward rebuilding. Transportation even by ox-carts being limited, the food problem in cities is acute, which together with bad housing conditions leads to tuberculosis among children. Government motor trucks with gasoline costing from one to three and one-half dollars per gallon, cannot wholly relieve the problem of feeding the cities. As all the available man-power is mobilized in the standing army, the women are the farm laborers. "The women are the fittest bunch of laborers I ever saw. It doesn't hurt them. They are healthy," said Mr. Lippincott, "yet I would not recommend the same system everywhere."

The speaker very strongly emphasized that the need for clothing to-day by the Serbian children is infinitely greater than during the war, and he

urged all sewing groups to continue and increase their work.

Mr. Lippincott closed his thrilling presentation with the report that the Friends have made it possible for America to do relief work in Russia, as America has not been able to do even through the Red Cross. The same is measurably true in relation to Mexico.

One of the most enjoyable features of the entire Quarterly Meeting occasion was the feast of good things to eat which the Refreshment Committee had provided in wonderful abundance. Great credit is due to Phebe Field, chairman of this committee, taking the place usually filled by Martha C. Willets. Other members of the committee were Amy Barnes, Mrs. Isaac Carpenter, Martha C. Willets, Isaac Carpenter, Jr., and Sadie E. Barnes. Charles E. Purdy was chairman of the Transportation Committee which provided carrying facilities between the Meeting-House and White Plains.

WESTERN QUARTERLY MEETING.

THIS meeting was held at London Grove on the twentieth inst. Samuel Broomell, Edward A. Pennock, Augustus Brosius and others spoke in the religious meeting.

Frank M. Bartram and Ella Broomell presided as clerks. The usual queries were read and considered. Reports of the Philanthropic and other committees were given. During the noon-hour lunch was served.

The afternoon meeting was presided over by Edward A. Pennock.

Lewis S. Gannett spoke on Friends' work in Germany. He served as a member of the Friends' Unit in Reconstruction Work in France, and after the war visited Germany.

He said in part:—

The sense of wealth, comfort, and completeness of life here strikes one immediately on coming from Europe.

The scarcity of milk, food, fuel, soap, etc., with the desperate struggle for existence, brings out the worst in the German people, demoralized by war and defeat. The profiteer flourishes, and the greatest sufferers are the middle-class. The mark is reduced in value from twenty-four to *two cents*.

The Germans are a bewildered people. Their old gods, old faiths, old beliefs in war and the power of their arms, is shattered, and they do not known where or to what to look. They feel themselves a *hated* people. They cannot understand our methods, cannot get away from these old views and ways of looking at everything.

He spoke of the work of Jane Addams, Dr. Hamilton, and Carolena Wood, a Friends' Unit, sent to study and help German children and mothers, and their success in helping to break down the wall of uncertainty and distrust. The Friends' attitude of love and good-will toward them has amazed them almost past belief.

Friends' have worked with a minority in Germany who never favored the German military methods, and a greater number who were wholly ignorant of these methods. The higher element in Germany, reaching out for something better, needs all the encouragement we can give them.

Much worse still are conditions in Austria, where ninety-seven per cent. of the school children are suffering from lack of food.

He also spoke of the work of Friends in Poland and the Ukraine.

Through Herbert Hoover $250,000 has been placed at the disposal of American Friends for their work for the children of Germany. A committee of thirty Friends has been appointed for the work.

Augustus Brosius, Elma Preston, and others spoke of Friends' opportuntity in this great work.

MARY R. HICKS.

DEATHS.

BURGESS.—At the home of her daughter, Hamtonetta Burgess, University Place, Neb., MARY P. BURGESS passed quietly away, First month 15th, aged 87 years 6 months. The services were conducted by members of the Woman's Christian Temperance Union, of which she was a faithful member, having missed but six meetings in the past ten years. Interment was in College View Cemetery.

COMLY.—At Jenkintown, Pa., on First month 22nd, ANNA ELIZA, widow of John T. Comly, in her 79th year.

ESTLACK.—At Woodbury, N. J., First month 23rd, CHARLES E. ESTLACK, aged 77.

GARNER.—CHARLOTTE S. GARNER, a member of Bethpage Preparative Meeting, passed away after a short illness, First month 11th. The funeral was held at her home, Wantagh, Long Island, where tribute was voiced to her brave, unselfish life by the pastor of the neighboring church and Albert R. Lawton.

HUTTON.—At Salem, Ohio, First month 19th, FINLEY HUTTON, aged 80 years.

MATHER.—At 1486 South Union Avenue, Alliance, Ohio, the home of his daughter and husband, Alice and Howard Taylor, on Twelfth month 27th, 1919, JOHN MATHER, in his 96th year. He was an elder of West Monthly Meeting. His long life was spent in service to the "Divine Master" and to his fellow travelers on the road of life.

SHOEMAKER.—At Germantown, Philadelphia, on First month 27th, WILLIAM A., husband of Mary J. Shoemaker, in his 50th year. A member of Green Street Monthly Meeting.

WALKER.—In Philadelphia, on First month 23rd, THEODORE W., husband of Susan S. Walker.

ROBERT BARNES.

"A ruddy drop of manly blood
The surging sea outweighs."
—*Emerson.*

THE passing of our loved friend Robert Barnes, of Purchase, New York, on Third-day, First month thirteenth, though it brings deep grief to all who knew and honored him, should leave in our hearts that inspiration which is the proper benediction of a life so triumphant, and a passing so calm.

He was the son of David H. and Naomi Haviland Barnes, and was born in the ancestral home on Barnes' Lane, in Purchase, on Seventh month 30, 1837. He grew up in the wholesome atmosphere and hard work of a farm, and was always remarkably thrifty and successful. He took an active part in his community. The present school building is a reminder of his term of office as president of the School Board. His opinions, too, on matters of public interest and current topics were always fresh and decided, the result of a keen intellect and philosophical mind, which made him interesting as well as influential.

His religion found its chief inspiration and expression in his membership in the Society of Friends.—one might almost say in his absorption in it. For years he has sat (as his father before him) at the head of Purchase Meeting. His tact, his piety, his strength of character, and his cheerful and earnest cordiality endearing him to old and young alike. He frequently attended important gatherings of Friends in Westchester County and the vicinity of New York, and as far as Philadelphia and Baltimore; accompanied, of late years, by his daughter, Amy Barnes, who since the death of her mother, his loved wife, Esther Griffen Barnes, in 1904, has been his constant and devoted companion. Amy has also, since that time, been his home-maker, creating, with him, a truly Quaker home in its warm hospitality, especially to all who bore the name of Friend. Besides his daughter, he is survived by one son, David R. Barnes; one granddaughter, Sarah Barnes; and one sister, Anna B. Hallock.

An illness of less than two weeks, due to a serious heart trouble, preceded his death, which occurred in his own home in the company of his loved ones. A large number of friends and neighbors gathered in the Purchase Meeting-house on Sixth-day afternoon to pay the last tribute of love. Among those who came from a distance were Joel Borton of Philadelphia, Caroline Worth of West Chester, Pa., and Hibberd Taylor of New York. Samuel Willets, his lifelong comrade, Ellwood Burdsall, Effie Danforth McAfee and the Rev. Mr. Wells of the neighboring Methodist Episcopal church, spoke words of comfort also. Those who were present said that his face in death looked very peaceful, as though he had simply "fallen on sleep." And something in the recollection of the vigor of his Christianity, as well as its peacefulness, leads one to add, for him, Robert Louis Stevenson's words:

"Glad did I live, and gladly die,
And I laid me down with a will."

ARTHUR H. TOMLINSON.

ON Fourth-day, the 14th, Arthur H. Tomlinson, of Swarthmore, Pa., passed on to the "great beyond." He was born in Bucks County, Pa., First month 21st, 1855, the eldest of seven children of Robert and Mary H. Tomlinson. Thrown, early in life, on his own resources, he commenced teaching in an ungraded public school, but later acceptably held the position of principal in the following schools: Friends' School, Calvert, Md., from 1877 to 1881; Friends' School, Oxford, Pa., from 1881 to 1883; Friends'

School, Locust Valley, L. I., from 1884 to 1887; and Abington (Pa.) Friends' School from 1887 to 1892. He went to Swarthmore in 1892 and opened a preparatory school for boys and girls. Thinking the location a desirable one he bought ground and built and equipped the substantial and handsome buildings now known as the Swarthmore Preparatory School for Boys. For twenty-eight years he carried on the work with ever increasing success; overcoming great obstacles with an indomitable courage born of Divine faith in himself and others. His good judgment, high sense of justice, and an adherence to the right as he saw it, won for him praise from both patrons and pupils. The high ideal of life which he endeavored to instill into the boys under his care was exemplified in his own character, making his influence a factor for good in the community in which he lived. Great as a teacher, great as a citizen, and great in the relations of home, he was one of whom it may be said: "Tho dead, he yet speaketh."

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday).

FIRST MONTH.

31st—Lecture by Warwick James Price, "Shall We Trust Japan?" under the auspices of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, Meeting House, 15th and Race Sts., 8 p.m.

31st—Philadelphia Quarterly Meeting, 15th and Race Streets, Philadelphia, 1.30 p.m. "Meeting of Ministry and Counsel" preceding day, 3 p.m.

SECOND MONTH.

1st—Regular Re-union Tea for returned Reconstructionists at the home of Marion S. Comly, 3311 Arch Street, Philadelphia, at 3 p.m. Bring your sugar ration and any photographs you have. Please extend this notice.

1st—Daniel Batchellor expects to attend meeting for worship at Winchester, Va., and the conference to be held in the afternoon.

1st—Winthrop D. Lane, of the staff of the Survey, who has written a number of articles lately, revealing the unbelieveable and uncivilized conditions which exist in many of our prisons to-day, will speak on this subject at 12.15 to the After-Meeting Class in New York. All are cordially invited.

1st—A delegation from Woolman School will attend Girard Avenue Meeting at 11 a.m.

1st—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Jane P. Rushmore will lead the discussion, the subject being "The New Testament."

2nd—Annual business meeting of the Philadelphia Young Friends' Association, preceded by a supper at 7.15 p.m. Meeting and supper are for members only, but supper is free to all members who have paid their 1919 dues. Those expecting to attend supper, please notify Anna Lynch, Y. F. A. Business meeting, 8.15.

3rd—Daniel Oliver, an English Friends' missionary in Syria, who has been devoting himself to relief work in that country during the war, and who has recently arrived in the United States, will speak at 15th and Race Streets Friends' Meeting-house, Philadelphia, at 8 p.m., on "Personal Experiences in Relief Work in Syria."

3d—First of a series of six Tuesday afternoon classes on "Good Government for Philadelphia," at the New Century Guild, 1307 Locust street, conducted by Jessie C. Evans, Professor of History in William Penn High School. First subject, "The New Charter."

5th—Abington Quarterly Meeting will be held at Abington, Pa., at 10 a.m. Meeting of Ministry and Counsel on Fourth-day the 4th, at 11 a.m. Friends will be met at Jenkintown station on both north and south bound trains between 9.30 and 10 o'clock, and at Greenwood Avenue to meet trolleys on both days.

6th—The group-sewing in Brooklyn for the Friends' Service Committee will be resumed at 2.30 p.m., in the library room of the meeting-house, as the new school building is now so nearly completed that it is no longer necessary to hold classes in this room.

7th and 8th—A pilgrimage under the care of the Young Friends' Movement will be held at Trenton, N. J.

8th—R. Henry and Pauline W. Holme expect to attend meeting for worship at Pipe Creek, Md., and the conference to be held in the afternoon.

8th—Preparative Meeting will be held in New York and Brooklyn after the Meeting for Worship.

8th—Joel Borton expects to attend meeting for worship at Park Avenue Meeting, Baltimore, Md.

8th—The New York First-day School will re-open on this day. At least four classes are to be arranged for, from kindergarten age to a young people's class. Friends and others interested are cordially invited to send their children of all ages.

9th—Regular meeting of Philadel-

Note the Place! Reserve the Date!

Friends' General Conference

AT CAPE MAY

Seventh Month 7th to 14th

TELL OTHERS

BALLINGER & PERROT

ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



phia Young Friends' Association, 140 North Fifteenth Street, at 8 p.m. Program presented by the Literature and Art Committee of the New Century Club.

9th—New York Monthly Meeting will be held at 110 Schermerhorn Street, Brooklyn, at 7.30. Supper will be served at 6 o'clock to all present.

15th—Rufus M. Jones and George A. Walton expect to attend meeting for worship at Washington, D. C., at the time of Fairfax Quarterly Meeting.

15th and 16th—O. Edward Janney and J. Barnard Walton expect to attend Centre Quarterly Meeting, at Unionville, Pa.

16th—Fairfax Quarterly Meeting, at Washington, D. C.

22nd—Edward A. and Sarah Pennock expect to attend Menallen Quarterly Meeting.

28th and 29th—O. Edward Janney expects to attend Nottingham Quarterly Meeting at Oxford, Pa.

FUN.

JOHNNY.—"Pa, what is influence?" Pa.—"Influence is what you think you have until you try to use it."—*Life.*

SMITHS—"Whom are you working for now?" Jones: "Same people—wife and five children.

"WHY are you against government ownership of railroads?" "Because it will do away with those beautiful railroad advertisements on travel."—*Judge.*

CUSTOMER.—"Two of those apples you sent me were rotten. I intended to bring them back, but forgot them." Green-grocer.—"That's all right, ma'am. Your word is just as good as the apples."—*Answers.*

"I SEE," remarked a gentleman as he paid a small newsboy for his paper, "that you are putting up a good many new buildings in your town." "That is only the kind we put up here, sir," replied the little fellow with a touch of civic pride.—*Judge.*

GOOD, absent-minded Doctor Wilder was greatly dependent upon his practical wife. One morning Mrs. Wilder sent up an announcement after he had entered the pulpit with a footnote intended to be private. "The Women's Missionary Society," he read aloud, "will meet Wednesday afternoon at three o'clock sharp. Your necktie is crooked; please straighten toward the right."—*Christian Register.*

ROBERT, aged four, never would say "Amen" following his bedtime prayer unless his mother said it first. She asked him why, and he did not answer, but kept perfectly still in bed. Then she said: "What does Amen mean?" and he replied in a disgusted tone, "Don't you know?" She still persisted in his telling her what he thought the word meant, and he answered, "Why, it means Good-bye, God, I'll see you again."—*Mrs. J. T. Abbott, in Detroit Journal.*

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children.
An illustrated Monthly Magazine under Friends' management, 60 cents per year
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WOOLMAN SCHOOL

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Winter Term begins First month 6th, 1920.

Trained Young Friends are needed for the work of the Society.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

FUN.

A CERTAIN minister had the whooping-cough. He wrote to a friend: "It is but partial jest for me to say that they who come to cough remain to spray."—*Christian Register.*

"SERGEANT" writes in the Manchester *Guardian*, for some one to elucidate the statement of a Cockney member of his company. "Going out to-night?" I asked him. "Not 'arf I ain't, I don't fink," he replied. To this day he is wondering whether the answer was in the negative or the affirmative.

THE Archbishop of Canterbury says: "On one occasion a letter was addressed to him from France as follows: 'Archeveque Cantorbéry Londres.' This evidently puzzled the postal authorities, and after it had wandered about a good bit the words inscribed on it were: *'Not known at the Canterbury Music Hall.'*"

ARMS AND THE MAN.—The camper was cleaning his gun. Along came a woodsman. "Been hunting to-day?" he asked. "Yes." "Shot anything?" "I don't know yet. I'm waiting for the rest of the party to get into camp so we can call the roll."—*Boston Transcript.*

ONE of the Nantucket stories is about Maria Mitchell, a native who became a great astronomer. This famous woman was once told by a man that he did not think a woman was fitted for the irregular hours which the night work in astronomy necessitated. "Sir," Miss Mitchell replied, "my mother had more night work than astronomy will ever demand of any woman; she brought up eight children."—*Christian Register.*

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia

Both telephones, day or night

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

Strawbridge & Clothier

The Great Sale of Silks

Some of the lots are getting small, but they will be desirable to the last yard; in other instances we have been able to replenish—these, for example, are in quantities and assortments that are particularly satisfactory.

Fancy Silks, $1.85

Plaids, stripes and broken color lines of plain Silks and Satins—reduced nearly one-half.

Silks at Half Price

High-class Novelty Satin and Taffeta Stripes and Plaids; 36 and 40 inches wide.

Colored Crepe Meteor—$4.85
Crepe Georgette—$2.65 yard
Fine Black Charmeuse—$4.85

Black Chiffon Velvet—$8.50
Satins, not all colors—$2.50
Silk Plaids and Stripes—$2

Double-width Black Satin Charmant, $3.85 a yard

Strawbridge & Clothier—Aisle 6, Centre

Linen Damask Dinner Cloths Important Among Sale Values

Bleached Damask Linen Cloths, fine in quality, rich in design, worthy a prominent place among the many exceptional values in the Sale of Linens:

Scotch Linen Cloths—now $7

Sturdy Cloths, in attractive round designs, to seat four—now $7.00.

Irish Linen Cloths Reduced

A saving of one-third on fine Irish Damask Cloths, to seat four, now $8.00; to seat six—now $10.

Double Damask Cloths, Special

Fine Double Satin Damask Linen Cloths, in handsome round and oval designs, at one-third and more below retail value:

Cloths to seat four, now $9.25 and $12.00 each; to seat six, now $11.50 and $15.00 each; to seat eight—now $18.00.

Strawbridge & Clothier—Aisle 11, Centre

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE

COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

WANTED.

WANTED—CHRISTIAN YOUNG LADY to assist the mother in suburban home. Treated as one of the family. Wages $12. Address, Saint, Cottage R., 127 Woodland Ave., Wyncote, Pa.

WANTED—COPIES FOR BINDING as follows:—Second month 19th and 26th, Third month 4th and 25th, Fourth month 8th, and Tenth month 7th, all of the year 1916. Kindly send to this office and we shall be very glad to pay for same and forward to the library desiring them.

WANTED—A REFINED, GENTLE mother's helper, to care for two little girls, one and a half and four and a half years old; must be experienced, a Friendly person preferred, not under twenty-five years. Mrs. J. R. B. Moore, 44 E. 73rd St., New York.

WANTED—REFINED MIDDLE-AGED woman as working mother's helper, with pleasant surroundings in small home at Swarthmore, Pa. Address C. 110, INTELLIGENCER OFFICE.

WANTED—A CHILD OR TWO MAY have an unusual opportunity for health and happiness with a cultivated woman in her summer home (six months) in Maine lake country. Birds and wild creatures; unworked farm. Also an unusual opportunity offered to a companionable adult to share in work and recreation. Address M. 111, INTELLIGENCER OFFICE.

POSITION WANTED — FOURTH month 1st, by man with large experience in handling men, teams and machinery, looking after roads, grounds, water-works, etc. At present managing 600 acre farm. J. H. Hall, Newtown Square, Pa.

WANTED—BY MARRIED MAN, work as gardener or caretaker of small suburban place, or institution. Philadelphia vicinity. State pay and conditions. Address Gardener, INTELLIGENCER OFFICE.

COMPANION WANTED — WIDOW with four small boys living on campus of Haverford College wishes young woman of refinement who will be companionable and assist her in care of children. One maid kept. Mrs. George Peirce, Haverford, Pa. Telephone, Ardmore 1402 W.

WANTED—BY A PHILADELPHIA publishing house, a bright, well-educated girl to learn general office-work, typewriting, etc. Good pay and opportunity for advancement. Address W. 846. INTELLIGENCER OFFICE.

LLOYD

The Quality Question

When we say so much about delivery and time, don't get an idea that we forget quality. Not at all—but we keep it **in its place.**

Much of the lumber in a building is like the bones of a body—it is for **strength,** not beauty, and will be covered up; but flooring is for beauty as well as for use—and so we have the exclusive sale here of the famous "ACORN" flooring—the best oak flooring that experience has discovered. Like your pet car and your wife's piano, its name proclaims its quality.

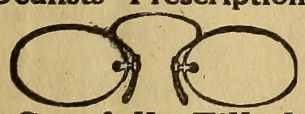
After all, age, quality and good business methods all go together. They don't come by accident, either. The lumber business that combines them has taken half a century to grow.

We're building to **last.** If you want to do the same, see that the lumber comes from LLOYD.

William M. Lloyd Company

THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.

Oculists' Prescriptions



Carefully Filled

An optician's mistake might ruin your eyes. Our reputation is built on 35 years experience and we guarantee the prescription we fill, to be correct.

Williams, Brown & Earle
918 Chestnut St. Phila.

Look over your advertising material

Now, honestly, does it compare favorably with other houses in your line? Will it sell your goods in preference to your competitors?

Our counsel on printed advertising is yours for the asking

THE HOLMES PRESS
1336 Cherry Street, Philadelphia

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIRST MONTH 31, 1920

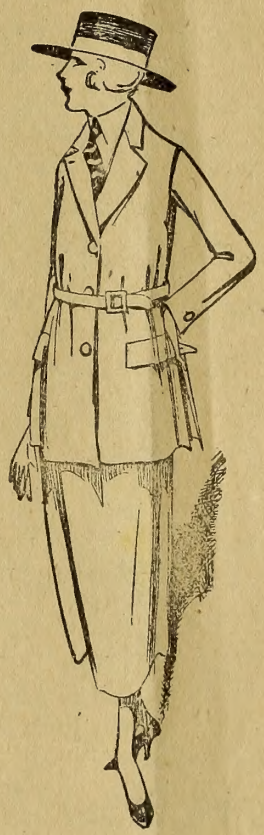
MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

Spring Styles

New Colors

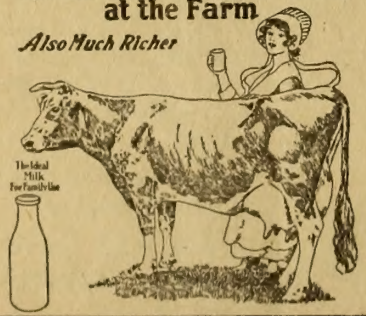
Ladies' and Misses' Tailored Suits
29.75 36.75 49.75

Top, Street and Motor Coats
32.75 42.75 54.75

Tyrol Wool Garments in our original Man-Tailored Styles are up-to-date, serviceable and sensible.

MANN & DILKS
1102 CHESTNUT STREET

Use
Abbotts
"A"
MILK
Special Sanitary Supervision at the Farm
Also Much Richer



NEWTON COAL
Answers the Burning Question

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Edward S. Hutchinson
CIVIL ENGINEER AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, SECOND MONTH 7, 1920

Volume 77
Number 6

THE
"SUSAN B. ANTHONY
AMENDMENT,"
THE NINETEENTH
AMENDMENT
TO THE CONSTITUTION
OF THE
UNITED STATES
OF AMERICA.



"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

SUSAN B. ANTHONY.

Born February 15th, 1820; died March 12th, 1906.

[Note:—Some facts in the following paper were taken from "The Life and Work of Susan B. Anthony," by Ida H. Harper. Mainly, however, it is taken from the two chapters devoted to "Aunt Susan" in "The Story of a Pioneer," by Dr. Anna Howard Shaw, her most intimate friend and co-worker in "The Cause." —Ella Kent Barnard.]

Susan B. Anthony, daughter of Daniel and Lucy (Read) Anthony, was born in South Adams, Mass., February 15, 1820. The family removed to Western New York, where her education began in the district school at Battenville. Later she attended a home school maintained by her father for his own and neighboring children, and also a home school taught by Daniel Wright.

In 1837-8 she went to the seminary of Deborah Moulton in the village of Hamilton, near Philadelphia.

From the age of fifteen to thirty she taught school almost continuously. She became interested in the Woman's Suffrage cause at an early date,—probably about the time of the first convention for equal rights held at Seneca Falls, N. Y., in 1848, under the leadership of Elizabeth Cady Stanton and Lucretia Mott, when a resolution declaring woman's right to vote was adopted.

Not many of us to-day, perhaps, remember that when suffrage was given to women in 1869 in the Territory of Wyoming, as a huge joke, this measure, when introduced, was pounced on by the Democratic members of the Legislature and passed with the intention of embarrassing the young Republican Governor, who was expected to veto it. But much to their amazement and disgust, he did no such thing. He had come from the Quaker town of Salem, Ohio, and when a boy had heard Susan B. Anthony lecture there in one of the first suffrage conventions; and the impression made by her lecture was never forgotten.

In the "Life of Susan B. Anthony" it is mentioned that the year 1888 was one of special recognition of our great leader's work, but that it was also a year in which many of her closest friends and supporters were taken from her by death. A. Bronson and Louisa M. Alcott were among these, and Dr. Lozier; and Miss Anthony felt keenly the sense of loss in the diminishing circle of her friends. But many new friends and workers came eagerly forward to supply the loss. "Chief among these was Anna Shaw, who from the time of the International Council in '88 gave her truest allegiance to Miss Anthony," and from that time until her death they were rarely separated. To these younger women she was always "Aunt Susan."

In 1889 the two great suffrage societies, the American Association, of which Lucy Stone was president, and the National Association, headed by Susan B. Anthony and Elizabeth Cady Stanton, were united under the name of The National American Woman Suffrage Association, and Mrs. Stanton was elected president. She was then near eighty, and past active work, but she "made a wonderful presiding officer, and was as picturesque as she was efficient." Aunt Susan, after having worked to the utmost to make the meetings a success, invariably gave all the credit to Mrs. Stanton, saying she "was merely the hands and feet of the new Association; while Mrs. Stanton was the brains." At the end of three years Mrs. Stanton resigned, and Susan B. Anthony was elected her successor; a position that she filled until 1900, when, already past eighty, she in turn offered her resignation.

"Miss Anthony received not one penny of salary for all her years of unceasing labor, and she was so poor that she did not have a home of her own until she was seventy-five. Then it was a very simple one, and she lived with the utmost economy."

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Of the early friends of The Great Cause, Dr. Shaw says:—

I frequently met the members of Boston's most inspiring group, the Emersons and John Greenleaf Whittier, James Freeman Clarke, Rev. Minot J. Savage, Bronson Alcott and his daughter, Louisa; Wendell Phillips, William Lloyd Garrison, Stephen Foster, Theodore Weld, and the rest. Of them all my favorite was Whittier. . . . At our meetings he was like a vesper-bell chiming above a battle-field. Garrison always became excited during our discussions, and others frequently did; but Whittier, in whose big heart the love of his fellow-man burned as unquenchably as in any heart there, always preserved his exquisite tranquillity.

Mrs. Stanton was the most brilliant conversationalist I have ever known; and the best talk I have ever heard anywhere was that to which I used to listen in the home of Mrs. Eliza Wright Osborne, daughter of Martha Wright, and mother of Thomas Mott Osborne, in Auburn, N. Y., when she, with Susan B. Anthony and others, were gathered for our occasional week-end visits. . . . Most of the conversation was contributed by Mrs. Stanton and Miss Anthony, while the rest of us sat, as it were, at their feet.

Originally "Aunt Susan" had greatly admired Mrs. Besant's intellect, while regretting her concentration on theosophy. One day the climax to their discussions came, and the exasperated "Aunt Susan" exclaimed, "I'd rather have one year of your ability, Annie, backed up with common-sense, for the work of making this world better, than a million æons in the hereafter."

"It's a good thing for the world," she declared later, "that some of us don't know so much. And it's a better thing for this world that some of us think a little earthly common-sense is more valuable than too much heavenly knowledge."

It has not been generally known that the International Council of Women held in Chicago during the World's Fair was suggested by Miss Anthony, as was also the Board of Lady Managers. "Aunt Susan" kept in the background, that she might not array against these projects the opposition of those prejudiced against woman suffrage.

In her effort to picture "Aunt Susan" truly, Miss Shaw has given numerous anecdotes. "But," she says, "I should misrepresent her if I did not show her human and sentimental side as well." She knew nothing whatever about music, but was deeply moved by it. Once when Nordica sang for her at a reception, and looked directly into eyes that were filled with tears, she was carried back to the sentimental time of girlhood, and putting both arms around her, said, "Oh, Nordica, I could die listening to such singing!"

During the World's Fair a certain clergyman made an especially violent stand in favor of closing the fair grounds on Sunday. Miss Anthony took issue with him.

"If I had charge of a young man in Chicago at this time," she told the clergyman, "I would much rather have him locked inside the fair grounds on Sunday or any other day than have him going about on the outside." The clergyman was horrified. "Would you like to have a son of yours go to Buffalo Bill's Wild West Show on Sunday?" he demanded. "Of course, I would," admitted Miss Anthony; "In fact, I think he would learn more there than from the sermons preached in some churches."

Hearing of her remarks, Col. Cody at once wrote Miss Anthony thanking her for her breadth of view and offering her a box for his "show." Miss Anthony had no strong desire to go, but was urged to accept the invitation; and next day appeared with a party of twelve. When the performance began, Colonel Cody, as was his custom, entered the arena from the far end of the building, riding his wonderful horse, and halted, of course, in the effulgence of his faithful spot-light. He rode directly to our boxes, reined his horse in front of Miss Anthony, rose in his stirrups, and with his characteristic gesture swept his slouch-hat to his saddle-bow in salutation. "Aunt Susan" immediately rose, bowed in her turn, and for the moment, as enthusiastic as a girl, waved her handkerchief at him, while the big audience, catching the spirit of the scene, wildly applauded. It was a striking picture, this meeting of the pioneer man and woman; and, poor as I am, I would give a hundred dollars for a snap-shot of it.

Miss Anthony considered her reception in Berlin in 1904, during the meeting of the International Council of Women, as the climax of her career. "She said it after the wonderful and unexpected ovation she had received from the German people; and certainly throughout her inspiring life nothing had happened that moved her so deeply." Looking at her, her friends realized anew that what the world called stoicism in Susan B. Anthony throughout the years of her long struggle, had been instead, the splendid courage of an indomitable soul, while all the time the woman's heart longed for affection and recognition. The leading Berlin paper closed its report next morning with the words: "The Americans call her 'Aunt Susan.' She is our 'Aunt Susan,' too!"

When the Empress of Germany gave her reception to the delegates, as soon as Miss Anthony was presented to her, she graciously invited her to be seated; and a little later, seeing "the intrepid warrior of eighty-four" still on her feet, sent one of her aides across the room with this message:—"Please tell my friend, Miss Anthony, that I especially wish her to be seated. We must not let her grow weary."

Probably the thing that most impressed "Aunt Susan" was the ability of her Majesty as a linguist, seeming as she did to address women from every civilized country in their own language. "And here am I," mourned "Aunt Susan," "speaking only one language, and that not very well."

Miss Shaw says:—

To me she was an unceasing inspiration, the torch that illumined my life, the greatest woman I have ever known. We went through some difficult years together, years when we fought hard for each inch of headway we gained; but I found full compensation for every effort in the glory of working with her for the Cause that was first in both our hearts, and in the happiness of being her friend. . . . Now it is of her I wish to write,—of her bigness, her many-sidedness, her humor, her courage, her quickness, her sympathy, her understanding, her force, her supreme common-sense, her selflessness; in short, of the rare beauty of her nature as I learned to know it.

Like most great leaders, she took one's best work for granted, and was chary with her praise; and even when praise was given, it usually came by indirect routes. I recall with amusement that the highest compliment she ever paid me in public involved her in a tangle from which, later, only her quick wit extricated her.

We were lecturing in an especially pious town which I shall call B——, and just before I went on the platform, Miss Anthony remarked peacefully: "These people have always claimed that I am irreligious. They will not accept the fact that I am a Quaker,—or, rather, they seem to think a Quaker is an infidel. I am glad that you are a Methodist, for now they cannot claim that we are not orthodox."

She was still enveloped in the comfort of this reflection when she introduced me to our audience; and to impress my qualifications upon my hearers, she made her introduction in these words:—

"It is a pleasure to introduce Miss Shaw, who is a Methodist minister. And she is not only orthodox of the orthodox, but she is also my right bower."

There was a gasp from the pious audience, and then a roar of laughter from irreverent men, in which, I must confess, I light-heartedly joined. For once in her life Miss Anthony lost her presence of mind; she did not know how to meet the situation, for she had no idea what had caused the laughter. It bubbled forth again and again during the evening, and each time Miss Anthony received the demonstration with the same air of puzzled surprise.

When we returned to our hotel room, I explained the matter to her. I do not remember now where I acquired my own sinful knowledge, but that night I faced "Aunt Susan" from the pedestal of a sophisticated worldling.

"Don't you know what a 'right bower' is?" I demanded sternly.

"Of course, I do," insisted Aunt Susan. "It's a right-hand man,—the kind one can't do without."

"It is a *card*," I told her, firmly,—"a leading card in a game called euchre."

"Aunt Susan" was dazed. "I didn't know it had anything to do with cards," she mused, mournfully. "What must they think of me?"

The newspapers made countless jokes, and there were significant smiles on the faces of our audience the next night when Miss Anthony walked on the platform. She at once proceeded to clear herself of the tacit charge against her.

"When I came to your town," she began, cheerfully, "I had been warned that you were a very religious lot of people. I wanted to impress upon you the fact that Miss Shaw and I are religious, too. But I admit that when I told you she was my right bower, I did not know what a right bower was. I have learned that since last night."

She waited until the happy chortles of her hearers had subsided, and then went on:—

"It interests me very much, however," she concluded, "to realize that every one of you seemed to know all about a right bower, and that I had come to your good orthodox town to get the information."

That time the joke was on the audience.

The best-known picture of Susan B. Anthony, perhaps, was taken at the time of her eighty-sixth birthday celebration, February 15, 1906, given by the National American Woman Suffrage Association, in Washington, when her many friends and co-workers gathered to do her honor. Many prominent men spoke at the evening meeting, and others sent friendly letters. When President Roosevelt's long tribute to her was read, she arose and said, a little wearily: "One word from President Roosevelt in his message to Congress would be worth a thousand eulogies of Susan B. Anthony. When will men learn that what we ask is not praise, but justice?"

She had come to Washington ill, against the advice of her physician, after the close of the notable Baltimore convention with its brilliant college night. During the later sessions of the convention she had been too ill to be present, but had been tenderly cared for in Mary Garrett's hospitable home, where also were entertained Julia Ward Howe and daughter, and the speakers of "College Night."

At the close of the meeting she again rose, rested her hand on my shoulder, and standing by my side, uttered the last words she ever spoke in public, pleading with women to consecrate themselves to the Cause, assuring them that no power could prevent its ultimate success, but reminding them also that the *time* of its coming would depend wholly on their work and their loyalty. She ended with three words,—very fitting words from her lips, expressing as they did the spirit of her life-work: "*Failure is impossible.*"

The next morning she was taken to her home in Rochester, and one month later her funeral services were conducted there.

"Before I go," she said to Miss Shaw, "I want you to give me a promise that you will keep the presidency of the Association as long as you are well enough to do the work." Having insisted on this, she in her turn made a promise.

"I do not know anything about what comes to us after this life ends," she said; "but if there is a continuance of life beyond it, and if I have any conscious knowledge of this world and of what you are doing, I shall not be far away from you, and in times of need I will help you all I can. Who knows? Perhaps I may be able to do more for the Cause after I am gone than while I am here."

On the last afternoon of her life she began to utter the names of women who had worked with her, as if in a final roll-call. . . . They seemed to file past her dying eyes in an endless, shadowy review, and as they went she spoke to each one of them, thanking them for what they had done. Not a single service, however small, had been forgotten by the dying leader. Then after a silence she murmured, "They are still passing before me,—face after face, hundreds and hundreds of them, representing all the efforts of fifty years. I know how hard they have worked. I know the sacrifices they have made. But it has all been worth while."

For two days after "Aunt Susan's" death she lay in her own home, as if in restful slumber, her face wearing its most exquisite look of peaceful serenity; and here her special friends, the poor and unfortunate of the city, came by hundreds to pay their last respects. The third day a public funeral was held in the Congregational church, and although a wild blizzard was raging, every one in Rochester seemed included in the great throng of mourners. Services were conducted by the pastor, Rev. C. C. Albertson, a lifelong friend of Miss Anthony, assisted by Rev. William C. Gannett. The Mayor of the city, the president of Rochester University, and heads of many societies, clubs and groups were present or sent delegates. Mrs. Catt delivered a eulogy; William Lloyd Garrison and others spoke; and as requested by Miss Anthony, Miss Shaw made the last address and pronounced the benediction.

It was estimated that more than ten thousand persons were assembled in and around the church. Girl students in cap and gown from Rochester University served as a guard of honor around the coffin, which was covered by a large American flag, on which lay a wreath of laurel and palms. On every side were flowers and floral emblems. Over "Aunt Susan's" head floated the silken flag with its four gold stars given her by the women of Colorado. On her breast was pinned the jeweled flag given to her on her eightieth birthday by the women of Wyoming. Here the four stars were diamonds, the others silver enamel.

As the funeral procession moved through the street it was seen that all the city flags were at half mast, by order of the Council, and many homes draped in black.

In Mount Hope cemetery, writes Miss Shaw:—

Under the fir-trees around her open grave I obeyed "Aunt Susan's" wish that I should utter the last words spoken over her body as she was laid to rest:—

"Dear friend," I said, "thou hast tarried with us long. Now thou hast gone to thy well-earned rest. We beseech the Infinite Spirit who has upheld thee to make us worthy to follow in thy steps and to carry on thy work. Hail and farewell."

To Susan B. Anthony is given the unique honor of having named for her the Nineteenth Amendment to the Constitution of the United States. It was first introduced into the United States Senate at her instance, in 1887. In June, 1919, Congress passed a resolution submitting it to the States, and when ratified by thirty-six States it will become the law of the land.

The Nineteenth or "Susan B. Anthony Amendment" reads:—

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

MR. SUPERINTENDENT, MR. SECRETARY, OR SOMEBODY.

BY MARGARET SLATTERY.

I SUPPOSE it is because most things that are needing to be done are left to the last named of the trio in the subject of our study, that the need remains. In the days when fighting was hardest on the other side and the war had become a very personal and vital matter because the boys of our own home or the homes of our friends were somewhere on that long firing line, the evasive person known as Somebody for a short time attended in a marvelous way to his duties. "Somebody ought to"—I heard in churches, in Red Cross circles, in welfare organizations, in factories and shops, in offices and school-rooms, and *Somebody* did what he ought to do. Before the war, Somebody was constantly absent from

duty, and gradually, since the signing of the armistice, Somebody has been slipping back into his old habits and things needing to be done cry aloud in vain. If only it were possible at once to provide for America some spiritual incentive and moral sense of individual responsibility equal to the demands and challenges of the war, these would be great days of victory instead of desperate days of struggle for readjustment. As yet that incentive and stimulus has not been found, but the calls for the service of Somebody daily increase, for the amount of work to be done to get the foundations of the new world firmly planted is colossal.

WHERE ARE THE CHILDREN?

Education is a word that volumes could not adequately define so great is its scope, and I speak now of only one small phase of it, the education of the moral, ethical, spiritual side of childhood and youth, giving special attention to that institution outside the home upon which the responsibility falls most heavily—the church, through its Sunday school. That it is limited in time, poorly equipped, indifferently officered, often sadly lacking teachers, must be admitted by all who know the facts. Nevertheless it is the only institution in American life at the present hour whose sole declared purpose is the making of character. But were its officers models of efficiency, and the teachers trained and well fitted for their tasks, and the curriculum suited to the child's needs at the various ages, all this would be of no avail if childhood and youth *are not there; and they are not there.* Even those who are enrolled are irregular in attendance so that their interest is most difficult to sustain. The percentage of the children of America, France, and England who are receiving any religious instruction and training is surprisingly low,—yet the statesmen of all three nations have declared that such instruction is absolutely necessary if high ideals and democracy are to be preserved and developed. Were attendance upon some school for religious instruction compulsory, the task would be simpler, for we could then lay the burden upon the attendance officer as we do in the public schools, but still the problem would not be solved, and so, Mr. Superintendent, Mr. Secretary, or Somebody, we must turn to you. You are in the small schools and the large schools of all denominations and sects in this country. A very small percentage of the children and youth of America are in your schools, a small percentage of those who are there are regular in attendance, and children who are absent cannot be reached by the finest American Christian ideals in existence. There must be a campaign, steady, unostentatious, determined, for new pupils and for regular attendance. There must be propaganda. The church has been very slow in taking up that weapon,—propaganda. It has left it to the destructionists and they have made good use of it. But the church must use it. The public must be educated to see that if the new world is to be a place in which people are to really live, then the childhood and youth who will so soon be at the helm, guiding and determining the fate of nations, must be given moral stamina, high ethical principles,—and *if they are to have these, they must have God.* Not a certain set of statements about God, but vital relationship with the Power that has always been character-making. Germany dismissed God and created *substitute* gods, that when the time was ripe to fulfill her selfish, brutal aims, would subject them to no moral or ethical embarrassment, and it was the beginning of the end.

ONLY THE REAL THING COUNTS IN RELIGION.

Religion has helped to make some very wonderful men in American history as well as in the history of the world. It was sometimes a very limited religion and almost always it has been mixed in an alloy of personal or denominational ambition and narrowness, but despite its handicaps it developed depth of purpose and strength of character. As one of the boys said to me the other day, "The fellows who had the real thing, could really pray and all that, you know, stood up under all of it over there far better than the majority of the rest of us. I don't mean the prigs, you know, but the *real* ones."

Religion has made great men and women and they have poured their *best* into the experiment of government of the people, by the people, for the people that is being made upon this continent. Religion has not lost its ability to make character. It has changed its phraseology but not its vitalizing power. But real, live religion does not have a fair chance with youth. The duty of those who dream of a better world is plain. They must give religion a chance with youth, that it may fire them with high purpose, noble ambitions, the passion for service and the capacity for a full enjoyment of this thing we call life.

PUBLIC SENTIMENT, PARENTAL INTEREST, AND INTELLIGENT CORRECTION NEEDED.

Public sentiment that will demand religious education, the interest of parents that will insure membership and regular attendance in some Sunday school, the conviction on the part of intelligent men and women of strong personality that the problem is of sufficient importance to command their whole-hearted service, the creation of organizations within the school that will claim youth, methods of teaching that will command their respect, and subjects of genuine interest to them—these are the things that the right sort of propaganda must aim to secure. It will mean a great change in some schools, where, at the moment, the superintendent is satisfied to lead the opening service on Sunday or make a few remarks on a verse from the lesson, where that opening service has varied but little for ten, twenty or more years, where the music is not worthy the name and where the attendance is a matter for regretful remarks but no effort. It will mean a great change in some schools where now the secretary walks leisurely about and counts the pupils present or adds up the numbers on the card which he must secure by interrupting the teacher as she starts the lesson, the secretary who has no card catalogue, no list of teachers, no record of pupils who have left, no idea what has caused the decreasing attendance; the secretary who has never dreamed that friendship is the strongest bond in the world and can hold the individual to the organization more closely than any other tie; the secretary to whom it has never occurred to form a committee to call upon absentees to make them feel that they are missed,—there is something in the normal individual that makes him like to be of enough importance to be missed and to be welcomed back.

Great changes must come,—they are coming, but too slowly. Advice, plans, books, articles, material of many kinds exist in the Education Department of practically every denomination to-day, but it has not yet reached the local school. The propaganda is, in a measure, ready,—the sufficient number of propagandists are yet to be found.

The giving of religion,—character-making religion, which develops man's spirit, furnishes his mind with great incentives, and keeps his body fit,—is to-day a task worthy of the best brains, hearts, and hands in America. The need of the hour, a realized, recognized need, is a call from your country to you, Mr. Superintendent, Mr. Secretary, or *Somebody.—The Church School.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SECOND MONTH 7, 1920

THE VOTE ON THE LEAGUE OF NATIONS.

DEEP interest has been taken by readers of the INTELLIGENCER in the question of ratifying the Peace Treaty, which includes the Covenant of the League of Nations, and one hundred and thirty-two persons have written to record their votes for one of the three courses here stated, which are obviously the only ones possible:—

1. Ratification of the Treaty without amendment or reservation, as demanded by the President.

2. Ratification with amendments or reservations.

3. Rejection of the Treaty.

The count stands as follows:—

For the first course, 59 votes.
For the second course, 61 votes.
For the third course, 12 votes.

From expressions accompanying the votes it seems evident that some cannot bring their minds to make the categorical choice which the President has demanded of the Senate, that is, of ratification without change, or else rejection. This is shown, first, by the fact that the largest number of votes is cast for the second course; and secondly, by some of the letters. For example, Martha W. Moore writes:—

I am undecided whether to vote for 2 or 3. The amendments and reservations would have to be radical indeed to satisfy me, and voting for 3 is probably the only course left.

Others write as follows:—

I favor the adoption by the Senate of the Treaty, unamended (No. 1), or amended in any way that will bring it more closely in accord with Wilson's Fourteen Points (No. 2).—Ruth Morgan, Laurence, Kansas.

I vote No. 1,—in favor of the Treaty,—without amendment, but favor amendments rather than rejection of the whole.—Laura H. Satterthwaite, Trenton, N. J.

Please record my vote for Ratification with reservations. I prefer rejection rather than power of other nations to decide whether immigration, tariff and social questions are international; or that one man should have power to declare war.—Walter F. Hayhurst, Lambertville, N. J.

I favor the third course, rejection of the Treaty, and heartily commend the stand you have taken in the matter.—Mrs. Beebe T. Chafin, Perry, Arkansas.

"Yes" or "No" gives an imperfect expression of one's feelings upon the subject. If No. 2 cannot be accomplished, I vote for No. 3. The immediate demand is for Congress to pass a resolution declaring the fact "that a state of war has ceased to exist with Germany and Austria,"—what should have been done a year ago.—Isaac Underwood, Bellefonte, Pa.

I want to see the Treaty and League ratified just as they are. Put out the fire and save life, and afterward arrange for insurance.—Rebecca J. Mason, Holder, Ill.

Ratification of the Treaty by the U. S. with or without reservations would probably favor commercial interests. But I cannot see how rejection of the Treaty can make matters any worse than they are for the majority. The U. S. outside of the League of Nations will be freer and more powerful to counteract the reactionary policies of those who *seem* to control the destinies of Europe, than would be its small representation, a minority, in the League. Therefore I approve of rejecting the Treaty to arouse Europe to the realization that America will not support her in these reactionary policies.—Alice C. Darnell, Woodstown, N. J.

Please record my vote for League of Nations without amendment or reservations. I have felt ashamed of my country, the originator of this move, to behave before the world as some of the heads of our government are doing, through petty jealousy of the man who has filled a place which few of the present day could fill.—Mariana Lownes, Riverside, Cal.

I am in favor of the Versailles Treaty. I prefer it without amendments or reservations out of deference to our allies. But the reservations proposed, none of them, change in any way the meaning of the Treaty. Art. 10 is superfluous anyhow. Our State constitutions do not guaranty that our farms and gardens shall not be encroached upon; that is understood. The Senators should compromise their differences.—S. S. Green, Bartow, Fla.

The Government of the United States can perform no better service to mankind than by ratifying this League of Nations with such reservations as will show to the people of the world that we are unreservedly opposed to war, that we favor the settlement of differences by arbitration, that we are unalterably opposed to might over right, that mankind everywhere should be free in thought, free in right action, bound to no man, no sect or creed and only responsible to God. My vote is for the League *with* reservations.—Isaac Michener, Ogontz, Pa.

I give my vote unhesitatingly in favor of ratification without amendment or reservation. Nothing can remove the shame and loss caused by the long delay, but better late than never, and speedy ratification now may partially restore America to the proud position she held among the nations a year ago. How any Friend can hesitate to approve the greatest step forward that civilization has taken for a century, one expressly designed to lessen the danger of future wars, and one directly in line with Penn's "Holy Experiment," is past my comprehension. It is sad and mortifying to reflect that on the same day that saw our loved country freed permanently from the curse of legalized liquor-selling, the League of Nations first met to endeavor to do away forever with that other curse of war, and of the thirty-two nations named as members of that important body, only the United States was unrepresented.—Allan Farquhar, Sandy Spring, Md.

I wish to cast a vote for ratification of the Treaty with *effective* amendments or reservations. I would also like to indorse the communication of Tacie P. Willetts in the INTELLIGENCER of 1-24-1920. Those United States Senators are performing a patriotic duty, and we should pray for continued and increased strength for them in their efforts to do their duty as they understand it.—Nathan Thorne, M. D., Moorestown, N. J.

I believe it would be contrary to Friends' principles or Christian principles for us to advocate the adoption of an international arrangement which we can not approve, and which our greatest student of the subject, William I. Hull, has declared should not be adopted. It is better to trust the general demand of the peoples of the world to bring into existence a real league, formed in peaceful conference between all the nations.—Augustus Stabler, M. D., Fairfax, Va.

I am in entire unity with thy editorials in the INTELLIGENCER, and I think a great majority of our branch of the Friends in Indiana are. At our Yearly Meeting at Waynesville, I did not talk with any who favored the Treaty as originally written. The principal objection was Article 10. In our little meeting, out of five men who were active, only one favors the Treaty in its present form. I think that is about the general idea through this part of Indiana. Those who are clamoring for its ratification as submitted to the Senate are mostly the people who in 1916 were shouting themselves hoarse, "Vote for Wilson to keep us out of war."—William Griest, Portland, Indiana.

I favor the *amendment* of the Treaty if possible, but think a set of reservations *might* be drawn and attached that *might* (not necessarily *would*) safeguard humanity till the necessary amendments were made by the League

Constitution. Aside from that part concerning the League, the Treaty appears to be but little more than a second edition of the Brest-Litovsk Treaty, both in spirit and terms; an offensive contradiction of the pronouncements of United States upon entering the war, during its progress, and the Fourteen Points.—Charles E. Cox, San Jose, Cal.

I VOTE to reject the Treaty. The fact that the Treaty and the League are twisted together shows that its promoters lack faith in its own merits to win.

Permit England, France and the rest to retain the land they had prior to the war. Return all the land stolen as a result of the war to the inhabitants thereof.

Why worry about democracy abroad, when tyrants are destroying our democracy at home. We should get our own house in order before trying to dictate other people's form of government.

Friends are so sincere and so anxious to avoid war, that many are willing to accept anything labeled "War Preventive," though the package contains just the reverse.

I vote as a subscriber to the INTELLIGENCER. If only Friends are entitled to vote, then my vote should not be counted, as I do not belong to the Society.

WILLIAM GREINER.

I BELIEVE the ground work for a permanent peace could have been laid within ninety days after the Armistice was signed, had not some pet theories, and national lusts for increase of territory and power, taken first place, in the minds of some of the Delegates to Paris, and Peace been made a secondary consideration.

The "Treaty of Peace" was used as a coating for a compound pill called the League of Nations, the ingredients of which, so evidently tendered to undermine the American Constitution that we would not swallow it, without first securing a sure antidote.

If the "Covenant" had been adopted without dotting an "i" or crossing a "t," I believe it would have been known in history as the Plague of Nations, and Uncle Sam caught without proper vaccination. The past year has not shown that any of the contracting nations has faith enough in the Covenant to disarm. The Father of the League thinks we will need a standing army of only four hundred and fifty thousand troops after the League is ratified, providing we adopt military training for *every one* of our young men.

Mount Vernon, Virginia. T. S. WRIGHT.

NOTE AND COMMENT.

"NEVER SPOKE A MUMBLING WORD."

ON the evening of January 30th, the Annual Meeting was held in Witherspoon Hall, Phila., in the interest of the Cheyney School for the Training of Teachers. The school itself contributed much to the interest of the meeting, in the singing by ten young students of the favorite melodies of their people. The abandon of these young singers is one of the charms of their singing. Beside these singers from the school, there was the fine contralto voice of Mrs. Murray, a singing teacher of Washington, accompanied by Mr. Carl Diton, teacher and composer, and interpreter of Negro folk-music. One of the student-songs was the brief story of Jesus,—their intimate consoler and sustainer,—"despised and rejected of men" and brought to death on the cross. The refrain of this recital, will be remembered,—"Never spoke a mumbling word."

The history of the Cheyney School was outlined by Stanley R. Yarnall, Secretary of its Board of Managers, and Principal of the Coulter St. School in Germantown. He was followed by Leslie Pinckney Hill, Principal of Cheyney, who gave the standing of the school among schools, and graphically reported his visits to the schools widely scattered,—mainly in the southern states,—the field of the Cheyney graduates being largely in the remotest districts of the South. Both Principal Hill, and later in the evening Dr. James H. Dillard, the administrator of the Slater and Jeanes Funds, sketched the self-sacrificing life of the teachers, lives that literally match in devotion, and self-effacement, the lives of the saints and martyrs of old. One encouraging thing in the situation is this,—that more and more the white citizens of the South are regarding the just claims of the colored people to their share in the state funds for education. In their observation of these teachers, there is never a word of complaint concerning the hardships of their service,—that literally they "never speak a mumbling word."

And it deserves to be said of this meeting itself that its spirit was in unison with that of the Teacher of teachers,—"not a mumbling word."

That this Cheyney School is fulfilling its purpose as a center of light to those born into great darkness, there can be no question. But it is living out another purpose not so obvious to a casual observer. Its mission is not only to those immediately sharing its benefits. It is preparing *leaders* of a race long-suffering in the past, a race newly trained by the dominant race in the methods of war; a race open to temptations new to them, to resist some of the hardships of their lot, with the methods of war. It will be the blindness of madness, if this dominating race does not see in time, how the good of all our people north and south, depends upon just such centers as the Cheyney School, guided by men and women with seeing eye and steadfast heart! It is not *millions* that these workers are asking for,—but *thousands* they do need for the carrying on of their beneficent plans!

ELIZABETH POWELL BOND.

ADVERTISING AS METHOD OF SPREADING TRUTH.

FOLLOWING is an advertisement which was clipped from *The Nation* (London, England), and which probably appeared also in other periodicals. It may have been one of a series:—

TO ALL MEN.

WE appeal to all men to recognize the great spiritual force of love which is found in all and which makes us all one common brotherhood. In spite of sacrifice and devotion, there is dissatisfaction and unrest in all lands. Consciously or unconsciously, men are seeking for a new way of life. They cry for a bond which shall unite the world in freedom, righteousness and love; that shall liberate it from its suffering, its hatreds, is disunion. They cry for a religion of life, for an active spirit of peace on earth, of goodwill to men.

Through the dark cloud of selfishness and materialism shines the Eternal Light of the Christ in man. It can never perish. This Light of Christ in the heart of every man is the ground of our hope, the basis of our faith in the spiritual unity of all races and nations. Because we have been blind to the essential fact of life, we have failed in social and international relations, and are now in confusion. The profound need of our time is to realize the everlasting truth of the common fatherhood of God—the Spirit of Love—and the oneness of the human race.

We have used the words of Christ, but we have not acted upon them. We have called ourselves by His name, but we have not lived in His Spirit. Nevertheless, the Divine Seed is in all men. As men realize its presence and follow the Light of Christ in their hearts, they enter upon the right way of life, and receive power to overcome evil by good. Thus will be built the City of God.

We stretch out our hands in fellowship, sympathy, and love across frontiers, lands and seas. We call upon men everywhere to unite in the service of healing the broken world, to bear one another's burdens, and so fulfil the Law of Christ.

Issued by the Society of Friends in Great Britain, 136, Bishopsgate, London, E. C. 2 (who invite application for copies in leaflet form for distribution).

December, 1919.

THE GRAHAM "SEDITION" BILL.

CHARLES T. HALLINAN, the vigilant "Washington watch-dog" of the American League against Militarism, writes:—

The Graham Sedition Bill now pending in the House makes permanent Burleson's control of the press. Also his right to open sealed letters addressed to, or sent from, any suspect. It prohibits political strikes—strikes or demonstrations against any state or federal law or the rulings of any state or federal official. No magazine or newspaper could publish the views of a conscientious objector; they would be construed as "inciting" others to resist the State. It expressly prohibits circulation of books or newspapers containing "an appeal to racial prejudice, the probable result of which appeal is to cause rioting or violence"—aimed at negro papers like the *Crisis*, but might easily be applied to Irish papers like the *Gaelic American*. The present espionage act is nothing compared with this, the child of Palmer's brain. Lawyers assert that "Bolshevists" (when caught in sedition) can be convicted under the Act of March 4, 1909, aimed at any one who "incites, sets on foot, assists or engages in any rebellion or insurrection against the authority of the United States or the laws thereof"; that no further legislation is needed. The Graham Bill is the outgrowth of petty partisan rivalry between Palmer and Republican majority as to which can be the more ostentatious in "suppressing Bolshevism." Wire your congressman and both your senators to-day in protest against any further legislation at this time.

THE YOUNG FRIENDS' MOVEMENT.

"THE YOUNG FRIEND AND THE JOB."

TEACHING AS A PROFESSION.

To say why I selected teaching as a profession would be divulging dark secrets of the past which would be far from creditable. Therefore, on that part of the outline given me upon which to write this article I shall maintain a masterly silence. To say why I continue in the profession is another and far simpler matter, the reason being that the possibilities of the work challenge my whole being and lead me on and on. Every few months I am tempted to bolt, as are most teachers no doubt, and to attempt work in which there is a bigger financial future. Yet something holds me in bondage,—something which seems to be about one part a vision of the future, one part the desire to see results as one does from day to day in the classroom, and two parts love of little children.

It is indeed a disgrace to our supposedly high civilization that the men and women who are molding the young lives of the world are not paid in proportion to the importance of their task. A man who has been in business for ten years and who has been reasonably successful has money at hand to invest. But most teachers can make no investment except that which consists in putting their lives and vitality into their hope for the future of the world.

As for the opportunity to apply the spirit of Christ to one's work, the teacher feels that her field is almost unlimited if she will but make use of her great chance. Such an application may be difficult under certain systems, but if attempted even in small and apparently insignificant details, her reward will be unlimited in its scope. Children and young people are so susceptible to the challenge of the highest ideals that one can count upon an almost hundred per cent. response. What this poor, tired world needs is religious education:—that is, schools organized according to Christ's great precepts of love, brotherhood and good-will.

GLADYS BROOKE.

THERE is no problem more momentous to a young man or woman than that of choosing one's career in life. It is so easy to get into a line of work, and so difficult to break away from it later, that one needs to give the matter much care and thought if he is not to be a misfit.

He who is looking for material rewards will not choose the teaching profession as his life's work, for, as is well enough known, it offers very little opportunity for one to become rich; but it at least affords a comfortable if not luxurious existence, and after all, it is not material wealth but intellectual and spiritual riches that mean the most in life. No field of activity is richer in these than that of the teacher. He who has intellectual inclinations, a desire to mingle with persons of intelligence and refined tastes, to live a life of culture, may find here that for which he is seeking; but more important still, he will also find opportunity for real service to his fellowmen. What greater work in life could one ask than that of molding the minds and characters of coming generations, to fit them for better manhood, womanhood and citizenship. This is the teacher's congenial task. And if it does not offer him financial rewards, it at least presents an opportunity for success and prominence within its own field, the satisfaction that comes from service well rendered and the happiness of congenial occupation. Moreover, the teacher can bring to bear the principles of Christian righteousness without fear that it will hinder his success or efficiency.

Yet all cannot be teachers and each one must consult his own heart before making the choice. If one has an intellectual bent, a love for some particular branch of learning, an interest in young people, a tactful and forceful personality, the ability to present ideas clearly, the spirit of service and plenty of nerve endurance and calm, rather than muscular strength, the teaching profession offers to him an attractive opportunity which is well worthy of a life's devotion.

RAYMOND T. BYE.

NURSING.

ANY one who is to take the training-course to be a nurse should be certain of two things,—that she really *desires* to do it, and that she is physically able and willing to do hard work for long hours.

She needs a sound body, with normal health, and a sound mind, to think for herself,—"common-sense." She will find that she needs to give herself to her work regardless of other interests. She needs a high-school education; and practice in managing a home may be of value. She comes to *learn*, however, and her capacity to develop is of most importance.

If she graduates, she generally does better financially than a new college graduate. She can earn in a hospital position as much as a school-teacher, and has given her, besides, her board and laundry-work. There is a wide field of work open to trained nurses; private nursing, institutional work, social service, public health nursing, and Red Cross work.

A nurse's work is with those whose bodies are hurt in some way; to help make them right again, making them fit for the soul to live in. She often sees humanity "down and out," at its worst; and in the healing of the body is her splendid chance by patience and by her own personality and spirit to start a tired, torn spirit fresh on an upward path.

By the inherent nature of the work a nurse must have a Christ-like spirit as her asset. Unless she gives her life in strict application of Christ's spirit she is not doing her whole work. It is only part of her work to heal a body; she must also help the spirit that is in the body.

EDITH G. CHAMBERS.

IN 1918 the call came for college graduates to relieve conditions abroad and at home by taking training as nurses. Four hundred and thirty college women finished the three months' intensive course at Vassar, and by October 1st, 1918, were scattered over the United States in grade A hospitals, to complete the two years' training required for the R. N. degree.

The requirements most important are good health, physical endurance, acceptable personality,—(a thesis in itself!), and two to four years of High School work. The higher the education the greater the gain to the training school and to the nurse; a college degree is strongly advocated by leading training-schools.

The opportunities for reasonable financial success are good, both in private nursing and in public health and industrial nursing. The opportunities for material and spiritual service to mankind are unlimited, and a strict application of the spirit of Christ in this work is not only an asset, but a necessity, to obtain the finest results. I know of no other profession with the exception of medicine where response to the *spirit* of the worker reacts so vividly, and with such astounding results. A "successful" operation often includes a "successful" mental and spiritual healing.

REBECCA SINCLAIR JANNEY.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

GERMAN PRESIDENT ADDRESSES FRIENDS' WORKERS.

The following is a translation of an extract taken from the Cologne Gazette (Germany) for Jan. 5, 1920:—

"Addressing the delegation of American Quakers, headed by Messrs. Scattergood and Pratt, the Reichspraesident pointed out that the foreign visitors would see during their travels through the country how great the suffering is, which has been caused by the terrible deprivations of the last years. He cordially welcomed the delegation, and said that it was a happy coincidence that the re-approachment of all nations was started by works of noble humanitarianism. The Reichspraesident expressed the expectation that the relief undertaking would be a hopeful sign for peaceful work during this year. The German Government and he himself would make every endeavor to further this charitable work. He expected the greatest result from the American undertaking, especially because Mr. Hoover had put his great talent of organization at the disposal of this work. The representatives of the American Quakers would find a large field for their activities. The former delegation had already stated the necessity of helping the German children in their spiritual and physical growth. At the end of his address the Reichspraesident expressed the hope that the result of their activities would give the greatest satisfaction to all who had come to help."

RELIEF WORK IN SYRIA.

Many Friends are interested in the welfare of Syria, particularly that part which we call the Holy Land. New England forty years ago established a girls' school at Ram Allah, ten miles north of Jerusalem. English Friends have long maintained extensive missionary work in the Lebanons.

The war has brought great misery to the native population. Southern Palestine is now under British rule but the Lebanon district is still in a state of unrest. France is fighting to subdue the Arabs and extend her territory east and north. The need among the civilian population is great.

Rosa E. Lee, through the mission at Ram Allah, is doing relief work in the Moslem villages to the north and east of Ram Allah. She writes that there is great need for general sanitary and relief supplies. She is using a number of the girls who have been educated in the Friends School at Ram Allah to do the visiting work.

Daniel Oliver and his wife have recently come from the Lebanon district. They report that in this "Friends' district," which includes Brumana, Rasel-Metn and other towns, Friends have started such industries as carpet-making, cloth-weaving, and mat-making, and have opened homes for destitute orphans. Two orphanages and the carpet industry have been largely helped by gifts from America. The twenty-one English and thirty-three native workers in the district have included doctors, nurses, and teachers. Seven thousand people have been helped with food, clothing or work.

This work of mercy and love is now in danger of closing for lack of funds, and it would mean a real calamity to that part of Syria, as there are many people in absolute want of food and clothing.

The American Friends' Service Committee have felt deep sympathy with the needs of both these fields, and it is their decision that in the future gifts sent to them for Syria shall be devoted to this work.

When churches and Bible schools, our nation over, are hearing the call for aid in Armenia and Syria, we believe Friends will be glad to learn of the opportunity to send their gifts through Friendly channels and have them used in the "Friends' district."

Mark your contributions for this cause either "Ram Allah District," "Lebanon District," or just "Syria."

REPORT OF DOBRODO RECONSTRUCTION UNIT.

We (Arthur J. Rawson and Andrew R. Pearson, of the American Friends' Service Committee) arrived in Dobrodo on September 18th, where we found thirty Bulgars out of a total of forty-seven working on eight houses, under the direction of the local pretzinik and his clerk. The latter was working on a salary of six hundred dinars a month from the Serbian Relief Fund, and had appropriated one prisoner as orderly to work in his harvest field. We were given the heartiest kind of a reception, which cooled to a slight degree when it was learned that we were not on a tour of inspection, but expected to remain and take charge of the work.

We encountered a little friction with the pretzinik and the local kamets when it came to saying where the prisoners would work the following Sunday. But after that date was assumed complete control over the prisoners, over the distribution of nails, and over the use of tools.

On September 23d, we received fifty more Bulgars, making a total of 97. On September 26th we moved from Blatze to Raca twenty mules, twenty Albanian mule-drivers, and two Serb guards, loaned to the S. R. F. by the Serb government. These carried bread to Dobrodo from our bake-shop in Raca, and supplies from Prekuplje and Kurshumlje. The mules made us absolutely independent of the community, so that we were not under obligation to give prisoners and nails to those who loaned us horses.

It would be hard to imagine a community more in need of reconstruction than Dobrodo. Almost every family needed a house, and our chief difficulty was in deciding which was the most needy, and trying to divide the prisoners equally among them. We confined our work almost entirely to building new houses for widows, for very old men, and soldiers returned on short furloughs; and also in helping with the heavy work of the Serbs, who were building their own houses. Very little time was spent on repairs, unless they were badly needed, since we considered that a poor house was better than no house at all. We found that building one native house of hewn timber, mud and letve walls, and thatch roof, averaged one month for five men, instead of ten days for five men, as had been previously estimated.

During our stay of two months and nine days we built without local assistance a total of 22 new houses; built with local assistance 24; were forced to abandon 6 because of snow; repaired 6; and distributed nails, window hinges, door hinges, and oiled paper for windows to 101 Serbs, who were building their own houses. According to the most accurate figures we have been able to gather, the total number of new houses and houses under construction, in the entire district is 116. We distributed a total of 2,795 pounds of nails, 173 door hinges, 141 window hinges, 600 pounds of beans and peas, 10 boxes of soap, 258 candles, 10 pounds of hob-nails, 200 heel plates, and 101 tools of every kind. We also laid a cement floor in the school-house, and employed prisoners without shoes in making benches and in doing other minor repairs. We also loaned one carpenter to the Kurshumlje hospital to build an out-patients' waiting-room.

These figures may be compared with the results of the reconstruction program under the Serb authorities at Girgora, where 56 houses were built in four months by 220 prisoners.

Our building work was accompanied by a beautiful spurt on the part of the local men. They built houses not only because they needed them, but because they could get free nails and because they hoped to get free Bulgarian labor. On the other hand, the presence of the Bulgar prisoners had the opposite effect in many cases. Many Serbs, thinking they would get Bulgarian labor, put off building until it was too late.

We worked under a few handicaps at Dobrodo. Perhaps our worst enemy was the weather. We had many prolonged mountain rains. In the middle of October, a heavy snow checked the work for four days. During our last two weeks, one meter of snow lay around some of the houses where the prisoners were working. During these bad weather spells, the work came almost to a standstill. Our only reason for sticking out the last two weeks of snow was in order to finish four houses which were nearly completed. This would have taken only one week instead of two had the weather been favorable.

Another handicap was the long distance between houses. In order to visit every house where we were working, it was necessary to be on the march for two solid days.

We could have had a great deal more co-operation from our Serb guards. They stole extra rations, and until we discovered it they drew rations while on leave, even when the prisoners were short. One of their favorite tricks was to trade a ragged pair of trousers for a prisoner's good pair; wear that one home, come back with another ragged pair, and go through the trading process again. It was impossible to get them to guard the prisoners in our various camps around the mountains. Partly as a result, eleven Bulgars escaped. This, together with five who were withdrawn to return to Bulgaria, diminished our working force to a certain extent.

One other advantage was the co-operation we received from the sisters at the Prekuplje and Kurshumlje hospitals. Only a stranger in this part of the country can realize what it meant to us to have the hospitality and interpreting help of these sisters. Sisters Butler and Stevens especially went out of their way to send us mail, supplies and medicine and to entertain us while in Kurshumlje.

Personally both of us enjoyed every minute of the work. We are most grateful to the Serbian Relief Fund for giving us this opportunity to be of immediate service. We appreciate the never-failing support given us from Nish, and we hope that our cordial relations may be continued in the future.

SERVICE NOTES.

CONTRIBUTIONS for the week ending Jan. 17th amounted to $128,177.84 and for the week ending Jan. 24th to $98,-920.66.

THE fifty cases of clothing sent to Vienna arrived there on Jan. 22nd. In a statement in last issue regarding a recent shipment to Vienna "1200 cakes of soap" should have read 12,000.

EIGHTEEN boxes of clothing for Syrian relief, containing over 4500 garments, had been received at the store-room up to Jan. 26th.

$5000 has been appropriated for the purchase of seed potatoes in Czecho-Slovakia for distribution by the Friends' Unit in Austria.

JAMES NORTON, Barclay Spicer, and Dr. Goudiss have set out from France to Lithuania and Latvia with a car-load of relief supplies.

ROBERT D. METCALFE, formerly a member of the Friends' Unit, and now of the Baltic Commission, has been awarded the decoration of the crown of Roumania. Robert Metcalfe had charge of an artificial-leg-factory in Bucharest.

THE Swarthmore Chautauqua Association, of which Paul M. Pearson, father of Drew Pearson of the Serbian Unit is director, has asked each "Junior Citizen" to find ten pairs of outgrown shoes and twenty pairs of stockings for boys and girls in Serbia. As a result several cases have already been shipped from the store-room to Serbia.

"THE contributions are evidently mostly from the people who are themselves not far removed from poverty. Two girls send 70 cents; a family joins to send a dollar "for the kiddies over there," and so on. Letters on the backs of old bills or on pieces of wrapping paper accompany gifts of one or two or five dollars."—Robert Pretlow, in charge of campaign for German relief funds in the Northwest.

THE Relief Department in France is helping re-stock the different villages, and is continuing to organize industries the people need, such as brush-making, embroidery, etc. It is planned that the store in Verdun be retained until the colored embroidery work can be started there.

BUILDING work continues at Montfaucon, Avocourt, and Varennes, and the program in these villages will be completed although difficulties of transportation have caused considerable delay.

A LAVOIR or establishment for washing clothes has been fitted up in Varennes by the Works Department.

THE following shipment of $250,000 worth of relief supplies is now on its way to Germany:—

221	tons	of beans
83	"	of rice
17	"	of cocoa
189	"	of condensed milk
21	"	of evaporated milk
60	"	of lard
100	"	of sugar
100	"	of flour

CURRENT EVENTS.

FRIENDS IN NEW YORK.

WESTBURY QUARTERLY MEETING, held in New York on the 24th of First month, brought together the smallest number of Friends that the writer can remember seeing on this occasion. Even to have 125 or so present, however, was a matter for congratulation, on a day when the mercury hovered around zero, and when the entire city was sheathed in ice of skating-rink glassiness. It was a good meeting, and those present considered themselves fortunate.

During the morning meeting for worship, George Walton spoke of Christ as being one of a people under a severe handicap. They had not been politically independent for years, and they were under a religious system which imposed on the Jews a heavy burden of righteousness, without giving any additional strength to carry it. It was too *ingenious*. Consequently, those who came nearest to carrying out this system deceived themselves into thinking that they were perfect servants of God. These were the "hypocrites" whose hypocrisy Jesus hated. A second group saw that they could not reach perfection in the Law, and saying, "What's the use?" plunged into dissipation. These were the publicans and sinners. A third group, too honest to deceive themselves, and too sound in heart to dissipate, went crazy. These were the demoniacs and men possessed with evil spirits. A fourth group, honest and sound at heart, were too strong to lose their minds, and so lived in misery and suffering.

Jesus came to minister to the misery of these people. We have suffering all about us to-day. It is a help to me to know that Jesus built no institutions, suggested no laws by which his more abundant life might be enforced. He appeals directly to the people. "Go, and sin no more."

The first thing was to get a new heart, and thus to bring in the "kingdom of God." "Seek within yourselves for as much of the kingdom of God as you can find there."

Years from now we will see that this material period through which we are now passing is a necessary period in the evolution of the race. There is a time in the growth of adolescent boys and girls when physical growth takes precedence of the spiritual. It is natural,—but bad habits may be formed during this period that will be a handicap for years after. This is the time for us to speak out the spiritual word. Let us look across the world with something of the strength that energizes God himself. God calls to us, and sets before us our standards of right and wrong. If we are real people, we are going to come near God, and follow in his tracks. To understand what is right and what is wrong, each of us needs God within. That seems to be Jesus' answer to human suffering. That answer depends not on laws, but on individual personal righteousness.

Dr. O. Edward Janney said that personal righteousness is needed in many questions of the day. "A Christian is one who believes as Jesus Christ." I believe that a Christian cannot be one who only believes; he must *act*. Go back and study the teachings of Christ. A Christian is one whose heart is filled with love and the spirit of brotherhood, and who is willing to sacrifice.

In the business meeting it was reported that New York Monthly Meeting has collected and sent to the American Friends' Service Committee over $36,000. Westbury Quarterly Meeting has sent $2,400 in the last nine months.

At the afternoon session, Raymond T. Bye, chairman of the Young People's Movement of Philadelphia Yearly Meeting, spoke on "A Young People's Religion." "No people is so savage as not to have a religious life," he said. "The atheist himself has something in his life that performs a religious purpose. The child follows all the lines of evolution. Then he must be essentially religious. Then why don't the young people attend our meetings? Part at least of the fault must be with the organization. It is easier to tear down than to build up. But let us examine into things which are common to all the churches.

The churches make too much of creed. There was no trace of creed in the teachings of Christ. If it had not been for insistence on what we *believe*, the Society of Friends would not be split to-day. We must all believe something, but we do not need to believe alike. Friends used to make our dress an essential feature of our belief.

Don't you think that young men and women of sense can see that much of what is offered in churches is but an empty shell?

We, the Society of Friends, in part at least, have made religion too austere. We used to make our benches as hard as possible, and we tried to strip our religion of all but its barest needs. Our meeting-houses are usually ugly. This is from fear that the Inner Light should be disturbed from outside. We still make our religion an awe-inspiring thing. The youth is full of joy and beauty; no wonder other churches draw him. I make the plea that the Society of Friends should more recognize beauty in religion, The more one is surrounded by beauty, the more beautiful his character will be. We get religious inspiration from the people we associate with, as well as from the meetings for worship.

We have contributed much to religious ideals, but it is a grievous mistake to leave out beauty. Pleasure is not inconsistent with religion; they go hand in hand.

In religion there is too much emphasis on the past and the future, and not enough on the present. When I was in First-day school, I wondered why they always talked about the "old fellows"; weren't there any good ones any more? There is so much to live to-day that too much insistence on the past grows tiresome. The life-story of Bob Mercer is as inspiring as that of the Prodigal Son. There is as much inspiration in the world of to-day as in the world of 2,000 years ago. There is too much insistence, too, on living now so as to prepare for a *future* life. That does not grip to-day.

There is still another thing. The younger people are not encouraged to take part. I have a great deal of respect for the older and wiser heads. Yet these elders may have something to gain from youth. The average young member feels that things are done by the elders for the elders. They should be made to feel that their active participation in the meetings is desired.

We can't see the solution of the problem all at once. But some things we can do. We can lay emphasis on action, and on toleration. The younger Friends can not see why there was a separation. Let's stop asking, "What do you believe?" I am tired of answering that. I'd rather be asked "What do Friends *do*?" We should be starting more work like the Service Committee, that young people may see Christianity *at work*.

Let us get rid of the austerity. There should be more clubs. Let us make our religion a social factor. Religion has been afraid to tackle the evils of the world. Our chief contribution to the world in religion is that we have put our Christianity to work. We led in prison reform, we led in destroying slavery, we have had much influence to-day in putting down war. I would like to see the Society of Friends stand, as it has always done, in the forefront of prison reform and other work. Such programs will do more to hold the young Friends than asking why they do not attend our meetings.

The future rests on us. There are many wrongs to be righted, and so much work to be done, that opportunity is offered to all. Let us grasp the opportunity.

WOOLMAN SCHOOL.

MARY A. MAULE writes from Swarthmore:—

At Woolman School the group of fifteen is growing into a congenial family. A social committee is providing entertainment which we find both refreshing and uplifting. Jesse H. Holmes spent a pleasant social hour with us on the evening of the 20th, and a week later J. Russell Hayes and his family were here. He read Japanese, Scotch and Irish verse, closing with several of his own poems of dear old Chester County and the Brandywine. Another social evening was devoted to impersonations, — the actors being Esther Baldwin, Mary R. Walton, Jessie Jones, and Floretta Edsall.

The students have been making good use of the skating and coasting. The large bob-sled will accommodate five or six people, and we feel quite safe with Charles Brown piloting us down Maple Avenue.

Our artist Friend, Caroline W. Van Helden, who lives in Swarthmore, has kindly invited the students to visit her once a week and learn the characteristics of our native trees. Besides learning these, we are becoming able to appreciate their beauty even in their bareness at this season of the year.

On First-day evenings the students prepare the supper, and it is enjoyed so much more when eaten in the library, for in this room we breathe an atmosphere not to be found elsewhere in the house. The associations are so precious, and the elevating thoughts of our instructors seem to remain there even while they are not with us.

One evening several of the students went to the observatory to see the moon, which was then in one of its best positions for study.

On Seventh-day afternoon the 31st, ten of the students led by Elizabeth Woodman attended the meeting of the Delaware Valley Naturalists' Union at the Academy of Natural Sciences, and we all enjoyed the instructive sessions, as well as the social time during the picnic supper.

About 4 o'clock one afternoon J. Russell Hayes, accompanied by Barnard Walton, led us to the Woolman Tree,—a beautiful beech in the woods along the Crum. Here the numerals for the new year were carved, and after lingering a little while we returned just in time for the evening meal.

Another evening Elbert Russell entertained us with stereopticon views of Palestine.

Elihu Grant has begun his course on the Hebrew Prophets, and it promises to be interesting and instructive.

Charles H. Fisher's course is developing our appreciation of childish instincts and ambitions, and giving us a wholesome view of the psychology of child life.

Carrie S. Ferris radiates her wonderful enthusiasm, which should be an incentive to produce live First-day School teachers.

Elbert Russell has been giving us the history of the time of Christ as a background for the study of His life.

In Friends' literature we have touched upon the life of George Fox and the writings of the Friends of his time.

The study of rural problems brings forth many interesting discussions, as ten of the students are actual farmers, and the rest show a keen interest in the course. Thus far we have centered our interest on types of farm communities, and the relation of the economic situation to the community life.

During the last two weeks visits have been made to the following meetings:—Swarthmore, both branches in Lansdowne; Twelfth Street, Fairhill and Girard Avenue in Philadelphia, High Street in West Chester, Langhorne and Philadelphia Quarterly Meeting at Fifteenth and Race.

The group of students being large, it is possible to visit several places, and everywhere the greetings are most cordial.

CONFERENCE ON SOCIAL WELFARE.

LOUIS N. ROBINSON, of the Municipal Court of Philadelphia, sends the elaborate program prepared for the "Pennsylvania Conference on Social Welfare," to be held at Reading on February 12th, 13th, and 14th. It includes papers and addresses on public health, housing, child-welfare, psychiatry, prison reform, mother's pensions, juvenile court, and other subjects, covering a very wide field of social reform, by persons eminent in their special lines.

BIRTHS.

PUSEY.—On First month 19th, to J. Norman and Alice Hogeland Pusey, of Avondale, Pa., a daughter, named JEAN ALICE PUSEY.

MARRIAGES.

COLES-PETTIT.—At the home of Cooper and Ida Kirby Coles, Woodstown, N. J., First month 24th, 1920, under the care of Pilesgrove Monthly Meeting of Friends, their daughter, FRANCES WILLARD, to FRANK COLSON PETTIT, son of Carroll L. and Mary L. Pettit.

DEATHS.

COLEMAN.—In Rochester, N. Y., on First month 5th, 1920, HENRY ABEL COLEMAN, aged 69 years. A member of Farmington Executive Meeting, son of the late Alexander and Mary Case Coleman, pioneers in the early settlement of Rochester. The former removed from Ghent, Columbia County, N. Y., where once were numerous families of Colemans, Macys, Bunkers and Powells. Their ancestors were originally from the island of Nantucket.

DOWNING.—In Downingtown, Pa., on First month 2nd, EDWARD DOWNING, aged 76.

IVINS.—Langhorne, Pa., First month 31st, STEPHEN WOOLSTON IVINS, aged 85.

PALMER.—At Newark, N. J., on First month 15th, GEORGE MARTIN PALMER, beloved husband of Marian Rogers Palmer (formerly of Moorestown, N. J.), aged nearly 44 years. He is sur-

vived by his wife, one son, Roger Lewis Palmer, and two daughters, Dorothea Miller and Marian R. Palmer, Jr.

The Society of Friends has lost a very earnest member; one who was much concerned that love and unity should characterize the two bodies, and blend them into one perfect Society.

First-day school work was particularly interesting to him. Of a remarkably cheerful, calm and kindly disposition, he bore his long illness with wonderful faith, patience, and loving thoughtfulness of those around him. A sad and stricken home is left,—and yet his family are upheld and strengthened by the Everlasting Arms.

A favorite hymn of the dear one was:

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to me," saith One, "and coming,
Be at rest."

ROBERTS.—On First month 28th, MARY H., widow of Franklin Roberts, at 139 East Pomona Terrace, Germantown.

SEAMAN.—At his home, Woodbury Falls, New York, JAMES, son of the late Jacob and Hannah Seaman, in the 76th year of his age. A life-long member of Cornwall Monthly Meeting. He is survived by his wife, four sons, and one daughter.

SEYMOUR.—At Rye, N. Y., ESTHER HAVILAND SEYMOUR, wife of Henry B. Seymour, daughter of the late David and Sarah W. Underhill, in the 79th year of her age. She was a member of Purchase Executive and Preparative Meeting.

STARBUCK.—At the Old Ladies' Home, on First month 24th, FRANCES, daughter of William and Hannah (Dillingham) Starbuck, aged 78 years. Interment in the home plat at Greenwich, N. Y.

STEELE.—At the home of a son, at Willow Grove, Pa., on First month 23rd, CANBY S. STEELE, in his 78th year. Interment at Willistown Friends' Meeting, Chester County.

STUBBS.—On First month 24th, at McSparran, Pa., HANNA R., wife of John T. Stubbs, aged 59 years. The deceased is a daughter of the late Joseph C. and Rachel Ann Stubbs.

WOODMAN.—At his home, Bala., Pa., on First month 26th, HENRY E. WOODMAN, aged 48 years. Interment in Wrightstown Friends' burying ground.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday).

SECOND MONTH.

6th—The group-sewing in Brooklyn for the Friends' Service Committee will be resumed at 2.30 p.m., in the library room of the meeting-house, as the new school building is now so nearly completed that it is no longer necessary to hold classes in this room.

7th and 8th—A pilgrimage under the care of the Young Friends' Movement will be held at Trenton, N. J.

8th—Conference Class at 15th and Race Streets, Philadelphia, at close of

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WOOLMAN SCHOOL

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Winter Term begins First month 6th, 1920.

Trained Young Friends are needed for the work of the Society.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5313 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

meeting for worship about 11.40 a.m. Charles H. Harrison will lead the class, the subject being "The Union of Church and State."

8th—Philadelphia Quarterly Meeting's Visiting Committee has appointed certain Friends to visit Reading Meeting at 11 a.m.

8th—R. Henry and Pauline W. Holme expect to attend meeting for worship at Pipe Creek, Md., and the conference to be held in the afternoon.

8th—Preparative Meeting will be held in New York and Brooklyn after the Meeting for Worship.

8th—Joel Borton expects to attend meeting for worship at Park Avenue Meeting, Baltimore, Md.

8th—The New York First-day School will re-open on this day. At least four classes are to be arranged for, from kindergarten age to a young people's class. Friends and others interested are cordially invited to send their children of all ages.

9th—Regular meeting of Philadelphia Young Friends' Association, 140 North Fifteenth Street, at 8 p.m. Program presented by the Literature and Art Committee of the New Century Club.

9th—New York Monthly Meeting will be held at 110 Schermerhorn Street, Brooklyn, at 7.30. Supper will be served at 6 o'clock to all present.

9th—At 8 p.m., lecture on Austria and Poland, by Beulah Hurley, a returned Service Worker, at Friends' Hospital, Frankford, Philadelphia.

9th—Miami Quarterly Meeting, at Waynesville, Ohio.

10th—Second of a series of six Tuesday afternoon classes on "Good Government for Philadelphia," at the New Century Guild, 1307 Locust St., conducted by Jessie C. Evans, Professor of History in William Penn High School. Subject, "Health."

11th—Ella Boole, National Vice-President of W. C. T. U., will speak at Arch Street Methodist Church, at 2.45 p.m. All members of Victory Unit are urged to attend.

12th—Annual meeting of the Victory Unit, W. C. T. U., at 35th Street and Lancaster Avenue, West Philadelphia, at 2.30 p.m. Payment of dues.

'4th—Salem Quarterly Meeting, at Salem, Ohio.

15th—Rufus M. Jones and George A. Walton expect to attend meeting for worship at Washington, D. C., at the time of Fairfax Quarterly Meeting.

15th and 16th—O. Edward Janney and J. Barnard Walton expect to attend Centre Quarterly Meeting, at Unionville, Pa.

16th—Fairfax Quarterly Meeting, at Washington, D. C.

16th—Center Quarterly Meeting, at Unionville, Pa.

17th—Burlington Quarterly Meeting, at Mt. Holly, N. J.

18th—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7.30 p.m.

19th—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

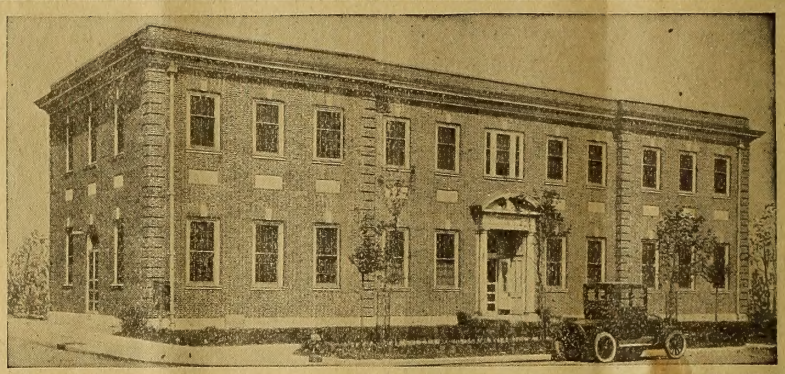
BALLINGER & PERROT

ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



Insurance for Everybody

Some kinds of insurance insure only your family.

Endowment insurance payable at 65 insures you also. If you are insured, so are they.

It will pay you to look into this long-term endowment. Our policy-holders think extremely well of it.

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

SUPPLEE

Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

21st—Short Creek Quarterly Meeting, at Emerson, Ohio.

21st—Pelham Half-Yearly Meeting, at Coldstream, Ontario.

22nd—Edward A. and Sarah Pennock expect to attend Menallen Quarterly Meeting.

23rd—Warrington Quarterly Meeting, at Menallen, Pa.

26th—Bucks Quarterly Meeting, at Wrightstown, Pa.

28th—Blue River Quarterly Meeting, at Chicago, Ill.

28th—Second lecture of the series by Warwick James Price, under the care of the Committee on Best Interests, Meeting House, 17th Street and Girard Avenue, 8 p.m.

28th—Nottingham Quarterly Meeting, at Oxford, Pa.

28th—Gwynedd Monthly Meeting at Plymouth Meeting, Pa., at 3.30 p.m. Picnic supper will be followed by a talk at 7.30 by Wilbur K. Thomas on "Friends and Their Opportunities."

THE CAPE MAY CONFERENCE.

It is not too soon to begin to make plans for the next General Conference, which is to be held at Cape May, New Jersey, from the 7th to the 14th of next July.

Those who had the privilege of attending the Conference held at Cape May four years ago will surely wish to go again, and those who could not go then will certainly make it suit to be there this time, hearing the fine reports of those who had been there.

It is also to be remembered that a host of children have grown up in these four years, every one of whom should attend the Conference next summer.

Cape May is a delightful place for a week's rest and recreation, especially at a time when a program is being carried out which will be timely, instructive, and entertaining.

So make your plans for next summer in such a way that this week will find you at Cape May, where you will find many delightful people from many sections of our country, giving opportunity to make many new friends and to renew old acquaintances, which are two of the greatest joys in life. 'Tis better to cement a new frienship than to receive a fortune.

O. EDWARD JANNEY.

"PAGEANTRY OF WOMANHOOD."

A PAGEANT showing the progress of women in industry since the settlement of Pennsylvania will be given under the direction of the Community Service of Philadelphia, February 16th, at the Academy of Music. The Quaker scene will be given by a group of young people from both branches of the Society. Alice T. Miller is chairman of the committee. Tickets may be obtained from her and other members of the committee.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

MANN & DILKS
1102 CHESTNUT STREET

TYR WOOL
REG. U.S. PAT. OFF.



Spring Colors and Models

Ladies' and Misses' Tailored Suits
29.75 36.75 49.75

Street and Motor Coats
32.75 37.75 54.75

Tyrol Wool in our original man-tailored garments is sold here only. No other similar fabric has proven so entirely satisfactory.

MANN & DILKS
1102 CHESTNUT STREET

Walter-Wool

Saves Money. Keeps your hands happy. Makes others happier. Direct from Maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, hemlets and wristlets.
Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.) $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bankdraft. Satisfaction guaranteed or money refunded.

Immediate delivery—Order today.

F. W. WALTER
43 Letitia St., Phila., Pa.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

Genealogist Elizabeth B. Satterthwaite 52 N. Stockton St., Trenton, N.J.

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

FUN.

FATHER: "How many people work in your office?" Son (government employee): "Oh, about half."—*Bystander.*

THE teacher had written 92.7 on the blackboard and to show the effect of multiplying by ten erased the decimal point. She then turned to the class and said, "Now, Mary, where is the decimal point?" "On the eraser, miss," replied Mary, without hesitation.—*Tit-Bits.*

THE pitman was traveling to London for the first time, and in the railway carriage he noticed a bell-push by the door. Above the push, in bold letters, were the words, "Ring the bell for the attendant." The pitman said: "Aye, that's queer. Ring the bell for the attendant." He rang the bell, and up came the attendant. Rubbing his hands, he said, "Well, sir, what would you like?" "Nowt," replied the miner. "What do you mean?" asked the steward. "Why," said the miner, "it says above that push, 'Ring the bell for the attendant.' Aall aa want to knaa is hoo it is ye canna ring the bloomin' bell yersel'."—*New Commonwealth.*

ROBERT COLLYER once told the following story in a lecture: He was at a children's party one Christmas Eve, and seeing a little boy sitting in a corner while dancing was going on, he approached him, and asked him why he did not join the others and dance. "I'm not danthing," said the boy solemnly, "becauth I don't think danthing ith the great end of life." "Now, you know," added Robert Collyer, "if that was my boy, I should think he was meant for a minister, but I should be sorry for the church that had to take him."—*Christian Life.*

BONSOR
FANCY POULTRY
TERMINAL MARKET

Edward S. Hutchinson
CIVIL ENGINEER
AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

Strawbridge & Clothier

Desirable Seamless Velvet Rugs, 9x12 Feet, at $48.50

One of several out-of-the-ordinary value groups now available in the *Department of Lower-priced Floor Coverings.* Velvet Rugs, in a good selection of Chinese and Oriental patterns. Slight imperfections that in no way affect appearance, enable us to sell them for $48.50.

Heavy Axminster Rugs, 9x12 feet—$35.00
Some slightly mismatched or slightly shaded, others in panel and centre effects—but otherwise as good as new, and thoroughly desirable.

Seamless Tapestry Brussels Rugs, size 9x12 feet—$19.50.
Seamless Tapestry Brussels Rugs, size 6x9 feet—$10.50
Seamless Axminsters, size 4.6x6.6 feet; seconds—$14.75
Inlaid Linoleum (full rolls) 2-yard—$1.45 a square yard
Inlaid Linoleum, useful remnants—95c a square yard
Felt-base Floor Coverings (full rolls)—55c a square yard
Felt-base Floor Coverings (remnants)—35c a square yard
Strawbridge & Clothier—Fourth Floor, Filbert Street

Household Cottons Exceptional Values
The housekeeper will be glad to know that she may buy the sturdy Cotton fabrics needed in every household, AT A SAVING:
Bleached Muslin, 36-inch—25c yard
White Cambric—36-inch—45c yard
Fine Long Cloth—58c a yard
Pillow Case Muslin—50c a yard
Sheeting Muslin, 63-inch, 85c; 81-inch—95c
Aisle 18, Centre

Bed Muslins—Save
One of our standard S. & C. Special brands of Bleached Muslin Sheets and Pillow Cases in most-wanted sizes, under price:
Pillow Cases, 45x38½ inches—now 75c each; 50x38½—now 85c.
Sheets, 63x90, now $2.25; 81x90, $2.35; 63x99, $2.75; 81x99—now $3.25.
Strawbridge & Clothier—Aisle 12, Filbert Street

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL
30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

WANTED.

DRESSMAKER — COMPETENT dressmaker desires engagements by the day, or will work home. Mrs. Ewing, 4812 Warrington Ave., Philadelphia. Woodland 1765-J.

WANTED—AN EXPERIENCED ACcountant or bookkeeper to take charge of the books and accounts of a large mountain settlement and inn. Must be a person who wants to live away from the city and who has ability and tact in employing and directing accountants and in dealing with the patrons of the enterprise. A single man preferred, but not essential. Only those in good health should apply. This is a good opening for the right person. Address B112, INTELLIGENCER OFFICE.

POSITION WANTED — FOURTH month 1st, by man with large experience in handling men, teams and machinery, looking after roads, grounds, water-works, etc. At present managing 600 acre farm. J. H. Hall, Newtown Square, Pa.

WANTED—COPIES FOR BINDING as follows:—Second month 19th and 26th, Third month 4th and 25th, Fourth month 8th, and Tenth month 7th, all of the year 1916. Kindly send to this office and we shall be very glad to pay for same and forward to the library desiring them.

WANTED—A REFINED, GENTLE mother's helper, to care for two little girls, one and a half and four and a half years old; must be experienced, a Friendly person preferred, not under twenty-five years. Mrs. J. R. B. Moore, 44 E. 73rd St., New York.

WANTED—REFINED MIDDLE-AGED woman as working mother's helper, with pleasant surroundings in small home at Swarthmore, Pa. Address C. 110, INTELLIGENCER OFFICE.

WANTED—BY A PHILADELPHIA publishing house, a bright, well-educated girl to learn general office-work, typewriting, etc. Good pay and opportunity for advancement. Address W. 846. INTELLIGENCER OFFICE.

WANTED—MOTHER'S HELPER, white, to assist in the care of two children. Address Mrs. E. M. Hoopes, Jr., 1614 Broom St., Wilmington, Del.

WANTED—CAPABLE WOMAN TO care for elderly gentleman in small family. Address A. H. Matlack, Moorestown, N. J. Bell phone, Moorestown 346.

FOR RENT.

FOR RENT—COUNTRY HOMESTEAD. Twelve-room brick residence of late Thomas R. Smith; hot and cold water, steam heat, telephone, ½ mile from macadam road; 1½ miles from good high school, Hicksite Friends' Meeting, and Orthodox Friends' Meeting at Lincoln, Va. Good neighborhood; mail at door four times a day; nice lawn, garden, fruit trees, pasture for cow and horse. Unusual chance for family of moderate means to live inexpensively and educate children well. Some Friend should have it. J. Russell Smith, Swarthmore, Penna.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

LLOYD

Cooking and Building

Where the Traffic Department Comes in.

"It is a work of art to cook a dinner," says a shrewd observer. It takes genius just to start the different things so that they will all be done at the right time.

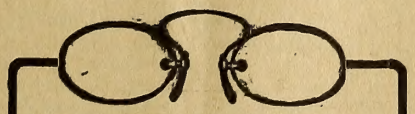
How much more then is genius required to build a house, or a block of twenty houses. All the lumber and materials must be on the spot at the right time, not too soon or too late. If the joists are not there when needed, the flooring and siding are only in the way.

That's why we give so much attention to *delivery*. To get ten different kinds of lumber from different mills in the South to your operation at the right time, believe us, the best traffic department that we can organize is none too good.

Some day you will build. If you want the work finished on time, see that the lumber comes from LLOYD.

William M. Lloyd Company

THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.



It's Best to Have an Extra Pair of Glasses

Then in case of accident to your regular pair, you're not inconvenienced. Leave your prescription with us. We guarantee it'll be correctly filled.

Williams, Brown & Earle
918 Chestnut St. Phila.

"THIS layout shows a real understanding of the problem" writes a customer who had a library to advertise.

"The catalogues certainly do you credit in the visible part of them, but what we also thoroughly appreciate is the invisible, but most effective co-operation you have given us from the first in making them possible," is the unsolicited comment of a large belting manufacturer.

Our counsel on printed advertising is yours for the asking



THE HOLMES PRESS
1336 Cherry St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SECOND MONTH 7, 1920

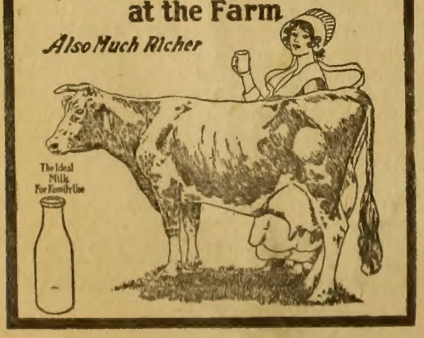
MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



FRANKLIN NATIONAL BANK
PHILADELPHIA
INCORPORATED 1900
Capital $1,000,000 Surplus and Profits $4,750.000
OFFICERS:
J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

The Swarthmore National Bank
SWARTHMORE, PA.
Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.
EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
G. H. EFFING, Cashier E. S. SPROAT, Assistant Cashier
DIRECTORS
Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain William C. Sproul Thomas S. Safford John F. Murray
C. Percy Webster

Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.
ESTABLISHED 1903
GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*
Banking and Trust Service of the Better Class.
Interest Checking Accounts 2% **Savings Deposits 3.65%**

THE SALEM COUNTY TRUST COMPANY
OF WOODSTOWN, N. J.
Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00
Acts as Executor, Administrator, Trustee, Guardian or Agent. **Allows interest at 3½ per annum on deposits subject to withdrawal on fourteen days' notice.** Call and see us or communicate by mail.

NEWTON COAL
Answers the Burning Question

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, SECOND MONTH 14, 1920

VOLUME 77
NUMBER 7

THE CONSOLATION OF FAITH.

FATHER, to thee we look in all our sorrow,
Thou art the fountain whence our healing flows;
Dark though the night, joy cometh with the morrow;
Safely they rest who on thy love repose.

When fond hopes fail and skies are dark before us,
When the vain cares that vex our life increase,—
Comes with its calm the thought that thou art o'er us,
And we grow quiet, folded in thy peace.

Naught shall affright us on thy goodness leaning
Low in the heart faith singeth still her song;
Chastened by pain we learn life's deeper meaning,
And in our weakness thou dost make us strong.

Patient, O heart, though heavy be thy sorrows!
Be not cast down, disquieted in vain;
Yet shalt thou praise him when these darkened furrows,
Where now he plougheth, wave with golden grain.

—*Frederick L. Hosmer.*

THE SECOND PERIOD OF QUAKERISM.

A REVIEW by A. Barratt Brown of William C. Braithwaite's book by the above title, taken from *Friends' Fellowship Papers.*

This new volume in the history of the Society of Friends brings the story of Quakerism down to the opening years of the eighteenth century. Like W. C. Braithwaite's previous book on *The Beginnings of Quakerism,* it combines careful and minute historical research with a broad and sympathetic treatment, always mindful of the value and inspiration of our early history for present-day problems and situations. The author has put together his vast collection of material, compiled with infinite pains from the official archives, biographical memoirs, propagandist and polemical tracts, and other sources, with a sense of perspective and proportion which is at once an astonishment and a delight. The arrangement is clear, and carries the reader forward without either breathlessness or tedium; the background of English history is just sufficiently sketched to bring out the Quaker figures and events without obscuring their prominence, the characters are vividly portrayed and allowed to speak in their own words, and the comments and summings up of the author are impartial without missing the several lessons of the story for later Quaker history and our own guidance to-day. Some readers will possibly find the writer's judgments almost excessively cautious and balanced, especially in regard to the Wilkinson-Story controversy, or the relations of the Society to the State in the matter of oaths and the testimony against war, but it is probably better that the historical facts should be laid out as fully and fairly as possible, and that more definite conclusions as to the rights and wrongs of the questions in dispute and as to their bearing on recent or current events should be left to us to draw for ourselves and to put forward as occasion offers.

The book brings out clearly the tendencies in the later seventeenth century, which prepared for the Quietism and formality which we associate with eighteenth century Quakerism, and which will be fully dealt with in the next and concluding volume of the series to which we are looking forward from the pen of Rufus Jones. These causes of decline the author sums up under three heads: the replacement of the first spiritual spontaneity and enthusiasm of the early Quaker movement by the more rigid organization and tradition of a later generation of "established" Friends; the failure of the leaders "to relate the experience of the Inward Light to the Historic Life of Christ, in a way that gave each its true value," and the vagueness of thought that resulted; and the increasing hold of worldliness as prosperity succeeded to persecution.

In addition it would appear that the emigrations to the Colonies of the New World drew away many of "the most active and eager spirits," and it is an interesting subject for speculation at the present time, when we are approaching the Tercentenary of the Pilgrim Fathers, to ask how far these colonial enterprises injured the progress of religion in the Mother Country, however much we may appreciate the importance of the settlements in the New World, and especially of the "Holy Experiment" in Pennsylvania.

The first part of the book deals with the period of religious persecution under the pressure of statutes like the Quaker Act, the Conventicle Acts, and the Five-Mile Act. It is a story of wonderful inspiration, and makes our own small experience of persecution during the last few years pale into insignificance. It is made clear from the evidence of contemporary writers outside the Quaker fellowship that the Friends bore the brunt of the persecution, and descended to none of the subterfuges and evasions to which the other Non-conformists too frequently resorted. Baxter pays a tribute to the indomitable spirit of the Friends:—

"Abundance of them died in prison, and yet they continued their assemblies still! . . . Yea, many turned Quakers, because the Quakers kept their meetings openly and went to prison for it cheerfully." (Quoted p. 41.)

Indeed, as Masson says in his *Life of Milton:*

"The Quakers behaved magnificently. By their peculiar method of open violation of the law and passive resistance only, they rendered a service to the common cause of all the Non-conformist sects which has never been sufficiently acknowledged." (Quoted p. 21.)

We read again with a thrill of admiration the accounts of the children's meetings at Bristol and at Reading, after the men and women had been haled to prison. And we understand where they had caught

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

their inspiration when we look at the long undaunted struggles of the leaders, the unconquerable spirit of Fox himself, the brave message of Howgill to the prisoners in Durham:—

"Be content, being you are in bonds upon so clear an account and causelessly. Let none seek enlargement upon dishonorable terms, being that your case is the case of thousands, for the imprisonment of Friends lies as a weight upon the nation" (Quoted p. 12); and the beautiful witness of Dewsbury, which some of us can thankfully repeat, though from a humble distance:—

"For this I can say: I never since played the coward, but joyfully entered prisons as palaces, telling mine enemies to hold me there as long as they could; and in the prison-house I sung praises to my God; and esteemed the bolts and locks put upon me as jewels; and in the name of the Eternal God I alway got the victory; for they could keep me no longer than the determined time of my God." (Quoted p. 450.)

(The author writes of Dewsbury that he "may be described as passing his life in prison with brief intervals of freedom," p. 221.)

A note on p. 418 gives a list of instances in which Friends were punished for printing without license and without the printer's name, precedents of peculiar interest for our Friends of the Service Committee!

The Toleration Act of 1689 brought release and future relief to Friends in respect of persecutions relating to the right of worship, though questions like the taking of oaths (other than that of Allegiance) and the payment of tithes were still to claim their toll of prisoners for many years. But the relief from persecution, largely due to the persistent efforts of George Whitehead, of whom we have a masterly character study, brought its own dangers and temptations. As Rufus Jones writes in his Introduction:—

"George Whitehead and those who joined with him in the patient work of securing 'tolerations' and 'privileges' for Friends were, without knowing it, preparing for a different type of person [as compared with the 'unyielding spirit' and 'rebel-attitude' of the Friends who suffered persecution] and were passing over from a movement charged with potential energy to a stage of arrested development and cooling enthusiasm" (p. xlvi).

In the Y. M. of 1692, we first hear a note which is to be sounded too often in the following century, an appeal for "a quiet life and peaceable subjection unto the higher powers that God is pleased to set over us." W. C. Braithwaite describes the change of spirit:—

"[Friends] had passed from being the outlaws of the State into a position of privileged security. They were rapidly acquiring that savour of respectability which attaches to estimable characters, known to be free from disturbing enthusiasms. The State had known how to silence their obstinate witness by prudent concessions; and, Quakerism, mute in its quiet and sheltered ways of life, would need a new vision of its great social responsibilities before it could ring out again to the world its insistent message, as in the days which had been resonant with service and eloquent through suffering" (p. 206).

The lull in persecution gave an opportunity to Fox to strengthen and consolidate the organization of the Society which even now and for some time after had no definite membership. It was especially necessary to procure some sort of corporate judgment and control which might exercise supervision and discipline over wayward extravagances in speech or writing. The Naylor episode, and later the Perrot incident, which led to an extreme individualism, and "the denial of all human arrangements," emphasized this necessity. Gradually, under Fox's wise guidance, there grew up a system of Monthly Meetings, separate Women's Meetings, and various central meetings, such as the "Morning Meeting" of Ministers, the representative "Yearly Meeting," and the "Meeting for Sufferings."

These new steps in organization did not pass uncriticised, and there were protests against "Foxonian-unity," leading up to the Wilkinson-Story separation in Westmoreland and elsewhere. It is clear that personal jealousy of Fox had not a little to do with the dissentient attitude, though how unjust was any suggestion of a usurpation of authority on the part of the Founder is well brought out in W. C. Braithwaite's words:—

"He had settled authority in the Church upon a basis which gave scope for the gifts of government of all and knew himself no hierarch. The best proof of this lies in the fact that his death made no disturbance in the life of the Church. Indeed, the only succession he had to provide for was that with respect to foreign correspondence. . . . He remained in close touch with affairs, but only as a revered elder among many brethren" (p. 432).

The decline in spiritual power which showed itself after this broadly democratic organization grew up, was indeed not so much due to its constitution as to the general loss of the first enthusiasm and conviction and the increasing emphasis upon non-essentials. It is true that organization time and again in history has seemed to kill the spirit and as Vipont Brown once said "An organization is a movement that has ceased to move," but it is not so much the fact of organization but its control in the interests of a dead traditionalism that stifles the up-springings of new life and energy.

The attempt to formulate the theology of the Quaker experience was a more fatal step, and here again not so much because the expression in intellectual terms of religious experience is itself an error or doomed to necessary failure, but because a vain attempt was made to confine the great universal conception of the Inward Light within the narrow framework of a traditional theology which still adhered to a dualistic division and divorce of the Divine and the human, the supernatural and the natural. Rufus Jones in his Introduction analyses the difficulty, and shows the desperate expedients to which Barclay and others were reduced in their attempt to reconcile the doctrine of the Light with their rooted suspicion and disparagement of the so-called "natural man." A more courageous intellectual effort, and less of the cautious apologetics which produced the unfortunate Epistle of Fox to the Governor of Barbados, might have saved the Society from much later controversy and division, and our *Book of Discipline* (Part I) from the theological disfigurements which we are only now attempting to clear away.

I have not left space to deal, as I should wish, with the social expression of Quakerism in the period under review. The history of the Affirmation question is very illuminating to those of us who feel, as many did at the time, that *any* form of words is in some degree a compromise of our witness to the single standard of truth. The growth of worldly prosperity, which Fox already foresaw and warned against before his death, is clearly described, both as to its origin in business integrity, industry, and thrift, and as to its effects in "clogging the spiritual life." It is of interest to note that "an analysis of 250 marriages about 1680, shows a proportion of some sixty per cent. of manual workers, against twenty per cent. for the same number of marriages a century later" (p. 461).

The pioneer social proposals of Fox himself, of Penn, of Thomas Lawson, and of John Bellers, are of peculiar interest to-day. Karl Marx is quoted as de-

scribing John Bellers in the words "a veritable phenomenon in the history of political economy," and his scheme for a "College of Industry," as well as his proposals for a League of Nations (similar to Penn's), are carefully explained.

Two references to the subject of war which have special point for us in the light of our recent experience I must briefly notice. The first is a footnote on p. 620, which mentions the objection of some young Friends in Antigua (in 1708) to "alternative service," on the ground that they were unwilling "to balance those things which for conscience' sake we cannot do." The other is an account of experiences in Ireland after the war of 1689-91, when Friends stood firmly to their principles:—

"Truth gained ground, and in Dublin the meeting-house at Eustace Street, where Friends still meet, was built, as many thronged to their meetings in the year after the war" (p. 629).

Numerous little-known journals and papers by early Friends have been drawn upon by the author, who has extracted for us from their frequently long and arid pages many quaint and happy sayings. ("The Song of Praise to the Saints in Zion," by Thomas Story (p. 467), and Luke Cock's sermon on the "Weeping Cross" (p. 552), call for special mention.) "We can make to-day more readable books than our forefathers," says the author, "but not worthier lives." The feeling with which one closes this book is one of mingled humility and pride, humility in the sense of our far less worthy lives to-day, pride in the strength of the great tradition here recalled, pride again in the sense of the privilege that we possess of entering into this heritage and passing it on unsullied, and humility again in the thought that we to-day unconsciously are making Quaker history that will one day be added as an all unworthy pendant to this inspiring series.

A. BARRATT BROWN.

CHRISTMAS IN PRISON.

A letter to her husband and children from Kate Richards O'Hare, imprisoned in Jefferson City, Missouri, for alleged violation of the Espionage Act in speeches opposing war.

DEAR SWEETHEARTS:—

I will write my Christmas letter to-day [December 21st] so you will be sure to have it by Christmas. For the last few days I have been thinking back over all the Christmas days of the past. They have been many and varied and most of them very happy, so I feel quite sure that I needed this one here in The Sorrowful City to make me comprehend what Christmas meant to the sick and sinful, the sad and sorry outcasts that guilty society hides away from sight behind prison walls.

As I sit here in a steel-walled, steel-barred cell, and let my mind retrace the long and winding path of life, I know that I have lived more fully, more deeply, and more broadly than is the lot of the average woman. The first Christmas I can dimly remember was spent in a sod-walled, dirt-roofed pioneer shanty on the plains of Kansas. Toys for the child of the pioneer were few and rare in those days, but that Christmas was far from barren indeed. Mother made me the most beautiful Red Riding-Hood cloak and hood of wonderful scarlet cloth, and no queen was ever prouder of her ermine than I of scarlet cloak.

Then, there were Christmases when Uncle Jim would load Aunt Lyd and six or seven of the children into the lumber wagon and drive the twelve miles across the hills to spend Christmas week with us. The men hunted antelopes and wild grouse for Christmas dinner, and the women folk baked pies and cakes and fried doughnuts, while we children tumbled about underfoot and sampled the produce until Aunt Lyd with dire threats shooed us out of the kitchen with the broom. Sometimes, it was Uncle Wes and Aunt Lizzie, and that flock of cousins who came, and sometimes it was father who loaded us up, and we returned the visits. Houses were small in those days, and life very simple. Both Father and Uncle Jim were quite plutocratic because they had homes with an "upstairs"; but I remember that sleeping facilities were on the barracks system. We always took our featherbeds, blankets and comforts along when we went visiting. The old folks occupied the cord beds and all the children slept on featherbeds on the floor. We children always got the giggles when the lamp was out and Uncle Jim and Father started a religious or political argument. Father was a Universalist and Uncle Jim a Campbellite, and what raging arguments they used to have, while Aunt Lyd and Mother threatened to make them sleep in the barn unless they stopped fanning the covers and settled down to sleep!

I am sending you a little kodak picture of Glendale schoolhouse recently sent to me. This is where the foundations of my education were laid. It will look tiny and shabby and funny to you, but we were mighty proud of it, and it was the best building for twenty miles in any direction. The first Christmas after it was built, we celebrated with a perfectly gorgeous dance. Every woman in the neighborhood cooked up a washtub full of "eats," the men sent all the way to Kansas City for a tub of oysters, the gay young blades imported Jim Mallon from way out east to assist our local fiddler. It was bitter cold when Christmas night came, but we snuggled down in the armloads of sweet-smelling hay Father put in the bottom of the wagon, and Mother wrapped us up like papooses in buffalo-robes, and we were snug and cozy as the wagon wheels sang through the frozen snow. I have looked upon many of earth's beauty-spots, but none hold for me a tenderer memory than that winding road across the snow-covered hills, the dancing lights of swinging lanterns, the song of the wheels in the snow, the winking lights from the schoolhouse windows, and the cheery shouts of "Christmas Giff" as Father drove old "Bill" and "Miller" up to the school-house porch. Inside all was laughter, music, good things to eat and dancing. The memory of that Christmas sort of trails into a hazy blur; for Uncle John and I, stuffed like Christmas turkeys, and satiated with enjoyment, crept into a pile of robes behind the stove to rest, and the last thing I remember was Austin's whiskers waggling as he sawed away on the "Irish Washerwoman."

Then, there is a long succession of Christmases of happy young womanhood; then that Christmas in Girard, Kansas, in 1901. It was a part of the wonderful experiences of the Mills School, of the prelude to love, marriage and life. Papa and Professor Mills were in a state of expansive happiness, so they invited seventy-five guests to take dinner with us, and generously handed over to me the job of preparing that dinner, with a smoky stove and an assistant whose culinary skill was exhausted in boiling water. But Mother Tubbs and some of the other good Girard matrons came to my rescue, and Daddy Tubbs fed the balky stove with pine kindling-wood, and at the appointed hour that mammoth Christmas dinner was ready to serve. Fortunately, the guests were all good comrades, and they did not mind that the oyster soup had been slightly scorched, and the mashed potatoes were somewhat lumpy. There is a tie particularly warm, strong and tender between the Mills School students and that group of Girard residents, and I am sure that no matter where any of them may be this Christmas-time, their love will come to me, and each will remember that Christmas dinner.

Then, there was that wonderful Christmas in our beautiful home in Rosedale. Once again the Mills School students were our guests, and Dick, who was

just one month old, was the center of attraction. It is when I think of that Christmas that I realize to what a marvelous extent both Father and Mother exercised that exquisite hospitality that gave them so many lovers. I am sure that every one of the young men and women who shared that Christmas with us will think of it tenderly.

There are the Christmas times of our Oklahoma life, and on the farm, all with some outstanding feature, and all happy. I remember with particular tenderness the Christmas we all spent at Uncle Wesley's old homestead in Kansas, when you and father cut boughs, and "manufactured" a Christmas tree. Dear old Uncle Wesley! He, like Father, has passed on to whatever lies beyond the veil of death, yet I never feel that they have left us, or that they love us less.

We were very happy that first Christmas we spent in our own home in Kansas City, and each Christmas since we have been in St. Louis holds pleasant memories.

One Christmas time that stands out in my memory was that spent in London in 1913, the first I had ever spent away from my husband and children. How strange a contrast it was to this! At that time it seemed I had all the honors that can be given to any woman by the best and greatest thinkers, writers, and artists of our time; but here in my prison cell, dressed in the garb of a convict, I know that I am serving better than at that time, and that if I ever walk out from these steel gates, I will be capable of doing bigger and better work than I have ever done. So on this Christmas day I want you, my husband, and my children, my old mother, my brothers and sisters, my friends and comrades to be as serene and calm as I am. It will be lonely for you, this Christmas day, but remember that you have only loaned me to those whose needs are greater far.

Just before Christmas, 1917, in Bismarck, N. D., I stood before Judge Wade, and I said:—

"It may be true that God works in a mysterious way his wonders to perform. It may be that down in the dark, noisome, loathsome hells that we calls prisons, there may be bigger work for me to do than on the lecture platform. It may be that there are the opportunities I have sought for all my life. All of my life has been devoted to taking light into dark places, to ministering to sick souls, to lifting up degraded humanity, and God knows that down there in prison, more than any other place on earth, there is need for that kind of work."

I entered prison, and have found greater opportunities than I ever dreamed. I have tried to serve my companions in this man-made hell, and I have achieved more than I ever hoped.

I said to Judge Wade:—

"You can send me to prison, but, thank God, you can not send a great principle to prison. You can shut me behind a cell door, but, thank God, you can't put truth in a cell, and turn a key on it. You can degrade my body, you can put me in stripes, you can make me live with the lowest and most degraded and contaminated of earth, and still you can not injure me. If the Son of God can come down and partake with publicans and sinners, can confer with harlots and thieves and murderers and be uncontaminated, then, if I have His spirit, I can do the same thing."

And for nine months now I have been degraded; I have done the work of a slave; I have worn the dress of a convict; I have had every natural human and legal right taken from me; I have been subjected to indignities; I have lived with thieves and harlots and murderers, and in the midst of all manner of vile diseases, yet I am unharmed and uninjured by it all. My physical health is perfect, my mind is at its best, and my soul is untroubled. I do not know how long I shall be compelled to stay here, but no longer than for my lessons to be learned and my work to be finished; and whether it be days or weeks, months or years, I shall find a never-failing source of strength and peace that will keep me from all harm.

I said also to Judge Wade:—

"I am ready to accept judgment, knowing full well that no matter what becomes of me, no matter what becomes of you, or what your action may be, this great world tragedy is achieving the things to which I have given my life, and it is bringing the great co-operative United States of the World. A world built on co-operation instead of competition; a world where greed and vice and avarice have been replaced by brotherhood, justice and humanity."

And I know at this time that this prophecy was true. Out of the travail of war will come the new social order; and if my share of that travail be prison, I pay the price gladly and await the future without fear.

So while our home has no mother on this Christmas-day; while our table will have its empty chair; while our hearts will ache and our tears will fall, you will fill the mother's place with greater love for each other; fill my empty chair with some one whose heart is heavier than ours; you will make your tears bring forth the flowers of loving service for others, and your heartaches bring help and comfort to the sad and sorrowing that come your way. Be as happy as you can on Christmas day; enjoy whatever comes to you, and go out among our friends who will do everything in their power to make up for my absence. Don't worry about me. My hands will be full, and I shall be too busy to find time to be unhappy. There are ninety souls here who need me, and you are only five. Already loving messages and beautiful gifts are coming, and I shall make this the best and richest Christmas day of my life. You must all do the same.

And may hope, faith, peace and love be with us all.

KATE.

THE TYPEWRITER AS A TEACHER.

We were made, parentally speaking, on the day when Barbara discovered the typewriter. She was just under three years old. Her erudition at that time consisted of the alphabet, plus a few words and numbers, acquired through the same process and from headlines. Perhaps I should also add some fifty tunes, which she had learned to recognize, when they were played, whistled, or hummed, through simple repetition. She also knew from across the room every page and bar of the Just-So Songs, and every syllable on each, because she had unconsciously associated the words with the figuration of the notes and staves on each page. And she was always seeing A's in the gables of houses and H's in football goal-posts. This is only to say that she had the normal child's curiosity and acquisitiveness. But the real, the commemorable beginning was the day when she walked into my study and stood at my elbow for twenty minutes while I finished copying a manuscript on the typewriter.

"Tell me a story about it," said she. It was a period when all conversation was by hypothesis a story.

I set it down here, as to my own eternal credit if I never do another so creditable thing, that I forgot how busy I was supposed to be. I took her up and turned the contraption 'round and showed her exactly what made the bell ring.

"Tell me about it again," said she—another invet-erate formula of this period.

In half an hour she knew how to put a paper in, straighten it, slide the carriage, strike letters, use the space-bar and the back-space, turn the platen up, and take the paper out. The next day she knew the names of all the characters on the keyboard, even to the absurd supernumerary §'s and ¶'s and *'s, and how to produce each, including those which required the

shift-key. The third day she wrote a note acknowledging a gift, she sitting at the typewriter, her mother sitting across the room and dictating thus: "Capital D-e-a-r-space-capital C-o-u-s-i-n-space-capital H," and so on. It was three lines of typescript long, and it took an eternity of concentration—probably a half-hour—but she did it in one burst, refusing to be stopped.

Three months later she was taking many simple words of her dictation as words and not as letters; she had learned how to spell them by doing it repeatedly. Thus, at three years and three months she had learned a perceptible amount of reading—by the strange process of reading her own typescript! Literally, she had learned a form of writing before she knew anything whatever about reading.

That was in June, 1917. In October, 1918, at four years and seven months, she wrote her notes of acknowledgment behind the mysteriously closed doors of the study, emerging quaintly to ask one of us how to spell "interesting" or "particularly," showing us only the finished result, and treating herself to an independence unhappily beyond the scope of mere professional authorship by refusing to allow her precious documents to be "edited."—*Wilson Follett, in Harper's Magazine.*

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

HIDDEN LIFE.

SINCE Eden it keeps the secret!
Not a flower beside it knows
To distil from the day the fragrance
And beauty that flood the rose.

Silently speeds the secret
From the loving eye of the sun
To the willing heart of the flower;
The life of the twain is one.

Folded within my being
A wonder to me is taught,
Too deep for curious seeing,
Or fathom of sounding thought.

Of all sweet mysteries holiest!
Faded are rose and sun!
The Highest hides in the lowliest;
My Father and I are one!

—*Charles Gordon Ames.*

THOUGHTS CONCERNING SILENT WORSHIP

FROM THE JOURNAL OF JOB SCOTT.

Job Scott was born in Providence, R. I., in the year 1751, and died in 1793 of smallpox, at Ballitore in Ireland, whither he had gone, on a religious mission.

"I AM fully persuaded of the great advantage and spiritual usefulness to children and others, resulting from frequent silent waiting on the Lord. I have seen lively and convincing evidence of it, even in children very young in years; and fully believe the impressions of divine goodness have been such to their minds at some such seasons, even when there has not been a word uttered vocally, as have lastingly remained and powerfully tended to beget the true fear and love of God in their young and tender hearts. And O! that parents were more generally concerned to do all they could towards leading their tender offspring into an early acquaintance with and relish of divine things; best learned and most livingly, and experimentally sealed upon the soul, in a state of silent introversion, and feeling after God.

"I have also seen much advantage to children, and indeed to whole families, from the practice of a solemn pause at meals; it learns children stillness, decency and reverence; and, where it is done in a feeling manner, with minds rightly turned to feel after God and experience his blessing, and is not practiced in a slight formal manner, it tends to season and solemnize the minds of young and old. I have seen it done in a very careless, lifeless manner, with scarce any reverence; divers of the family conversing not far from the table; and scarce any sense of the divine presence prevalent in the minds of those around it; and perhaps the pause scarce long enough to allow of much solid sensibility or reverential acknowledgment of the favors received from the bounty of a gracious God in the ample provisions of his providential care for our bodies, or his continued extension of fatherly regard to our immortal souls.

"But where a proper pause is observed, and the Lord therein is seriously sought to, the mind being feelingly impressed with a sense of his aid and assistance, and all branches of the family are reverently silent, it is an oblation well-pleasing in the sight of God, and very useful to such families.

"I am morally certain, that I have many a day gone through the cares and concerns of life with much more composure, stability, satisfaction and propriety for the strength and assistance I have found in drawing near to God in solemn silence in my family; and I wish the practice of reverently adoring him in this way may increase more and more."

TRAINING THE DEVOTIONAL LIFE, by Weigle and Tweedy, New Standard Teacher-Training Course, Second Year, Part Four. American Baptist Publication Society, Philadelphia, publishers.

New practical methods of teaching are being borrowed from the Church schools of long experience, for use in First-day Schools. To study these methods teachers must go to the churches, or read their literature. This book is of practical use to teachers, since it attempts to show us how to develop the devotional attitude, which is the toughest problem in our schools. This attitude alone, say the authors, gives us the right inspiration for good works.

Three pages of the first lesson will give us a definition of worship,—seeking acquaintance with God,—and show the need of training of children in worship. The book goes on into a long discussion of prayer, which is worth little to us; but follows in the Fourth lesson with a talk on music. We who are beginners in that line can find no better advice anywhere, and we can't afford to begin without advice.

As logical as this, and almost as timely in application, are the lessons which follow, the Devotional Use of the Bible, Memorization, and the Program of the School. Practical hints, such as lists of hymns, valuable Bible selections, and suggestions for the school program, are scattered through these lessons. Family and Church worship are analyzed carefully; the suggestions for making church interesting to children, such as children's sermons and stories, and preparation in the Sunday-school, ought to apply to a Friends' Meeting as well.

The authors state that one goal of devotional training is to prevent people from worshiping by proxy. That is one of our great principles; this book can help us to attain it.

Friends will have to be patient with the language of the authors, and mentally translate the book, as it were, into their own language; they will then see its application in our schools.

O! Lord, I have a busy world around me—eye, ear, and thought will be needed for all my work to be done in this busy world. Now ere I enter upon it, I would commit eye, ear, and thought to Thee. Do Thou bless them and keep their work Thine, that, as through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service.

—DR. THOMAS ARNOLD'S PRAYER.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SECOND MONTH 14, 1920

OUGHT THE SENATE TO RATIFY THE TREATY?

IN sending her vote on the Treaty of Peace, the result of which voting was published last week, a Kansas reader of the INTELLIGENCER writes:—

I have gotten much comfort from the INTELLIGENCER in these troublous times, and have brought it to the grateful attention of some who were almost in discouragement over the lack of friendly feeling in the world; but I am myself a little discouraged over your attitude toward the League of Nations.

Of course I see why you object to certain features of the Covenant; but if we had accepted it, we might by this time have bettered it, or at least have made a beginning.

May I call attention to the fact that President Wilson did not say he would *accept* no amendments, but that he would *propose* none?

And may I beg of you to print General Smuts' manifesto? It is so friendly in spirit that I am sure it will meet with your approval, even though you do not now agree with its position. RUTH MORGAN.

The manifesto of General Smuts, part of which has already been printed in the INTELLIGENCER, is willingly reprinted in another column.

To say that I object to "certain features" of the Covenant gives an incorrect impression of my position. I oppose the Peace Treaty because it violates the essential principles and aims for which the United States entered the war, as stated by the President in his "Fourteen Points," and other declarations; because it violates the terms offered by the President to Germany, on faith in which Germany surrendered; because its ratification without the real concurrence of two-thirds of the Senate would be in violation of the United States Constitution; and because it includes a Covenant of what is called a League of Nations, but which is not a *real* League because such a League cannot be formed by a Peace Treaty dictated by a few dominant nations.

Therefore my objection is not merely to "certain features of the Covenant," but to the essential character and provisions of the entire Treaty.

The true character of the Treaty is now being revealed, not only by "radicals" and Bolshevists, but by such men as J. M. Keynes, who was the representative of the British Treasury at the Peace Conference, and Frank Vanderlip, formerly president of the National City Bank of New York. These men and others equally conservative tell us that the provisions of the treaty not only make it impossible for Germany to obtain coal, iron, and raw materials to enable her by productive industry to pay the indemnity required of her, but also that their enforcement will involve France and Italy in economic ruin. Frank Vanderlip calls it plainly "a treaty of revenge," and believes that unless it is speedily modified, it will bring disaster alike to victors and vanquished.

Do those who desire ratification realize that the first duty of the League they long for will be to enforce a treaty that even British statesmen declare will bring death to millions *more* in Europe? Has not the blockade wrought woe enough? Let Herbert Hoover answer.

No doubt some readers will ask, "What then ought to be done? How can we disentangle the good from the evil? If we refuse to ratify the Treaty of Peace, how shall we secure the benefits of the League of Nations?"

In reply to this question I quote these words from *The Nation*:—

The obvious thing to do is the right one. The Senate should reject the Treaty if it is again presented, pass the original Knox resolution declaring peace with Germany, and put itself on record in favor of a really democratic League of Nations.

And may this nation learn for all time the truth of the words of Jesus, *"Ye cannot by Satan cast out Satan."* H. F.

TAKING CHRISTIANITY SERIOUSLY.

"I THANK God that there is one denomination which takes the Sermon on the Mount seriously." These words accompanied a donation for German relief recently received at the office of the Service Committee. They are typical of many others received. There has been criticism, due often to an ignorance of the real situation in Germany, but there has been more commendation, though those who commend frequently come, like Nicodemus (metaphorically), by night. Here and there men are awakening from the mania of hate and blood as from an evil dream, and are groping blindly for the old standards.

The German work has not yet, apparently, placed a martyr's crown on our heads, as many expected and some hoped. Our respectability is still untarnished. No forward step that Friends have taken in the face of popular feeling, such as the testimony against the payment of tithes to the established church, or against oaths, or slavery, or war, has been accomplished with (as yet) so little sacrifice. And the results may be equally great. Germany totters on the edge of the precipice into which Austria has fallen. It will not take a large force to save her or to send her down.

But as for taking the Sermon on the Mount seriously, truth compels us still to be very humble. Few of us can face the full implications of that document without wrapping still closer around us the coat which its asks us to give away. To apply the Sermon on the Mount not only to war but to every-day life is a much more difficult task. HOWARD H. BRINTON.

NOTE AND COMMENT.

MAKING LIQUOR MEN KEEP THE LAW.

IN the handsome Custom House in New York City there is a new feature. It is a United States bar. Although it is a regular bar with brass foot-rail and all complete, it is not designed for public use. Far from it! This bar is a bit of realistic equipment for the Federal training-school for saloon sleuths.

There are samples of all kinds of intoxicants on this bar—rye, "Scotch," "third-rail" whiskies, 2.75 per cent. beer, "light wines," etc.—and here demonstrations are given to embryo enforcers of prohibition, to whom are shown the various ways and means employed by saloon patrons in getting alcoholic drinks instead of the soft drinks supposed to be sold.

How to approach the bartender and about what to talk to him are also taught. Incidentally these liquor detectives in training are shown how to use the "Chillioscope." What is that? The chillioscope is the useful instrument which determines the amount of alcohol in any liquor. Briefly described, "it is to 'third-rail' whisky what a depth bomb is to a U-boat."

This demonstration school or "training camp" is one of the effective ways in which the Federal authorities

have prepared to meet the imperative need for an adequate force of well-trained, aggressive prohibition agents.

The Federal Bureau of Internal Revenue (as the head and front of enforcement of the prohibition law) has the power to mobilize an army of agents for the great work of driving out the long-intrenched liquor forces. To it jointly with the Federal Department of Justice has been given the sum of $3,500,000 for the practical enforcement work, and it is backed not only by the United States Congress, which passed the prohibition law by an overwhelming majority, but also by the strong moral support of the best people in every State of the Union, all of whom should now feel individual and collective responsibility for the complete enforcement of this splendid public-welfare law.—*Jane A. Stewart, in Christian Endeavor World.*

KENTUCKY GOVERNOR FOILS LYNCHING.

The National Association for the Advancement of Colored People has commended the action of Governor Edwin P. Morrow, of Kentucky, and Sheriff Bain Moore, of Franklin County, in defending a Negro, Will Lockett, from a mob which had gathered about the State Reformatory where Lockett was being held. The communication to the Governor reads as follows:—

February 6, 1920.

Hon. Edwin P. Morrow, Governor, Frankfort, Ky.

Dear Sir:—The National Association for the Advancement of Colored People, with more than three hundred branches and ninety thousand members, ten of whose branches and some four thousand of whose members are in Kentucky, wishes to express to you its keen admiration for the energy with which you have vindicated the laws of Kentucky in taking charge of the defense of your State Reformatory against a mob of misguided men intent upon the lynching of a Negro accused of crime, already in the possession of officers of the law.

Law-abiding people of the whole country, we are certain, will join us in expressing our deep sense of gratification for your conduct. Lynching, which so disgraces our American States, would be stopped if officers of the law protected their prisoners against lawless mobs.

A QUAKER ABOLITIONIST OF DELAWARE.

"They rest from their labors, and their works do follow them."

In Delaware's celebration of President Lincoln's birthday last year, a writer in one of Wilmington's papers, recalls the Great Emancipator's plan to "Buy and Free All Slaves in Delaware, to Save the Union." President Lincoln was led to look to Delaware as the State most likely to enter into the plan which had developed in his mind, because he remembered that as early as February 19th, 1847, Henry Swayne (grandfather of our valued friend Arthur C. Jackson, now in Europe), an abolitionist of Centreville, New Castle County, then a member of the lower house of the General Assembly, introduced a bill in the house providing for the abolition of slavery; and that the bill had gone to the Senate, where its passage had failed by one vote only—that of the Speaker of the House.

This incident is not recalled for its bearing upon President Lincoln's war-problems, but to show how the "works" of Henry Swayne, and of the Speaker of the House, have come to our notice seventy-three years after. Henry Swayne, by his own efforts to secure the emancipation of the slaves of Delaware, became a pillar of strength to the heavily-weighted President, who in his youth had vowed that he would lose no chance to further the overthrow of slavery. It is a privilege to repeat this story of Henry Swayne, who "did what he could" to remove from his own State the stain of human slavery. Whatever beside may have been the inheritance of his children, and their children, this "work" of his must be stamped indelibly with the words of the Great Teacher, "Inasmuch as thou did it unto one of these my brethren, even these least, thou did it unto me."

ELIZABETH POWELL BOND.

SPIRITUAL RECONSTRUCTION IN VIENNA.

A correspondent of the Manchester *Guardian,* who is visiting the centres of Friends' relief work in Europe, writes from Vienna:—

"To have saved hundreds of little children from a diseased life of utter misery is a beautiful thing, but it is far from being the only or maybe even the biggest miracle worked here by the Society of Friends. For the Viennese people,—pleasant, intelligent people I have found them,—the Mission has softened both the bitterness of their defeat and the hardness of their suffering. To men and women utterly humiliated by conquest and crushed by privation it has been a wonderful thing to be helped by those from whom they least expected help. Through the gentleness and self-sacrifice of these workers they will be able to rebuild their broken lives. The great affection for England which one finds so impressive a feature of this city can, I think, be almost all of it traced to its source at the Friends' Relief Mission."

"WANT ATHLETICISM, NOT MILITARISM."

Under the above heading is printed in a Philadelphia paper the following news report:—

New York, Jan. 3.—Substitution of a program of physical education and supervised athletic games for the military training now required by law of the youth of the state was urged by the state reconstruction commission in a statement issued to-day. The commission charged that the military training law in New York state will tend to establish the Prussian idea of subservience to the military machine.

"It was to overthrow the precepts of German militarism that our boys went over there, many of them never to return," said the statement, which was written by Dr. Felix Adler, "but by the military training law we calmly bring the evil right within our gates and not only watch it grow, but tend and cultivate it. At the most impressionable period of life the boy is told that individual judgment must be precluded: not individual action but collective action is taught."

To replace the prescribed military training Doctor Adler would have a prescribed physical education program adopted. Statistics which show that 30 per cent. of the peacetime national guard was unable to pass service physical examinations in the war are cited by Doctor Adler to prove that military training does not tend toward physical preparation for war.

NEGROES PROTEST SEDITION BILL.

The National Association for the Advancement of Colored People has announced that its representative would appear in Washington at the hearing on the Graham Sedition Bill to protest against the enactment of it. The Association says: "One of the provisions of the bill is designed to exclude from the mails Negro publications protesting against the flagrant injustices to which the race is subjected. Liberty-loving colored citizens, as well as white, are urged to see to it that this bill does not become a law."

Pity the folk with the earth-bent eyes,
Missing the heavenly argosies;
Suns may flame in a vast of blue,
Stars may signal the whole night through—
Lost are the benisons of the skies
To the weary folk with the earth-bent eyes.

—RICHARD WIGHTMAN.

THE PRISON OF GOD.

When we unshackle Serbia's chains,
When we lighten Belgium's pains,

And set the pale Armenian free,
And make a highway of the sea,

Restore again the captive soul
Of the age-long tortured Pole,

When we make all the little States
Their own gentle potentates,

When every child in every place
Is the darling of his race,

When every sick man is made whole,
And all men sane, from pole to pole,

And every workman sings for joy,
And all the idle find employ,

When hungry folk have got their share,
And anxious folk are free from care,

When every soldier's work is done,
And ground to powder every gun,

Every prisoner set free,
Every sailor home from sea,

Then God's chains will be loosed, and He
Will walk on earth with you and me.

—*Edith Anne Stewart, in The Venturer.*

GENERAL SMUTS' MANIFESTO.

General Smuts issued in June last the following statement on the signing of the Peace Treaty and the problems of reconstruction:—

I have signed the Peace Treaty, not because I consider it a satisfactory document, but because it is imperatively necessary to close the war; because the world needs peace above all, and nothing could be more fatal than the continuance of the state of suspense between war and peace. The months since the armistice was signed have perhaps been as upsetting, unsettling, and ruinous to Europe as the previous four years of war. I look upon the Peace Treaty as the close of those two chapters of war and armistice, and only on that ground do I agree to it.

I say this now, not in criticism, but in faith; not because I wish to find fault with the work done, but rather because I feel that in the Treaty we have not yet achieved the real peace to which our peoples were looking, and because I feel that the real work of making peace will only begin after this Treaty has been signed, and a definite halt has thereby been called to the destructive passions that have been desolating Europe for nearly five years. This Treaty is simply the liquidation of the war situation in the world.

THE NEED OF THE CHRISTIAN SPIRIT.

The promise of the new life, the victory of the great human ideals, for which the peoples have shed their blood and their treasure without stint, the fulfilment of their aspirations towards a new international order and a fairer, better world are not written in this Treaty, and will not be written in treaties. "Not in this mountain, nor in Jerusalem, but in spirit and in truth," as the Great Master said, must the foundations of the new order be laid. A new heart must be given, not only to our enemies, but also to us; a contrite spirit for the woes which have overwhelmed the world; a spirit of pity, mercy, and forgiveness for the sins and wrongs which we have suffered. A new spirit of generosity and humanity, born in the hearts of the people in this great hour of common suffering and sorrow, can alone heal the wounds which have been inflicted on the body of Christendom.

And this new spirit among the peoples will be the advent for the problems which the statesmen have found too hard at the Conference. There are territorial settlements which will need revision. There are guarantees laid down, which we all hope will soon be found out of harmony with the new peaceful temper and unarmed state of our former enemies.

There are punishments foreshadowed, over most of which a calmer mood may yet prefer to pass the sponge of oblivion. There are indemnities stipulated, which cannot be exacted without grave injury to the industrial revival of Europe, and which it will be in the interests of all to render more tolerable and moderate.

There are numerous pin-pricks, which will cease to pain under the healing influences of the new international atmosphere. The real peace of the peoples ought to follow, complete, and amend the peace of the statesmen.

THE LEAGUE OF NATIONS.

In this Treaty, however, two achievements of far-reaching importance for the world are definitely recorded. The one is the destruction of Prussian militarism, the other is the institution of the League of Nations. I am confident the League of Nations will yet prove the path of escape for Europe out of the ruin brought about by this war.

But the League is as yet only a form. It still requires the quickening life, which can only come from the active interest and the vitalizing contact of the peoples themselves. The new creative spirit, which is once more moving among the peoples in their anguish, must fill the institution with life and with inspiration for the pacific ideals born of this war, and so convert it into a real instrument of progress. In that way the abolition of militarism, in this Treaty unfortunately confined to the enemy, may soon come as a blessing and relief to the Allied peoples as well.

And the enemy peoples should at the earliest possible date join the League, and in collaboration with the Allied peoples learn to practice the great lesson of this war,—that not in separate ambitions or in selfish domination but in common service for the great human causes lies the true path of national progress.

This joint collaboration is especially necessary to-day for the reconstruction of a ruined and broken world. The war has resulted, not only in the utter defeat of the enemy armies, but has gone immeasurably further. We witness the collapse of the whole political and economic fabric of Central and Eastern Europe. Unemployment, starvation, anarchy, war, disease, and despair stalk through the land.

Unless the victors can effectively extend a helping hand to the defeated and broken peoples, a large part of Europe is threatened with exhaustion and decay. Russia has already walked into the night, and the risk that the rest may follow is very grave indeed. The effects of this disaster would not be confined to Central and Eastern Europe. For civilization is one body, and we are all members of one another.

A supreme necessity is laid on all to grapple with this situation. And in the joint work of beneficence the old feuds will tend to be forgotten, the roots of reconciliation among the peoples will begin to grow again, and ultimately flower into active, fruitful, lasting peace.

APPEAL TO UNITED STATES AND BRITAIN.

To the peoples of the United States and the British Empire, who have been exceptionally blessed with the good things of life, I would make a special appeal. Let them exert themselves to the utmost in this great work of saving the wreckage of life and industry on the Continent of Europe. They have a great mission, and in fulfilling it they will be as much blessed as blessing.

All this is possible, and I hope capable of accomplishment; but only on two conditions. In the first place, the Germans must convince our peoples of their good faith, of their complete sincerity through a real honest effort to fulfil their obligations under the Treaty to the extent of their ability. They will find the British people disposed to meet them halfway in their unexampled difficulties and perplexities. But any resort to subterfuges or to underhand means to defeat or evade the Peace Treaty will only revive old suspicions and rouse anger and prove fatal to a good understanding.

And, in the second place, our Allied peoples must remember that God gave them overwhelming victory,—victory far beyond their greatest dreams, not for small selfish ends, not for financial or economic advantages, but for the attainment of the great human ideals, for which our heroes gave their lives, and which are the real victors in this war of ideals.

Be beautiful, and you will by-and-by seem so. Carve the face from within, not dress it from without. Within lies the robing room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul,—the face catches the glow, only from that side.—*William C. Gannett.*

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

FRIENDS' MISSION TO GERMANY.

January 31, 1920.

The following cablegram was received Friday, January 30th:—

Essential that following facts be widely known in America. Our work here will end about July first. Gravest food crisis will be in March, April, May. To prevent starvation of many children in Germany foodstuffs must arrive in large quantities during next four months, not in June and July. Shortage of vital foodstuffs increases daily. None here may see way out unless food for thousands of children is provided regularly from America. Cable weekly progress of financial campaign so we can plan for expansion of work. (*Signed*) SCATTERGOOD.

A MISSION OF MERCY IN GERMANY.

The following is extracted from a letter written by Ronald Hotson to Anna N. Davis of Brookline, Mass.

Our affairs have been most strenuous, and our experiences exciting. We three, S. E. Yoder, Miss C. M. Gostick, and I, have set ourselves the task of visiting as many as we can reach of the families of the German prisoners who worked with the Friends' Mission in France. We have news and some money for them, and often (where the man was still with us when I went around with my camera) individual photographs of the father, son or brother in prison camp. Our work is all the more needed, as the prisoners are still being held in France, and there is great bitterness here, as well as suffering, on that account.

The conditions we find are pitiful beyond description. Hunger is universal, and continues, after five or at least four years of under-nourishment, to take its toll in health and strength from these miserable bodies! There is perhaps more food than several months ago, but it is much more expensive, and the ration on the cards has not been increased. In fact, the bread ration has been diminished by 50 grams weekly throughout Germany, and that amount is being sent to the relief of Vienna! Thus do we see again the poor aiding those more miserable still; the worst misery being caused not by the war, but by the impossible creation of a city of four millions of people,—with a tiny hinterland,—and in Germany's case, by the continuance of the blockade for so long after the fighting ceased, the terms of the Peace Treaty now being enforced, and the maintenance of the mark at a level so low that Germans cannot buy the tantalizing foodstuffs offered for sale! A certain minimum of most things is rationed, and at a reasonably low price. And one often waits hours in the cold to get the week's ration of butter,—which is a tiny little chunk that won't spread one decent slice of bread!

These rations only sharpen one's hunger, and are not half enough to maintain life. So one must buy above the rations. There is an enormous trade in smuggled foodstuffs (as there is bound to be while hunger is king) at prices ruinous for all but the rich. Butter in Berlin costs 30 marks a pound. Milk is unobtainable, except a small ration for babies under four, and sick people. Meat is all sorts of fancy prices, depending on whether it is real pork, beef, or mutton, or the more usual horse and goat,—not to mention some dishes which are obviously neither! Bread is strictly rationed, and is only fair. Above the ration, one can buy white rolls, cakes, etc., if one has money.

The average wage is now 20 to 25 marks daily, with much unemployment. It is not difficult to figure that a family of six, with one full-time wage earner, and perhaps the mother earning a little or a girl out in service, is not living,—merely existing from one small meal to the next, with its strength slowly ebbing, and its weariness begetting despair.

The children are none of them normal, and almost none ever will be. They are permanently crippled in many ways by their long semi-starvation. And one of the pitiful things is that their memories are so short that the young ones mostly cannot remember ever having had enough to eat! Or if that has happened once, they date their little lives from those rare occasions! The teachers say the children cannot learn,—they have no memory and no power of application. And the school doctor writes "exhaustion" on nine out of ten reports in the majority of schools in Berlin.

I haven't spoken of the scarcity of warm clothing, in the face of this merciless winter. Nor the scarcity of coal, which is universal.

It is a mercy that none of us can see the whole misery at once,—we couldn't bear it. What we can see determines us to devote all our energies towards lessening by a little,—it *is* such a little that one can do,—the sum total of human suffering.

SERBIA.

The Serbian Unit previously scattered in different parts of the country held its first meeting on December 23rd, at Leskovatz.

Andrew Pearson was elected director, and Loreta Rush secretary and treasurer. Arthur Rawson was appointed farm superintendent. In his report as estimated that it would take a month to put the house in shape to receive the orphans and complete arrangements for the agricultural school. A young Serbian, who is a graduate in Agriculture at Cambridge, has been of great help as interpreter and assistant. Dr. Wolfram is located at Petch in what was formerly Montenegro. He is running a medical dispensary and is taking care of 200 orphans in a monastery. Cecil Cloud is helping him. Dr. Russell's medical work in Leskovatz was reported as going ahead steadily and successfully.

Samuel Eliot and Philip Furnas reported on an investigation in the Lebane district, where there is much devastation, and it was decided to send the Eliots there immediately. George Innes was unanimously elected to membership in the Mission, and thanks were expressed for his great services. A scheme was discussed for assisting the land-settling movements in Petch and South Serbia, where families are moving in without any equipment whatever.

The four members who had been directing 200 Bulgarian prisoners in rebuilding houses reported. They had encountered great difficulties, owing to the weather; lack of transportation, and distance from their base. It took five men a month to build a house, and the houses were so scattered that to inspect the work took two days' walking at Dobrodo and four days' at Blazevo, over the roughest hills. Pearson and Rawson at Dobrodo built 48 houses, and assisted in supplies and help with about 100 more. Furnas and Thomasson at Blazevo, who had greater transport difficulties, completed 40 houses and assisted with 50 others.

THE FIRST DEATH.

It was late in the evening, and I was tired. I had just thrown myself down on my cot to read a few pages of "My Home on the Field of Mercy," and was finishing the chapter in which Madame Huard describes the depressing atmosphere after the first death in her hospital, when Bob James came up the steps.

"Oh, I'm glad you're not undressed yet," he said.

"Why?"

"Because we have to go for a walk."

"Where?"

"Down to the Source."

"What for?"

"See Birrell."

"What's the idea?"

Bob's conversation had been feignedly nonchalant; mine decidedly bored. In the same uninterested tone Bob replied:

"Oh, to find out what you do when somebody dies."

For in France you cannot just *die*. You have to die *officially*, and this requires enough papers to stock a law-office. It was our first death at the Chateau Hospital,—a little girl brought in that afternoon in a dying condition. Her parents would not let her come until it was too late.

At the end of our two-mile tramp through the mud and rain we learned that the simplest thing to do was to take the body home immediately. She had lived in the Meuse, and we were in the Marne. To transport a corpse from one department to another requires permission, which is difficult to obtain, so by far the simplest method was to transport the body first and ask permission afterward.

We returned to the Chateau with a touring-car, found the little body prepared by the nurses and bundled up. Mrs. Eliott came along to discharge the delicate and unpleasant duty of breaking the news to the family.

It was a gruesome midnight ride through the dark and rain over ten miles of soggy, muddy roads, a corpse lying across our knees, both of us clutching it frantically, lest every jolt should toss it out into the gutter.

At last we pulled into Charmont, well toward one o'clock in the morning. No village, even French, could be blacker, wetter, or sleepier. The map that had been given us failed utterly to guide us to the house we sought; so we picked out a house at random, and hammered a full ten minutes on the doors and windows before a sleepy voice showed signs of interest within.

No sooner had we stated by way of introduction that we were from the hospital at Sermaize than our obliging informant began explaining most cheerfully the intricacies of the road to Sermaize, which we knew only too well. After many futile attempts we succeeded in interrupting his story, found out where the Gauchers lived and were soon at the door.

When Mrs. Eliott had prepared the way, we carried in the little body. Inside the house we found a scene of the most pathetic desolation. In one corner of the little stone-paved room stood a big feather-bed, disordered, just as its occupants had been tumbled out of it in the dead of night. Behind the door a child crouched or rather squatted on the cold floor, with a half-inquisitive, half-frightened look. Beside the bed stood two hastily-clad women, their hands before their faces, sobbing pitifully, and moaning, "Mon Dieu, mon Dieu, ma petite bébée."

The home journey was cold and rough, and as I crawled into my sleep-bag, at two o'clock in the morning, the voices of the peasant women were still ringing in my ears: "*Mon Dieu! Mon dieu! ma petite bébée.*"

H. E. M'KINSTRY.

RETURNED WORKERS.

Joseph T. Allen, Whittier, Cal.; Russell B. Hampton, Salem, Ohio; Omer C. Johnson, Richland, Iowa; Robert M. Kelsey, Plainfield, Ind.; Albert J. Livezey, Barnesville, Ohio; R. Bryan Michener, Wichita, Kansas; Wyman J. Moon, Westfield, Ind.; J. Hollowell Parker, Baltimore, Md.; Walter E. Thomasson, Pasadena, Cal.; Morris N. Tomlinson, Westfield, Ind.

SERVICE NOTES.

Contributions for the week ending January 31st amounted to $18,638.

Dr. Jesse H. Holmes sailed on January 31st to act as temporary American Representative on the International Commission in Europe. He will be replaced in April by Frederick J. Libby. This Commission has been created to co-ordinate the Friends' work in the various fields.

Rufus M. Jones' new book entitled "A Service of Love in War-Time" Vol. 5 of the Pennsbury Series, has just gone to press. This book is a history and interpretation of Friends' Relief and Reconstruction Work in France. It is published by Macmillan, and sells for $2.00. William B. Harvey, 304 Arch Street, Philadelphia, is editing the Pennsbury Series, and has charge of its distribution.

The collection of funds for German Relief has developed into a large and widely-extended undertaking. The whole country has been districted and allotted to various Friends, who are now busily engaged in forming local committees for soliciting money or in stimulating such as already exist. The result has been a constantly increasing flow of money through the Philadelphia office.

Rosa Lee writes from Palestine that there is much medical work to be done with the children with sore eyes and skin diseases. She has secured a number of helpers. A house has been rented in Ain Senia, the only one habitable in the shell-torn village. There are a number of Moslem villages near there, and many of the natives have offered to help her.

The second $250,000 shipment of food to Germany is now on the way, and $500,000 worth more has been ordered.

The address of the German Unit is: Deutsche Wohlfahrtstelle, Berlin, C. 2, Schlossplatz 1-IV, Germany.

English Friends have sent William Albright to systematize the relief work in Poland. E. Backhouse is in charge at Vienna.

CURRENT EVENTS.

FRIENDS AND THE NEGRO.

That the negro is not the same man as before the war, and that the work which Friends began with John Woolman in the interest of the freedom and just opportunity for the colored man is not completed, was brought out in a meeting held in Race Street Meeting-house, Philadelphia, on the evening of First month 16th. It was one in the series of meetings arranged by the Joint Committee on Co-operative Community Conferences. Each meeting concentrates on one phase of the application of the Friendly message to the life of to-day. The series unites the interests of all the Committees co-operating,—the First-day School, Educational, Philanthropic, Peace and Emergency Service, and Young Friends' Movement of Philadelphia Yearly Meeting, and the Advancement Committee of General Conference.

"The Post-war Negro" was the subject on the 16th. The speakers included Leslie Pinckney Hill, of Cheyney Training School; Francis R. Taylor, a member of Arch Street Yearly Meeting; Prof. William I. Hull, of Swarthmore College; and J. Harry Scroggins. The latter is a colored man who was in the army in the Spanish-American war, and qualified in the officers' training camp for colored officers in the late war, but was not called. He therefore offered his services to the Y. M. C. A., and served a year in France attached to a regiment of colored troops.

His simple recital of his experiences showed how keenly the colored soldier felt the prejudice against him; that he is called upon to make the same sacrifice for his country, but must be slandered and humiliated while he is doing it. Nevertheless, there was no feeling of bitterness or reprisal on the part of the colored men who served in France. Instead they made good in showing by their gentlemanly actions that the stories circulated about them were false. They came back to America feeling a new dignity in their position and the worth of their labor, and asking merely the reasonable privilege that they be given opportunity to work and serve their country, and to live and serve their families.

J. BARNARD WALTON.

LETTER ON MILITARY TRAINING.

The following letter has been sent by New York Monthly Meeting to New York Senators, and all United States Representatives from Greater New York:—

Dear Friend:—The New York Monthly Meeting of the Religious Society of Friends, including Friends in every part of Greater New York, at its business meeting held on the 12th of last month at 221 East Fifteenth Street, New York, directed me to write thee urging that thee use thy influence against universal military training for the youth of this country. Such training must increase the war spirit, and so tend to nullify the hoped-for results from "the war to end war."

Moreover, it has been shown by educators and physical directors that the definitely military part of the training is not only valueless, but even harmful, physically, to the boys taking it.

There is no doubt as to the need of physical education in this country. This Meeting of Friends would be glad if the Government would give the same degree of care to this as it does to the mental training of our children. We would be glad to see compulsory physical education, with no trend toward military training, made as universal as compulsory schooling, for both boys and girls, throughout their entire school course.

FRIENDS IN MARYLAND.

M. Eleanor Starr, librarian of Park Avenue Friends' Library, Baltimore, sends an interesting report for 1919, from which these extracts are taken:

During days of great prosperity there is generally a disheartening lack of interest in libraries, and the circulation of books drops to an alarming figure; 1919 was one of those so-called prosperous years, yet we are happy to report that there has been no falling-off of either interest or circulation in Park Avenue Library. Rather there has been a large and encouraging increase. The circulation of books during 1918 was 1423, and 3749 for 1919, an increase of 2316.

Considerable work has been done for the Yearly Meeting Advancement Committee and the Young Friends' Movement. Letters have been written and lists made of conferences, etc. The largest work is the typing of the Yearly Meeting directories for each of the Monthly Meetings.

During Yearly Meeting week the librarian had daily sessions with the reporters of the afternoon papers. A great amount of explanation was needed at first, but by the end of the week they had mastered the intricacies of our mode of procedure, and did not require so much attention. In the evening the librarian arranged to have delivered to the offices of the morning papers the outline of business of the day. In this way the Baltimore papers gave very complete accounts of the sessions of Yearly Meeting.

Mention is made of the death of Lucy Sutton. She served the library long and faithfully. She gave many hours of her time cataloguing books and arranging them on shelves, ordering magazines, and performing numerous other duties. The Library Committee and Baltimore Friends owe Lucy Sutton a debt of gratitude for her earnest and devoted service.

Edward Stabler has served on the committee continuously for sixty years, and is still an active member. His interest in the history of Friends and the literature of the Society has helped very largely in the collection of Friends' books, which has few superiors.

FRIENDS IN PENNSYLVANIA.

Helen S. Kirk, of Peach Bottom, Pa., sends the following report taken from the Quarryville *Sun*:—

Joel Borton, of Woodstown, N. J., attended the meeting for worship at Penn Hill First-day morning, January 18th. He gave an earnest and most acceptable message on the theme, "The More Abundant Life and How to Obtain It." As a means of attaining this right way of living, he emphasized the necessity of constantly crushing out of our lives such destructive agencies as worry, discontent, jealousy and pretense, and substituting in their stead the upbuilding elements of courage, joyousness, faith and love. At 2.30 p.m. a conference was held, opened by Martha S. Brown reading the 40th Psalm. The subject for discussion, "The Spirit of Social Service and the Church," was most clearly introduced in a well prepared paper by Ida Wood Coates, followed by Joel Borton, whose broad-minded and comprehensive treatment of the subject impressed his hearers with the belief that the true Christ-like spirit of co-operation and good will must eventually dominate both church and social life and make one the expression of the other. Remarks by Charles Coates preceded a brief silence, which closed this well worth-while conference.

AN APPEAL FROM LAING SCHOOL.

The *Laing School Visitor* says:—

The Domestic Science Department of Laing has made a good beginning. The Abolition Society this year put in many of the necessary things to make it run smoothly. Yet we are in need of many things to help us do efficient work. We have in this department one medium-sized cooking stove, but with classes as large as ours it is impossible to do individual work on one stove. Can you picture twelve or more girls at one time trying to cook griddle cakes on your kitchen range? That is what we are doing here.

Will not some one help us to get six two-burner oil stoves? If you can not do that, perhaps you have some odds and ends of dishes, platters, large or small, vegetable dishes, or dinner plates that you have discarded. Table-setting and waiting come in our course, and we need a few of each kind of table dish for that, as well as to place the food in that we cook now. At present our cooked food must be placed back into the utility pans, as we have no dishes. There are other things needed too, such as small round-bottom mixing bowls. If you can help us, write Charlotte B. Ross, Laing School, Mt. Pleasant, S. C., and receive direct information as to quantity, size and kind of utensil needed.

FRIENDS IN MICHIGAN.

Walter G. Heacock, formerly an interested member of the group of Friends at Harrisburg, Pa., writes from Penobscot Building, Detroit, Michigan, February 6th:—

Having recently moved here, I have found an active group of Friends, working out plans for greater service, along lines similar to the work I was engaged in at Harrisburg, Pa. I find the notices which have appeared are not fully representing conditions as they are.

The meeting here is first of all composed of Friends of all branches, and the attenders are classed under two headings:—First, *members*, who are actually members of this Monthly Meeting; and second, *associate members*, who take part in it but prefer not to withdraw their certificates from elsewhere. (I shall be of the latter class).

Meetings have been held regularly on First-day afternoons at the Fort Street Presbyterian Church; but a hall has now been arranged for, adjoining Y. M. C. A. building (East Adams Street), and after the 15th it is expected the meetings will be held on First-day mornings at 11 o'clock, with a Bible school at 10 a.m. The latter has been organized under four classes, and great things are looked for in this work. I am going to teach the adult class for a while.

It is thought that there are several hundreds of Friends here in Detroit, and it is the desire that these, and those passing through the city, may have a place to worship. May I add, that I find a *true spiritual worship* here,—an earnest desire to hold the meetings in a simple, quiet, waiting manner, with as little singing or other forms as possible. Of course, it should be known that these are mostly Western Friends, who do not follow many of the old ideas of Philadelphia Friends.

We are sadly in need of tracts, literature of and about Friends, Bibles, First-day School books, and library books. If any Friends can supply such, they will be welcome.

Among the names of Friends from or near Philadelphia I find the following:—Edith Balderston, Margaret A. Hoover, Chas. W. Hospett, E. W. Llwellyn, Walter Pond Newport (son of David Newport), C. W. Pancoast, J. Paul Wilson (Newtown), Ernest Pharo, Joshua I. Paxson, Jos. M. Serrill, W. C. Shallcross, L. M. Soppert, John W. Staley, Richard L. Steed, and Walter G. Heacock.

In reference to the meetings held on Fourth-day evenings at the home of Marianna Wood-George.

I have attended one of these meetings. There were five present, and the number seldom exceeds a dozen. The last night I was there, however, there was quite a nice meeting.

Perhaps the columns of the Intelligencer can be used to advantage in furthering the work here, which to me seems much worth while, as Detroit as a city is "under-churched," and square miles of solid blocks of residences are without any church, making it rather unique in this respect, but the need of religious work the greater.

Walter Heacock also incloses a copy of a letter from Joseph G. Mendenhall, Clerk of the Meeting in Detroit, to Ruthanna M. Simms, Secretary, Five-Years Meeting of Friends, Richmond, Indiana, from which these extracts are taken:—

Our first meeting was held in the Y. M. C. A. [building], Fifth month 18th day, 1919. Twenty-two were present, and Friends all expressed their desire for a meeting in Detroit, and believed there was a need for Friends. Our meetings were held in the Y. M. C. A. until latter part of June, at which time the Fort Street Presbyterian Church officers offered their building for our meeting in the afternoon on Sabbaths, since which time we have met at 3:30 each Sabbath.

We have a hall that is now available, and expect to rent it and start a Sabbath-School in the morning, after which time we will hold our devotional services.

We have the names of 175 Friends coming from nearly every Yearly Meeting in America, and are of the opinion that there are from one to two thousand more here, for we receive new names and see new faces nearly each week.

Our people represent: Nebraska, New York, Canada, Western, Philadelphia, Iowa, Indiana, Kansas, California, Ohio, North Carolina, and Dublin Yearly Meetings, and we also have one New Zealand Friend, one Australian Friend, an Assyrian, and three Japanese from work of Miss Carmichael in California, although they have not as yet attended.

Any Friend stopping over in Detroit will be welcome to come in and worship with us.

Sincerely yours,

Jos. G. Mendenhall, *Clerk*,
903 Beniteau Ave.

DEATHS.

Atkinson.—Suddenly, near Buckmanville, Pa., on Thursday, February 5th, Horace T. Atkinson.

Atkinson.—In Philadelphia, of pneumonia, Second month 5th, Sarah

CORLIES, widow of Henry Atkinson, aged 81.

BANKS.—MARIA HAWSHURST, widow of Daniel Banks, died at her residence at Sea Cliff, Long Island, on First month 13th. She was in the 90th year of her age. Her twin sister, Elizabeth Hawshurst, is living, and for several years they have been regarded as the oldest twins in the United States. Maria Banks was descended from Quaker ancestors, and was a life-long member of Westbury Monthly Meeting, and as long as her health permitted she was regular in attendance at meetings. Her quiet, gentle life endeared her to a large circle of friends. She is survived by two daughters and a son. Her husband was widely known as the captain of the steamboat "Idlewild," plying between New York and Roslyn.

BAYNES.—Second month 8th, MARY CALEY BAYNES, of Plymouth Meeting, in her 99th year.

MICHENER.—In Buckingham, Pa., on Monday, Second month 2nd, 1920, SARA J. MICHENER, widow of Horace M. Michener, aged 69 years.

PANDRICH.—Second month 2nd, MARY J. PANDRICH, of Merchantville, N. J.

SCATTERGOOD.—At Morris Heights, Pa., Second month 6th, SARAH W., daughter of late William and Rebecca Scattergood, in 85th year.

SHORTLIDGE.—At Concordville, Pa., Second month 3rd, ISABEL G., widow of Professor John Shortlidge, in 76th year.

SMITH.—West Chester, on second month 4th, FREDERIC J., husband of Caroline T. Smith and son of M. Elizabeth and late Hutchinson Smith, in his 53rd year.

STEER.—At his home, in Waterford, Virginia, on Second month 6th, of pneumonia, JOHN B. STEER, son of Mary F. and the late Franklin M. Steer, in his 55th year.

SUTTON.—At New York City, on Second month 4th, GEORGE EDDIE SUTTON, in his 73d year.

TEAS.—At Upper Dublin, Pa., on Second month 6th, ELLEN TEAS, daughter of Rebecca S. and late George S. Teas.

WATSON.—At Langhorne, Pa., Second month 8th, JOSEPH J. WATSON, aged 76.

WORTHINGTON. — At Germantown, Pa., on February 5th, 1920, REBECCA V. WORTHINGTON. Interment at Wrightstown, Pa.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday).

SECOND MONTH.

14th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Edith M. Winder will lead the class, the subject being "Neo-Platonism and Christian Mysticism."

15th—Rufus M. Jones and George A. Walton expect to attend meeting for

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WOOLMAN SCHOOL,

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Offers special training to young Friends for service in the meeting and community.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in consequence," writes Mrs. W. H. E.

worship at Washington, D. C., at the time of Fairfax Quarterly Meeting.

15th and 16th—O. Edward Janney and J. Barnard Walton expect to attend Centre Quarterly Meeting, at Unionville, Pa.

16th—Fairfax Quarterly Meeting, at Washington, D. C.

16th—Center Quarterly Meeting, at Unionville, Pa.

17th—Burlington Quarterly Meeting, at Mt. Holly, N. J. Isaac Wilson expects to attend.

17th—Third of a series of six Tuesday afternoon classes on "Good Government for Philadelphia," at the New Century Guild, 1307 Locust St., conducted by Jessie C. Evans, Professor of History in William Penn High School. Subject, "Public Safety."

18th — Meeting of Germantown Friends' Association, 8 p.m. Miss Goodfellow, from the Walnut Lane School, will read "The Mollusc." Music by Mary C. Janney.

18th—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7.30 p.m.

19th—Green Street Monthly Meeting of Friends' of Philadelphia, School House Lane, Germantown, 7.30 p.m. Supper fifty cents, 6 p.m.

21st and 22nd—Pilgrimage under care of the Young Friends' Movement to Quakertown, Pa.

21st—Short Creek Quarterly Meeting, at Emerson, Ohio.

21st—Pelham Half-Yearly Meeting, at Coldstream, Ontario.

22nd—Edward A. and Sarah Pennock will not be able to attend Menallen Quarterly Meeting.

22nd—Chester (Pa.) Monthly Meeting, at Providence.

22nd — Philanthropic Meeting at Swarthmore, Pa., 4 p.m. Address by Richard W. Holmes, Baltimore. Subject, "Prisons."

23rd—Warrington Quarterly Meeting, at Menallen, Pa.

26th—Bucks Quarterly Meeting, at Wrightstown, Pa.

26th—Thomas Mott Osborne will speak at 15th and Race Street Meetinghouse, Philadelphia, at 8 p.m., on "The Great War and the Prisons." Supper in the auditorium of the P. Y. F. A. building at 6 o'clock—60 cents. This is the fourth meeting in the series of Co-operative Community Conferences.

28th—Blue River Quarterly Meeting, at Chicago, Ill.

28th—Second lecture of the series by Warwick James Price, under the care of the Committee on Best Interests, Meeting House, 17th Street and Girard Avenue, 8 p.m.

28th—Nottingham Quarterly Meeting, at Oxford, Pa. O. Edward Janney and Daniel Batchellor expect to attend.

28th—Nottingham Quarterly Meeting, at Oxford, Pa.

28th—Gwynedd Monthly Meeting at Plymouth Meeting, Pa., at 3.30 p.m. Picnic supper will be followed by a talk at 7.30 by Wilbur K. Thomas on "Friends and Their Opportunities."

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

Spring Styles

New Colors

Ladies' and Misses' Tailored Suits

29.75 36.75 49.75

Top, Street and Motor Coats

32.75 42.75 54.75

Tyrol Wool Garments in our original Man-Tailored Styles are up-to-date, serviceable and sensible.

MANN & DILKS
1102 CHESTNUT STREET

Walter-Wool

Saves Money. Keeps your hands happy. Makes others happier. Direct from Maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, hemlets and wristlets.

Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	**Salmon**
Natural	**Khaki**
White	**Peacock**
Black	**Turquoise**
Navy	**Canary**

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.) $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bankdraft. Satisfaction guaranteed or money refunded.

Immediate delivery—Order today.

F. W. WALTER
43 Letitia St., Phila., Pa.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

THOMAS MOTT OSBORNE COMING TO PHILADELPHIA.

THE joint committee on Co-operative Community Conferences is glad to announce that Thomas Mott Osborne will be the speaker at the next meeting in the series being held at Race Street Meeting-house, Philadelphia, on Fifth-day evening, Second month 26th, at 8 o'clock. His subject will be "The Great War and Prisons." The meeting will be preceded by supper in the Philadelphia Young Friends' Association auditorium at 6 o'clock, and a social period. Reservations for supper should be sent by the 24th to Hannah F. Perrott, 140 North Fifteenth Street, Philadelphia.

Thomas Mott Osborne has always felt very close to the Society of Friends; and Friends have felt that his experiment in prison methods is a practical application of one of our vital principles. Since his retirement from Sing Sing he has been working quietly along the same line as Warden of the United States Naval Prison at Portsmouth, N. H. He has also been in touch with prison conditions over the country, and with the movement for starting of Mutual Welfare Leagues.

During his stay in Philadelphia, Thomas Mott Osborne will also address a mass meeting on Sixth-day evening the 27th, at 8 o'clock, in Scottish Rite Hall, Broad and Race Streets, when the subject will be "The Prisons and Politics."

Friends' General Conference

the first since 1916, will give thee a delightful visit to Cape May in the week following July 4th, 1920. Mark it on thy calendar.

FUN.

RHETORICAL PROF.—"Your diction is absurd. How can a man hatch out a plan?" Originality.—"He might have his mind set on it."—*Michigan Gargoyle.*

GUSHING YOUNG THING.—"Have you ever wondered what the lost chord really was?" The Professor.—"Probably A flat. I can't find one anywhere!"—*The Bystander.*

"WELL, Dan," said the railroad engineer to his fireman at the roundhouse, "we decided at the meeting last night to go out on strike. Why wasn't you there?" "I couldn't get there on account of the trolley strike. Them trolley men ain't got no consideration for the public."—*Life.*

A WASHINGTON woman, a writer of some prominence, is modesty, despite her good looks, to a degree. She once sat for a local artist, but it was some time before her consent to this could be obtained. When at last she was persuaded to do so, the artist reassured her, saying, "Don't be afraid; I'll do you justice." "My dear friend," the lady replied, "it isn't justice I ask for at your hands,—it's mercy."—*Harper's Magazine.*

Strawbridge & Clothier

Economy Notes from the Winter Clearance of Boys' Clothing

Important interest to the hundreds of parents who have long-awaited opportunity to provide the boy with needed apparel.

Hundreds of Boys' Suits are Being Cleared Away at $10.75, $15.75 and $17.75

Many from our finest lines, and some in medium weights that can be worn well into spring.

Corduroy Suits, 2 pairs Trousers—$12.75
Other Suits, 2 pairs Trousers—$19.50

Excellent Suits at much less than usual prices. The extra pair of Knickerbockers insuring double the usual period of wear.

Mackinaws—now $9.50 and $15.75

Of warm plaid fabrics—the ideal Overcoat for winter wear, but equally right in many other occasions.

Many Remarkable Values in Overcoats

Small Boys' Chinchilla Cloth Coats, 3 to 6 years—$7.75.
Junior Boys' Belted Overcoats, 5 to 11 years—$16.75.
Large Boys' Overcoats, 12 to 17 years—$17.75 and $25.75.
And many other equally-attractive values.

Strawbridge & Clothier—Second Floor, East

Women's Burson Stockings 6 Pairs of a Size for $2.00

A REMARKABLE VALUE. We have secured 4000 pairs of these famous stockings, "Knit to Fit" without a seam—of black cotton, and in sizes 8½ to 10¼—to sell in the original boxes of six pairs of a size for only $2.00.

Strawbridge & Clothier—Market Street Cross Aisle

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

FUN.

LONG SUFFERING.—"Hello! Central, that's three times you've given me the wrong number. Try again please; you're getting closer to it every time."

GO WELL TOGETHER.—Gerald, aged three, had gotten a new pair of rocking-horses, and was asked by someone what he was going to name them. He answered: "Macaroni and cheese."—*Natalie Hall, in Detroit Journal.*

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

WANTED.

DRESSMAKER — COMPETENT dressmaker desires engagements by the day, or will work home. Mrs. Ewing, 4812 Warrington Ave., Philadelphia. Woodland 1765-J.

WANTED SOON—MAN AND BOY, strictly moral, industrious, and especially interested in agriculture, on 113-acre farm to help in general farming and developing young cattle; good home and compensation to congenial party. Modern conveniences in house. Walter S. Wright, Newtown, Bucks Co., Penna.

WANTED—A PRACTICAL, REFINED woman to assist with mending, sewing and caring for children, ages eight to fourteen. An experienced person about 45. Please state age, and give references. Compensation $50 monthly. Box 19, Wyncote, Pa.

POSITION WANTED — FOURTH month 1st, by man with large experience in handling men, teams and machinery, looking after roads, grounds, water-works, etc. At present managing 600 acre farm. J. H. Hall, Newtown Square, Pa.

WANTED—SEWERS AND EMBROIDerers to work on children's wear. Attractive terms, short hours, advancement as merited. Mrs. Henry Hallowell Miller, President, Mary Ellen, Inc., 3d floor, 1611 Chestnut St., Philadelphia.

WANTED—MOTHER'S HELPER, white, to assist in the care of two children. Address Mrs. E. M. Hoopes, Jr., 1614 Broom St., Wilmington, Del.

Edward S. Hutchinson
CIVIL ENGINEER AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

LLOYD

What Builders Need

In their advertising merchants are apt to talk about goods—but listen to their *customers,* and nine times out of ten you will find that they are talking about *service.* It's the great force of modern business.

Lumber sold by different dealers is very much alike; but there is a great difference in *service.*

The best service you can get is none too good. When you build that new factory or store, the important thing is to choose the lumber dealer that will give you the prompt, efficient *service* that to builders so often makes the difference between failure and success.

Some day you will build. If you want the work finished on time, see that the lumber comes from LLOYD.

William M. Lloyd Company
THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.



The Priceless Gift
Your Sight
Protect it. Consult an oculist at the first sign of trouble. Then bring your prescription to us. Expert opticians of 35 years' experience.
Williams, Brown & Earle
918 Chestnut St. Phila.

Look over your advertising material

Now, honestly, does it compare favorably with other houses in your line? Will it sell your goods in preference to your competitors?

Our counsel on printed advertising is yours for the asking

THE HOLMES PRESS
1336 Cherry Street, Philadelphia

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SECOND MONTH 14, 1920

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



BALLINGER & PERROT
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



NEWTON COAL
Answers the Burning Question

GIRARD TRUST COMPANY
Capital and Surplus, $10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
G. H. STUART, 3D.....Treasurer
S. W. MORRIS.....Secretary
T. S. HOPKINS.....Asst. Treasurer
EDW. T. STUART.....Asst. Treasurer
J. M. STEERE.....Trust Officer
G. L. BISHOP, JR....Asst. Trust Officer
LARDNER HOWELL...Real Estate Officer
J. M. OKIE...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
The Journal 1873
Young Friends' Review 1866

PHILADELPHIA, SECOND MONTH 21, 1920

VOLUME 77
NUMBER 8

A BIT OF HISTORY

FOR ALL WHO ARE INTERESTED IN THE "FRIENDS' INTELLIGENCER."

ABOUT three years ago, those most active in the conduct of the FRIENDS' INTELLIGENCER became persuaded that it could be developed to greater usefulness, if the base of responsible support for the paper could be broadened and the private-ownership feature abolished.

One door-way into Philadelphia Yearly Meeting, when it was tried, opened, but after an exchange of courtesies it again closed.

Soon after last summer's meeting of the Central Committee, upon suggestion from a member of that body, and as soon as consent could be had from the stock-holders, the property of the FRIENDS' INTELLIGENCER was offered to the Central Committee free of debt, transfer to be made Third month 1st, 1920.

Toward the close of Twelfth month, 1919, no reply having come from the Committee as to their intentions, we wrote to the Chairman indicating that unless our offer was accepted soon, we should be compelled to withdraw it, so that we might know what to count upon in making our arrangements for the coming year. We then learned that the sub-committee had not found a plan upon the basis of which they could recommend to the Central Committee acceptance of our proposition. Thereupon our offer was withdrawn.

Developments made it clear that whatever the Central Committee or the General Conference might eventually decide upon, their decision, even if favorable, would be too *late* to serve the needs of the INTELLIGENCER.

To consider the situation, therefore, in all its relations, a group of some twenty of our most judicious Friends, upon invitation, kindly met with us January 20th, at Race Street meeting-house. They testified to the esteem in which the FRIENDS' INTELLIGENCER is held, to an extent and degree that those at present conducting it may not fully realize. It seemed to be generally accepted that no religious society could hope to function adequately without a periodical publication, and that *one* was all that our Society could properly support. They seemed to be thoroughly in sympathy with our desire to broaden the scope of usefulness and support of the paper, and discussed various plans of ownership and conduct.

Out of the recommendations brought forward, and in general approved, at this meeting, has been drawn the outline of the plan proposed below: R. P.

Suggested plan for the future control and management of the Friends' Intelligencer Association, Limited, and the publication of the Friends' Intelligencer:

(1) All the shares of stock of the Friends' Intelligencer Association, now numbering thirty, of the declared value of $200 each, to be transferred to five trustees,—1, Clerk of Representative Committee (Horace Roberts), 2, Educational Committee (Elwood Hollingshead), 3, Philanthropic Committee (Wm. C. Coles), 4, Central Bureau (Herbert P. Worth) and 5, First-day School Committee (Edward A. Pennock). Vacancies in the Trustees to be filled by the Board of Managers. (See below.)

(2) These Trustees shall hold the stock subject to the direction of a Board of Managers of 24 members, the terms of 8 of whom should expire each year. Of these 24 managers, 6 should be officially appointed by Philadelphia Yearly Meeting, and 1 each by Baltimore, New York, Ohio, Indiana, Illinois and Genesee Yearly Meetings, and 12 should be elected at large by the "Friends' Intelligencer Associates." (See below.) The Board of Managers shall appoint an Editor, Treasurer, and three of their members as an Executive Committee, who shall edit, print and publish the paper, subject to the directions of the Board of Managers. The Board of Managers shall assume all financial responsibility.

(3) There shall be established a body known as Friends' Intelligencer Associates, consisting of those who are annual subscribers contributing $5.00 or $10.00 or more per annum, and Life Members, contributing $100 or $200 or more for the purpose of increasing the influence of the INTELLIGENCER and providing for any deficit which may occur.

The columns of the FRIENDS' INTELLIGENCER shall be open to the Associate members for presentation of helpful criticisms and advice.

The financial statement of the INTELLIGENCER for the year 1919 is as follows:—

REVENUE.

Subscriptions		$6,921.00
Advertising		5,296.17
Miscellaneous		6.66
		$12,223.83

OPERATING EXPENSES.

Paper	$1,596.97	
Printing	5,632.34	
Editing	2,697.00	
Wages	1,589.16	
Rent	300.00	
Office Expense	826.27	
Commissions	324.84	
Interest	24.50	
Discount Given	7.08	
Advertising	11.20	
		13,009.36
Deficit for twelve months, 1919		$ 785.53
Accounts written off		216.82
Deficit for the year 1918		425.62
Total deficit, January 1, 1920		$1,427.97

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

THE INDWELLING SPIRIT OF GOD.

O Light divine, eternal Word,
Made flesh, 'twais said, in one
By saints adored as sovran Lord;
God's well-beloved Son!

Faint-whispered, still, small voice of God,
When human life began;
As struggling upward from his clod,
The brute became a man;

A race uncouth, from age to age
Still onward led by thee,
Thru hero, prophet, bard, and sage,
Toward our high destiny!

We gather from ten thousand books
Their messages divine;
Earth's glorious hills, her jocund brooks,
Are ministers of thine.

Thine ear attends our heart-felt song,
The churchman's formal prayer;
We meet in silence, and erelong
We feel thy presence there.

Indwelling Spirit, kindly Guide,
Loved Mentor, ever near,
We never sin but thou dost chide,
Nor sigh, but thou dost hear.

Oppressed with sorrow, we may bring
Our burden unto thee,
And learn that even suffering
A source of strength may be.

Bartow, Florida. S. S. GREEN.

A WORKING PROGRAM.

"We live in a time of new knowledge and new ideas, which the cleverest of us cannot flatter himself that he will in his lifetime digest. The slow pondering of successive generations will put them in their real place."

Lord Charnwood, author of the new *Life of Lincoln,* thus wisely counsels humility in forming and entertaining opinions, together with patience in seeking outlets for opinions in action. Certainly there is immense need for just these two virtues, and Friends have now, as never before, an opportunity to show that they do not exempt their relations to business and to public affairs from the restraints of a tender conscience or from the Christian charity which is the highest wisdom.

Nevertheless, there is a desire for a working program, for some guide through the "sea of troubles" which now overspreads the world. What is *certain?* What is the conscientious person to do? Where is the nearest duty? The next step? Surely many besides the writer are seeking light upon this question, seeking to steer true and steadily toward the right port. It may be helpful to attempt to outline such a working program, to list a few of the things which will *not* pass away:—

First, we must all *labor;* "from each according to his ability" is the rule. Why should any be idle, when there is such need?

Second, minds must be trained to *competency.* Education must go forward, else the next generation will fail to meet its problems with understanding eyes; bewilderment will increase instead of decreasing; injustice, which, as has been said, is the only real agitator, will grow instead of diminishing.

Third, more co-ordination of effort. Well-disposed persons must join with others in the common task, for our neighbor's gain is our gain, and his loss our loss; there must be more willingness to bear one another's burdens, less talk of "necessary evils,"—and this state of mind must be organized to efficient action.

It may be said that a great military state had developed all of these three activities to a marked degree, and yet has been anything but a blessing to the rest of the world. True, and because their program was fatally incomplete, there remains—

Fourth (and this I also quote from Lord Charnwood): "One thing remains unaltered and unalterable. It is the approach of God to the spirit of man, and the answer of man to the spirit of God. Of that high and ineffable intercourse the visible and the eternal symbol is the historic Jesus." And he continues: "There is really only one foolish attitude toward religion, and that is indifference: a life without private prayer or association with others in worship is, after all, a maimed life for man or woman."

Here is a working program that will not disappoint,—work, study, lending a hand, association in worship,—and, in the present welter of opposite ideas and cross-purposes, it might be well if we gave it a thorough trying-out. T. A. J.

THE INDIANS' TWENTY-THIRD PSALM.

"The Great Father above is a Shepherd Chief. I am His, and with Him I want not.

"He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

"Some time, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts His hands upon my head, and all the 'tired' is gone. My cup He fills till it runs over.

"What I tell you is true. I lie not. These roads that are 'away ahead' will stay with me through this life, and afterwards I will go to live in the 'Big Tepee' and sit down with the Shepherd Chief for ever."

—*American Friend.*

THE WAR AGAINST EVIL.

"And the evils we must battle with are subtle," the writer points out. "These evils will be conquered by us or will conquer us. The conquest must be through spiritual forces, the insight which can pierce the masks of selfishness of hypocrisy, of vanity, of pride.

"Christianity aims not at a mere defensive of good, but also an offensive against evil," declares Victor Murdock, writing on "Conquer or Be Conquered" in *Association Men* for December. "Christianity makes every man who actually lives it a soldier in its cause. That cause is the conquest of evil, open or hidden, bold or subtle. Good and evil in this world are in a war of movement. They occupy no trenches. They are not stationary. Either one or the other is winning. It is a fight. And the fight for good is with the weapon of individual conscience against subtle sin. If that fight is backed by character and conscience, the Ten Commandments and the grace of God in the souls of men, we will conquer.

"Humanity can fight the major open sins of mankind with a number of devices, reason, philosophy, self-interest, communal self-protection among them. But humanity can not conquer evil without the sword of the Spirit."

THE FOGGY DAYS.

Oh the foggy days, when it's hard to work,
When you long to lay down your tools and shirk;
When the big things seem so miserably small,
And the little seem big, and you don't care at all
If nothing gets done, you don't want to try,
When all you want is to lie down and die,—
Are these the days that Moses meant
When he spoke of the cloud that covered the tent?
Then, God, hold me close till it passes away,
Tenderly, firmly, hold me to-day,
Close in the tent, lest the footsteps stray,
While outside and inside is sombre and gray.

—ELEANOR SCOTT SHARPLES.

THE FIRST-DAY SCHOOL FIELD

Conducted by the First-day School Committee of Philadelphia Yearly Meeting.

HOME DEVOTIONS FOR OLD AND YOUNG.

Kindness.—*Romans XII*, 10. *Ephesians IV*, 32.

GOLDEN KEYS.

A bunch of golden keys is mine,
To make each day with gladness shine.
"Good Morning," that's the golden key
That unlocks every day for me.
When evening comes, "Good Night," I say,
And close the door of each glad day.
When at the table, "If you please,"
I take from off my bunch of keys.
When friends give anything to me,
I'll use the little "Thank You" key.
"Excuse Me," "Beg Your Pardon," too,
When by mistake some harm I do;
Or, if unkindly harm I've given,
With "Forgive Me" I shall be forgiven.
On a golden ring these keys I'll bind;
This is its motto, "Be Ye Kind."
I'll often use each golden key,
And then a child polite I'll be.

A TOUGH PROPOSITION.

"Mother, I just can't wait till supper," groaned Rob.

"Go ask Norah for a piece of bread and butter."

"I'd nearly rather starve. She's so cross."

"It was only Monday, wasn't it, that you ran through the kitchen with muddy feet just after she had scrubbed it?"

"Now, mother, you know that whole Fifth Street gang was after me, and they put rocks in their snowballs. That's no fair. And not one of our fellows in sight. I had to make cover as quick as I could."

"If you had explained to Norah instead of saying what you did"—

"Mother, you know I didn't mean that. It just popped into my head and I'm sure to say what I think when I am excited."

He edged into the kitchen, and returned presently with a huge piece of bread and butter and a cowed look.

"Honestly, mother, she 'most takes away my appetite."

"Not quite, I see," answered his mother, watching the bread disappear. "It's good bread, isn't it?"

"'Deed it is. Wish I had another piece."

"Did you ever tell her how good it is?"

"Why, no, mother. What for? She knows it, doesn't she?"

"Then it is only when you are excited that you say what you think," answered mother, with a twinkle. "Norah is the best cook and the best worker we ever have had. One reason she is so irritable is because she works too hard. She does more than I want her to. She takes an interest. It would be a misfortune if we should lose her."

"I don't want her to leave. I never meant to make her mad one single time. Honestly, I don't know how to act. It's a tough proposition."

"It is a problem; but I believe you can work it out just as you did that hard arithmetic problem."

"You gave me a hint, mother; and you told me what rule governed it."

"There is one great rule that governs all our dealings with other people. It is called the law of kindness."

Rob stared; then he had a flash of recollection. "What do you think, mother? I made a hundred in English test to-day."

Mother made no reply. She did not even look up from her work.

"You act as if you didn't care a cent," he grumbled.

"Why, Rob! You know I care. Why should I say so?"

Rob looked astonished; then sheepish. He flushed, and grinned, and law down on the couch with his face to the wall. He did not speak again till supper-time. He was in a brown study.

There were waffles for supper; and when Norah brought in the first plateful, Rob said, with a droll look at his mother, "Some of the fellows were bragging yesterday about the things they get to eat, but I told 'em if they ever tasted one of Norah's waffles they'd forever after hold their peace."

Norah nearly dropped the plate. "Aw, go 'way wid yer blarney," she said gruffly, as she scuttled away to the kitchen.

Rob looked disconcerted, but his mother smiled. "She is pleased. That's just her way," she signaled with her lips and eyes.

Father missed this by-play, but he responded magnificently, "Only one thing is better than Norah's waffles, and that's her biscuits."

Thus encouraged, Rob ventured again. "The trouble with Norah's biscuits is that they melt in your mouth so you don't feel sure you are eating anything," he averred, turning his head so that his voice would carry clearly through the open door.

He had forgotten all about this when he came home from school at night and edged his way cautiously into the kitchen. There was a napkin-covered tray on the table.

"Anybody sick?" he asked.

Norah twitched the napkin off. On the tray was a huge piece of bread and butter, a glass of creamy milk, and a generous chunk of the spice-cake that Rob called his favorite vegetable.

"Now if ye'll get yerself outside o' that mebbe ye'll not be pestering me any more till supper-time," she snapped; but there was a roguish look in her eye.

"Honestly, I like Norah, mother," he said comfortably, half an hour later. "I just thought I didn't."

"And the tough proposition?"

"Easy as pie," chuckled Rob. "I thought I didn't like her, and that she didn't like me; but the minute I began to act as if I liked her and what she did, it was all over. We'll get along all right now, you see if we don't."—*M. M. Parks, in The Beacon.*

SAYING AND DOING.

In the cathedral of Lubeck, in Germany, there is an old slab with the following inscription:—

Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SECOND MONTH 21, 1920

FASHION AND CHARACTER.

"NEW occasions teach new duties," sings the poet; and the truth of his saying is illustrated and enforced by a striking lesson from an unexpected quarter,—that is, from the banker and man of business.

In a newspaper article headed, "Thoughtless Fads Work Disaster in Industry," the Corn Exchange Bank, of Philadelphia, says:—

Mistakes of judgment, trivial in ordinary times, have tremendous power for good or evil to-day. Take one illustration. There is no reason why furs should be worn in summer as an article of dress or as summer trimmings. In ordinary times, to the superficial observer, this whim of fashion could have little interest to the leaders of finance, small part in affecting commercial intercourse between nations. And yet this "fur fashion" has increased the cost of men's hats from 100 to 200 per cent. Fur formerly used for felting, in some instances has increased in price 700 per cent. In some cases, raw material has been cut off entirely from an important industry, threatening extinction of that industry.

Here is one case out of many where a thoughtless act puts an unnecessary tax on millions and introduces a disturbing element in exchange. Civilization must be reestablished, the commercial intercourse of great nations restored to its old habit of healthful service. There is an abnormal demand for labor to produce certain manufactures and foods absolutely necessary to the restarting of trade and commerce. At such a critical moment in the world's history the diversion of labor or raw material from a great purpose to a trivial one becomes of monumental significance. It is indeed a time when every true patriot should stop, look and question, that he may not, by thoughtless act, do even greater damage to the restoration of civilization than a bad man has power to accomplish of deliberate intent.

But even this article, excellent as it is, leaves out of consideration the *spiritual* effect on the wearers of following such an absurd fashion as that of wearing furs in summer weather so warm that even ordinary clothing is oppressive. One of the most important elements of character is the independence of spirit which gives us strength to do what is right and fitting, and to refuse to do what is wrong or unwholesome, even though the course followed be in direct opposition to the prevailing fashion. But how is that independence to be attained? If our boys at college cannot stand against the cowardly fashion of "hazing," or if our girls cannot stand against the foolish fashion of wearing furs in August, how can we have a race of men brave and strong enough to stand against the fashion of war or of lynching, or to face the tortures inflicted on conscientious objectors at Camp Leavenworth and Alcatraz Island?

"Sow an act and you reap a habit; sow a habit and you reap a *character*." And the character of individuals becomes at last the character of the nation.

H. F.

TRIED AND FOUND WANTING.

IN the *Inquirer*, an English periodical, there was published some months ago a suggestive article on a book written by Prof. A. W. Rimington on "The Conscience of Europe." Prof. Rimington tabulates the beliefs which war has tried and found wanting. His seven shattered beliefs are:—

(1) The vast armies are guarantees for peace.

(2) That centralized forms of government are guarantees for peace.

(3) That democratic government is a worse danger than oligarchical government.

(4) That any great part of the press of any country could be relied upon to defend the interests of humanity when war threatened.

(5) That the people of any nation would be allowed sufficient knowledge of the facts of the European situation, to enable them to influence diplomatic action and foreign policy.

(6) That the Balance of Power is a sufficient safeguard against war.

(7) That secret diplomacy may safely be left in the hands of a trained set of diplomatists.

Yet in this country, now that the war is over, a large part of the legislation proposed is evidently based upon one or another of these "shattered beliefs." And, worst of all, the authors and advocates of such legislation are evidently unconscious that they have adopted the Kaiser's views.

Will the "Susan B. Anthony Amendment" be ratified in time to enable the *women* of America to rescue our country from the menace of Prussianism? H. F.

"BREEDING VIOLENCE."

THE Editor of *The World Tomorrow*, which has been excluded from circulation in Canada, tells his readers that word has just come from the Canadian Censor that he gives his consent to the magazine being circulated in the Dominion provided it does not preach violence. And yet it was excluded for preaching *pacifism!* That is, it was excluded for *not* preaching violence! Verily, the principles of censorship are hard to follow.

NOTE AND COMMENT.

TORTURE CAGES FOR C.O.s IN U. S. ARMY.

JOSHUA L. BAILY, JR., formerly of Haverford, Pa., but now living in California, sends an illustrated article from the San Diego Sun, headed, "Iron Jackets of Objectors Is Rule for Prisoners at Alcatraz Island These Days," the illustration from which is here reproduced. The article is as follows:—

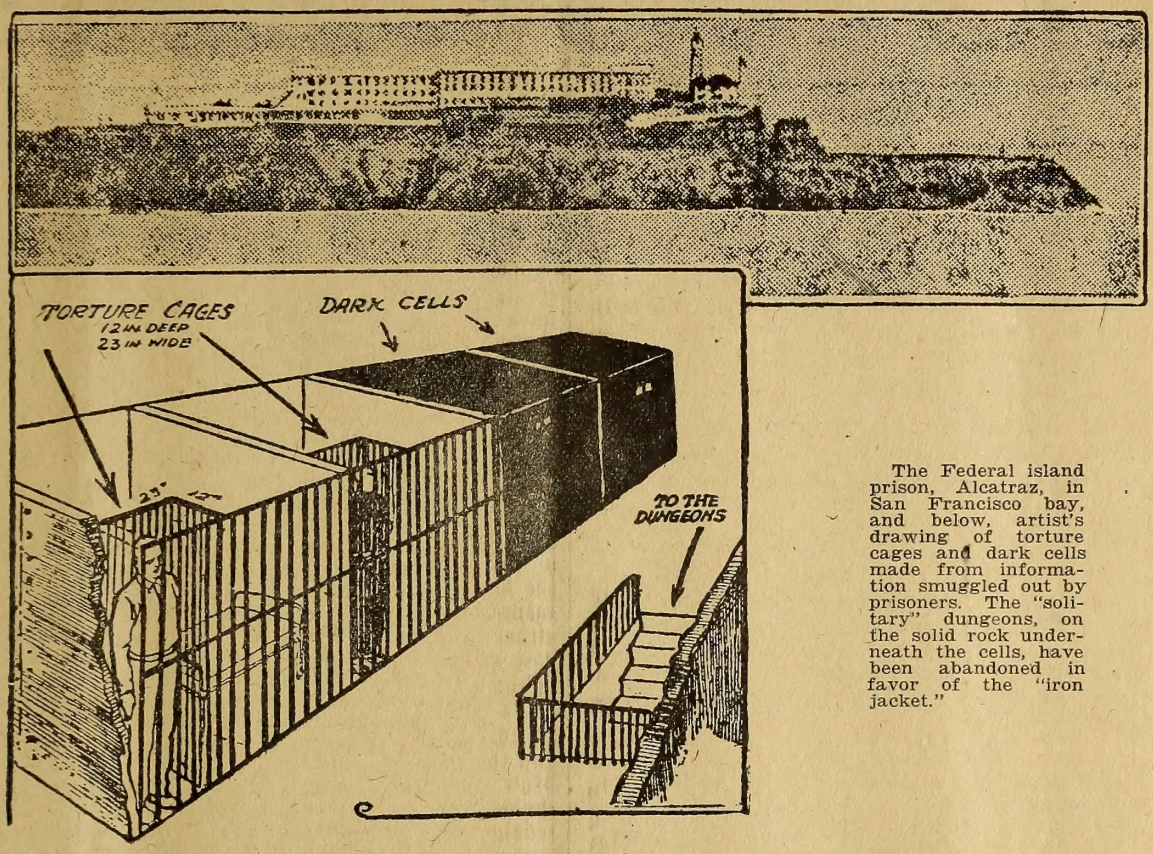
SAN FRANCISCO (Special to the Sun).—Apparent differences between the War Department and the management of Alcatraz disciplinary barracks, regarding punishment of conscientious objectors and refractory Federal prisoners, may result in new regulations as to how far "torture" may go in this and other government institutions.

An extensive investigation of disciplinary measures now employed, at least, seems indicated in Secretary Baker's quoted assertion that the "jacket cells" in use at Alcatraz are illegal.

"We have received no orders from Washington on this matter," said Col. R. D. Johnson, executive officer of Alcatraz, "and we shall continue to use these cells just as long as we have men here who refuse to work or comply with prison regulations."

The "torture" cages are narrow jackets of steel bars erected within the larger cells and are just large enough to permit a man to stand erect in them. Their length of 23 inches, width of 12 inches and height of six to seven feet, permit but slight shifts of position.

In these cages, Col. Johnson frankly states, several prisoners who refuse to work with the others have been confined for eight hours at a stretch.



The Federal island prison, Alcatraz, in San Francisco bay, and below, artist's drawing of torture cages and dark cells made from information smuggled out by prisoners. The "solitary" dungeons, on the solid rock underneath the cells, have been abandoned in favor of the "iron jacket."

While admitting that this exceeds the regulations permitting solitary confinement on bread and water for periods not longer than fourteen days, the Alcatraz commandant says it is less severe than the latter.

The new method of punishment was adopted after chaining men to their cells was prohibited.

Robert Simmons and Philip Grosser, conscientious objectors, who have persistently refused to work on the ground that their conscience will not allow them to comply with anything "military," were the first to feel the "iron jacket." Simmons also refused to answer questions of the census enumerator.

"This is the most humane punishment that we have been able to devise and still keep it severe enough to preserve prison discipline," says Col. Johnson. "Those who will not work are kept in the cages as long as their fellow prisoners are working, eight hours a day."

A LETTER TO A. MITCHELL PALMER.

We are permitted to reprint the following letter, sent by a "concerned" Friend to Attorney-General Palmer:—

Rockville Centre, L. I., Jan. 22, 1920.

My Dear Mr. Palmer:—Under your bill (the Graham Sedition Bill) all Quakers and others who believe in the life, liberty and pursuit of happiness which our forefathers promised us, would be considered seditious. Both thy ancestors and mine, under such a bill in their day, would have been jail birds. I am just as much afraid of the Bolsheviki "higher up" (men in power in our public offices) as I am of the dissatisfied group whom we term Bolsheviki. There's just as much danger in thy bill as any anarchistic idea ever produced. I cannot imagine that thee realizes the danger to the ideals of our form of government under such an act. Both thy ancestors and mine came to this country for liberty of conscience and speech. No man has the right to deny any other man or woman the right to state their views against injustices of any kind. The right of those governed to petition and to publish injustices done by those in power should ever be maintained, else we will be like old Russia under the Tzar or old Germany under the Kaiser. It (the Graham Sedition Bill) is a menace,—and against all ideals of our great Constitution. I beg of thee withdraw it. The Act of March 4, 1909, covers the present Bolsheviki situation. I am an American, therefore, no man can shut my mouth either publicly or privately when certain situations arise at the seat of government which do not meet with my approval and upon that kind of spirit alone rests the safety of our Constitution. No one can force me to say "The King can do no wrong."

Sincerely and earnestly,

Edna Buckman Kearns.

THE CURE FOR RIOTS AND RACE TROUBLES.

William Pickens, Associate Field Secretary of the National Association for the Advancement of Colored People, known for his oratory as "the colored Henry Ward Beecher," addressed the Christian Americanization Conference in Philadelphia on February 12th. Mr. Pickens, who won the Ten Eyck Oratorical prize for oratory from a class of 300 men at Yale University, recently resigned as Dean and Vice-President of Morgan College in order to join the Advancement's Association staff.

"The chief cause of race riots in the United States," said Mr. Pickens, "is the attitude of mind of the white public toward the Negro race.

"As long as an intelligent and religious white man discriminates against the Negro race, regardless of individual merit, the ignorant and irreligious white man will do the same,—but that ignorant and irreligious white man will be coarser and more brutal in his dealings with the Negro.

"The politician in Washington attempts to lynch the Negro civilly and politically; the man at home in Texas attempts to lynch him with a rope. The one lynches him in soul, the other in body.

If where the Negro is concerned the senator respects no law human or divine, as one of them said, then the lynching of the Negro is the most logical thing in the country.

"The better classes of both races must deliberately and consciously seek out co-operation and acquaintanceship with each other's aspirations, needs, worth.

Interracial committees should exist wherever there is an appreciable number of colored people, to promote interracial amity. And any organized effort to affect the race problem in any particular must be along the lines of the National Association for the Advancement of Colored People,—that is, it must consist of both white and colored men, deliberately pursuing this solution. Neither race can settle the matter alone. The white man has already failed in that method; the Negro need not try it.

OBEDIENCE IS NOT MILITARISTIC.

OBEDIENCE is the consent of the governed to unite their several abilities in one direction for one end. Strange it is that obedience should be deemed subversive of individual will when it is the co-ordination of wills in an association which makes each will more effective and all more powerful. But for obedience any associated activity would fly into bits. The stroke oar is an autocrat, not by his own will, nor by mere appointment; otherwise he *would* be an autocrat. He has the power of one by the necessity of the situation, and out of the desire of every one concerned to win the race. The preventive of tyranny, the protection against servitude, is the right of some one to select the stroke and to displace him if his leadership is not satisfactory. The right in a democratic state, the supremacy of civilian authority and control, is what keep obedience from becoming militarism.—*Christian Register.*

CONVERTS IN BRAZIL WON BY MAIL.

"ONE of our most diligent and successful workers in the north of Brazil has a plan of now and then sending out by mail little portions of the Scriptures, inclosing in each a card, with his address, stating that the entire Bible may be had for a very small sum of money. One of these booklets and a card fell into the hands of an alderman of a far interior town. He read, was interested, wrote for a Bible and sent the money to pay for it, and told his friends about it. This man asked in one of his letters questions like these: 'What prayer should I make?' 'What does it mean to be born again?' His last letter reported the conversion of four merchants of the town who had ordered and read Bibles. The movement was spreading in the community, and the Bible worker has persuaded a missionary to visit the town," says Rev. H. C. Tucker, Brazilian representative of the American Bible Society, in the *Bible Society Record.*

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

AMENDMENTS OF THE LEAGUE COVENANT.

EDITOR OF FRIENDS' INTELLIGENCER:—

When those who are for the League claim that it will abolish war, and yet object to any change, it almost makes me doubt as to whether they really *want* what they claim.

I have never known them to mention the LaFollette amendments enclosed, let alone give any just reason for their rejection.

To quote H. G. Wells: "If the world adopts the most perfect document possible, it will not be worth more than so much parchment, until the people of the world *feel* themselves a League of Nations."

Let us convert the world to brotherhood, and then the document won't amount to so much as the spirit of peace back of it.

WILLIAM GREINER.

Philadelphia.

On November 10th Mr. LaFollette presented to the Senate the following reservations, which he proposed to be made a part of the resolution of ratification of the Treaty of Peace with Germany, viz.:

1. That nothing contained in Article 11 of the League Covenant, or any other provision thereof, shall be construed to deny to the people of Ireland, India, Egypt, Korea, or to any other people living under a government which as to such people does not derive its powers from the consent of the governed, the right of revolution or the right to alter or abolish such government, and to institute a new government, laying its foundations in such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

2. The United States hereby gives notice that it will withdraw from the League at the end of one year from the date of exchange of ratifications of this treaty, unless within that time each member of the League shall abolish and discontinue the policy of maintaining its army or navy in time of peace by conscription.

3. The United States hereby gives notice that it will withdraw from the League at the end of five years from the date of exchange of ratifications of this treaty, unless within that time each member of the League shall have agreed, that in no case will it resort to war, except to suppress an insurrection or repel an actual invasion of its territory, until an advisory vote of its people shall have first been taken on the question of peace or war.

4. The United States hereby gives notice that it will withdraw from the League of Nations at the end of any year during a period of five years from the date of exchange of ratifications of this treaty, unless during each and every year of the five-year period, every member of the League now expending in excess of fifty million dollars, for the maintenance of its military forces, or in excess of a like sum for the maintenance of its naval establishment, shall reduce such expenditures by a sum equal to one-fifth of the amount by which the total annual expenditure for the maintenance of military forces or naval establishment, respectively, exceeds the sum of fifty million dollars for either, to the end that by the close of five years from the date of exchange of ratifications of this treaty, no member of the League of Nations shall expend for the maintenance of its military forces, or its naval establishment, respectively, an amount in excess of fifty million dollars per annum; and the United States hereby gives notice that it will withdraw from the League of Nations at the end of any year thereafter, whenever any member expends for the maintenance of its military forces, or its naval establishment, respectively, an amount in excess of fifty million dollars per annum.

5. The United States hereby gives notice that it will withdraw from the League of Nations whenever any member or members of the League of Nations shall attempt to acquire the whole or any part of the territory, of any member, or of any nation not a member of the League of Nations, against the will and without the full and free consent of the people of such member or of such nation not a member of the League of Nations.

6. The United States hereby gives notice that it will withdraw from the League of Nations whenever any member, exercising a mandate or protectorate over any country, or claiming and exercising a sphere of influence in or over any country, shall, without the free and full consent of the people of such country, appropriate the natural resources thereof, or shall, directly or indirectly, aid any individual or corporation alien to such country, to acquire any right or title to, or any concession in its natural resources, or right or title to its property, real or personal, or shall fail or neglect, within such authority or influence as it may properly exercise, to preserve in trust for the people of such country, all right and title to and in its natural resources and real and personal property, or shall fail to exercise such mandate, protectorate, or sphere of influence over such country for the sole benefit of the people thereof.

WE learn to know God by taking advantage of such "proofs" as sound reason can offer, of such testimony as comes to us from the larger experience of all saintly souls, and, most of all, of the light that was brought into the world in the person of Jesus Christ; and then making the great venture of living as if all this were true.—*Edward Grubb: "The Religion of Experience."*

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

LETTERS FROM THE LAND OF DARKNESS.

The press is full of our coming, and we were snapped by thirteen cameras at once yesterday morning in the courtyard at the Adlon! The significance of our coming is not lost on the German mind, but we want it to mean more than mere food to them.

English Friends are already here, and we enjoyed meeting with them yesterday, and attending a Friends' Meeting this morning in Unterden-Linden. About fifty were there. Joan Fry, Corder Catchpool, Mr. Splett, and John Stephens are the chief workers among them.

I can't talk much about conditions here. One sees little at the restaurants, but I see enough already to assure me that Goldsmith told the truth when he said conditions among the people would be desperate by March if something were not done promptly. We hope and pray that the contributions come in promptly, and ships start soon, that it may not be too late. When I pay as much for a day's meal in a cheap restaurant as a railway conductor gets a day, what can *he* do towards keeping a family? (Robert Balderston, Berlin.)

We are now faced in Vienna with a renewal of the acute starvation of last winter, which will bring an immense aggravation of the disease already prevalent, and fresh medical problems of its own. Unless the industrial and economic life of the city is restored, no philanthropic help can avail to save the lives of these babies; but we hope to help them through this winter in faith that more fortunate countries will give their parents the possibility of self-support next year. (Hilda Clark, Vienna.)

As in Vienna, one's expectations that famine conditions will have tended to equalize social conditions and the distribution of the necessities of life receive a rude shock. There is a comparative abundance of all good things and very high prices, and as the bread and flour ration is altogether insufficient, in fact, criminally so, queues for next day's supply collect at 11 p.m. and stand through the night. The friends I stayed with had not received their flour ration for three weeks, and were buying from the country at 26 and 30 kronen per kilo, instead of the maximum price of 9 kronen. Meat is plentiful and unrationed, fresh meat 70 to 90 kronen, and bacon 110 kronen per kilo. Food prices in general are similar to Vienna, and although there is some antagonism between town and country, Budapest is much better situated than Vienna for obtaining supplies in small quantities. The shops are fairly well stocked with clothing, material mostly of Italian manufacture, but the prices are even higher than in Vienna. Fuel was scarce.

From many quarters I have heard of the distress in middle-class and professional circles, and efforts are being made to meet it in special ways. During the November downfall, members of this class assisted in the clearing of the streets (working on the night shift) as one means of supplementing their slender incomes. (J. Edward Hall, Budapest.)

In one elementary city school there were 2,000 children, and the Herr Inspekter took me from class to class. There was a general condition of undersize, and bleached faces, dull eyes, and tuberculous glands. Boys showed the worst signs, lads from 7 to 9 and from 12 to 13. These showed a terrible lack of growth, sharp bones and humpy backs. Girls of 5 to 9 were also absurdly small, but in every case less pathetic than the boys. One wanted to sweep the whole school away to Switzerland. Indeed, there was one little fellow who had been there, and he stood up, a king amongst his companions, and stated how many pounds he had put on and how many centimetres he had grown. He certainly did look different, and evidently wanted to impress us with the desirability of *another* visit to Switzerland. In this group of towns many of the schools are closed for want of coal,—and several shelter under one roof, taking turns to hold their classes. (Emily Hobhouse, Leipzig, Dresden, Halle.)

SERBIAN UNIT RECONSTRUCTS COWS.

From a letter of Arthur Rawson this extract is taken:—

This morning word came (not officially) that a train-load of cattle were at the station dying of thirst and starvation. They were for distribution,—none of our business,—but we thought we had better do what we could. So Merian, Costish and I went down to see about it, taking a load of straw with us. We couldn't spare any fodder. Found the manager of another State farm superintending a gang that were dragging the dead cattle out of the cars. There were nineteen dead out of 113. One more is sure to die, and it will be surprising if more don't. We went over to some big magazines where the survivors were,—the saddest bunch of stock I ever saw; great big-boned Austrian oxen, with horns a yard long, not an ounce of fat left on them, and hardly any meat. In another magazine were cows, Normandies, brown Swiss, etc., but all so thin and poor! Of course, they were all very weak; the biggest oxen we could push about like three-day calves.

The reason for it all was that they had been on the railroad *eleven days* without feed or water or even bedding!

When we arrived the stock had had nothing to eat but a little straw, and nothing at all to drink. A bunch of Tsigani (gypsies), supposed to be working, were doing nothing.

Merian and Costich found a lagoon and started to chop a hole in the ice. The neighbors protested that the cold water would kill the cattle. I agreed, and on the strength of their protest commandeered a well-bucket and a wash-trough. We put a Tsigani to work drawing water, and drove the cows to the trough, three or four at a time. In the middle of the job of watering the cows and oxen broke out, and Merian and Costich and two-thirds of the Tsigani had to go after them. They had a merry chase for an hour or so, while I continued the watering of the cows.

Then we found a place where the oxen could go to the river for water. After dinner we went back to see how things were. The stock all looked much happier. Some had actually found some cud to chew. They had straw to eat, which was enough after their fast. To-morrow they will have some corn fodder, and some of the best hay I ever saw. The authorities finally got on the job. I wonder if they would have, if we hadn't started things off this morning.

CLOTHING WORK IN VIENNA.

Very early in the life of the Mission it became clear that two things were needed to save Austria from collapse:—

1, a minimum supply of food and clothing to make an honest life possible;

2, any possible stimulation to industry and a re-opening of the pre-war customary and age-long channels of supply, exchange, distribution and manufacture, and so help the people to stand on their own feet.

In regard to the first requirement, since June a steady stream of goods has been kept flowing between London and Vienna. Apart altogether from food supplies, the Mission has received the following clothing and materials:—

76,000 garments
2,500 blankets
100,000 yards of material.

A large part of the material has been given to the hospitals, also nearly all the made-up garments.

During the past two months, in pursuance of the second aim, 25,000 yards of material have been given out to small work-rooms, and are being made up into children's garments. This provided work for about 80 women and girls and a few men, and the present and prospective supplies of material will provide work for these people for about three months.

The Mission is also expecting a consignment of black cloth suitable for men's and boys' clothes, and being already in touch with the leaders of the tailoring trades-union, will at once place this material at their disposal, and so provide a little work for a group of men. The value of this cloth will be about $25,000.

ENGLISH FRIENDS' HOME FOR GERMAN CHILDREN.

YORKSHIRE Quarterly Meeting of Friends is supporting and staffing a home in Holland for delicate German children, where over fifty at a time can be cared for and "loved back to life and health." Joan M. Fry wrote to a Yorkshire Friend on December 6th, on her way to Berlin:—

I feel I must manage to write you a few lines to-day to tell you with what intense joy Corder Catchpool and I spent some hours yesterday at the Kinderhuis, Zandvoort.

I confess that when I first heard of the scheme I had some hesitations, largely on the score of the difficulty of sending the children back to bad conditions afterwards. I want you and the Friends to know that although this difficulty must still remain to a certain extent, yet the beauty of the work being done by Edith Davies and her helpers to my mind outweighs every other consideration.

It is wonderful to see how by their love and devotion they have created a real family out of the heterogeneous collection of sad little children, and to my mind there is no finer bit of international work being done than in its own way is being done in the dormitories and playrooms at Zandvoort.

We were present when the children had their supper, and, it being the eve of St. Nicholas, we heard them sing the song about him, clapping their hands heartily to the refrain, "Lustig, lustig," etc., in the light of the one candle on the Christmas tree in the corner of the room. I went upstairs and saw Mary Rowntree get her twelve or fifteen boys into bed with a beautiful motherly sweetness, and then I went into all the dormitories to say good-night to the equally happy children there.

We had supper with the "Tantes," and I enjoyed talking with the two German ones, as well as to the dear English girls, looking so beautiful with the joy of service in their faces.

A CRY FROM THE ERZ MOUNTAINS.

THE following appeal has been addressed to the Friends' Unit in Germany:—

Whose misery is so great that they are too weak to utter it, they are forgotten. This is the case with the German population in the Erzgebirge. There the children not only starve, but they *die* of starvation. Thousands of these poorest have been killed by starvation and dropsy. Thousands are dying.

There are one-year-old children whose weight is less than at their birth. Communities, where ninety per cent. of all children are rachitic, and begin to walk only at the age of three. At school these poor creatures need two to three years to acquire the knowledge of one class. Tiny faces with large, deep-set eyes without expression, surmounted by enlarged, dropsic, rachitic, foreheads, thin arms that are only skin and bone over the crooked swollen legs, the large swollen belly of starvation dropsy. Not one of these children can hold his head upright,—the emaciated muscles of the neck are too weak to support it.

Before going to school in the morning most of these children have not eaten *anything*, not even bread nor soup. Some of them have black coffee-substitute of herbs or a soup of herbs. What soup? The great spring harvest of these people is *weeds* that grow on the drainage fields. Near the villages one can see groups of children gather these weeds, which have neither taste nor nourishment, but yet fill the stomach. To these weeds the children owe their rachitis. No use saying this is only the lot of the poorest; nine-tenths of the population are of the poorest, and yet,—nowhere are people so attached to their native soil as here, where hardly dry grass grows.

Many a child has no chemise. Hardly one possesses more than *one* chemise. Many children have actually nothing to put on; they cannot go to school, but lie naked on the straw. Their parents had to exchange the last piece of clothing for some potatoes or turnips. One can imagine what conditions these children are in, eaten up by vermin and disease, mind and body in a lethargic state, drowsing towards the Beyond that will relieve them from their pains.

Here you must help, and help quickly!

There is nothing to compare with this heart-rending misery. Certainly there is great need also in our nearest surrounding, but such distress as is in the Erzgebirge can nowhere be found in German lands,—it cries to heaven. Perhaps there will be here and there someone who will give and give quickly, food, clothing, all that he can spare.

Who will help quickly and warmheartedly to alleviate this incomparable distress?

Money gifts I will accept here. For clothing and food I will give addresses to anyone wishing to supply something in order to save postage. May everyone who reads these lines help in merciful love to relieve this great distress.

Large and small money gifts may be sent to Fraulein Ida von Hindenburg, Langenau Post Rosenberg, Westpreussen.

RELIEF DEPARTMENT STATISTICS.

NOV., 1914, TO SEPT., 1919.

No. of villages helped	1,666
No. of families helped and visited	46,166
No. of paquets given	30,463
No. of covers and sheets given	15,066
No. of shoes given	2,032
No. of beds and mattresses given	2,629
No. of articles of furniture	5,130
No. of clothes	189,137
No. of persons helped	34,374

RECENT books on the reconstruction work of the American Red Cross naturally give considerable attention to the work of Friends. Good summaries may be found in *Out of the Ruins*, by George B. Ford, of the A. R. C. Reconstruction Bureau in France (Century Co., 1919), pp. 102-8, and in *Helping France*, by Ruth Gaines (E. P. Dutton & Co., 1919), pp. 160-172, and elsewhere.

THE CHALONS MATERNITY HOSPITAL.

FROM December 9, 1914, to December 16, 1919, 1,030 babies have been born, 522 boys and 508 girls; 26 stillborn.

30 mothers have been admitted with new-born babies.

3 mothers died.

At the Creche-Pouponniere (for little children) 862 babies came in (sick babies and children of mothers nursed at the Maternity). 41 died.

1,075 refugee children from the invaded area were taken care of for a more or less prolonged period. None died.

At the "consultation" in Chalons, we have seen 5,519 patients.

CASH CONTRIBUTIONS.

WEEK ENDING FEBRUARY 7TH.

Five Years Meeting	$1,141.85
North "A" St. Mtg., Richmond, Ind.	20.00
Riverton Meeting, N. J.	29.16
15th and Race Meeting, Phila.	25.00
Miami Mtg., Waynesville, Ohio	156.00
Chappaqua Mtg., Chappaqua, N. Y.	16.25
First Friends' Church, Portsmouth, Va.	20.40
From Individuals (general)	807.44
Phila. Yrly. Mtg., Peace Comm. (Arch St.)	65.00
College Park Asso., Calif.	14.50
Phila. Young Friends' Asso.	5.00
Phila. Yearly Mtg., Race St.	2,138.25
Armenian Relief	33.00
Central Europe	929.00
Russian Relief	1.00
Austrian Relief	436.50
German Relief	2,408.04
"The World To-Morrow" Fund	191.60
Total	$8,437.99

PHILADELPHIA YEARLY MEETING, 15TH AND RACE STREETS, PHILA.

Balance on hand	$ .72
Valley Meeting	49.75
Makefield Meeting	100.00
Swarthmore Meeting	52.00
Philadelphia Monthly Meeting	253.08
Same, proceeds of sale of $100 Liberty Bond	93.17
Newtown Meeting	100.00
Same, German Relief	5.00
Upper Springfield Mo. Mtg.	20.00
Abington Meeting	50.00
Warner Underwood, Woodbury, N. J.	35.00
Same, German Relief	4.00
Same,	12.00
Swarthmore Meeting	43.00
Same, Armenian Relief	10.00
Salem Meeting	65.50
Same, German Children	12.00
Valley Meeting	10.00
Philadelphia Monthly Meeting	68.00
Wilmington Monthly Meeting	924.53
Same, Friends entering Germany	4.45
Swarthmore Meeting	56.60
Lansdowne Monthly Meeting	105.00
Same, German Relief	25.00
Gwynedd Prep. Meeting	60.00
Newtown Prep. Meeting	40.00
	$2,198.70

SERVICE NOTES.

PLANS are progressing for a reunion of returned workers in Richmond, Indiana, on June 24th and 25th, the two days preceding the Young Friends' Conference at Earlham.

THE German Unit reports that their emulsifier for turning powdered milk back into milk is working well. This machine was donated by the Sharples Separator Co. A large picture of the Unit appeared on the front page of the weekly edition of the *Berliner Tageblatt*.

REPORTS from the Transport Department in France indicate a mileage of 650,000 kilometers (about 400,000 miles) in one year.

AN outline of the work of the American Friends' Service Committee appears on pages 519 and 520 of the February *Survey*, where it is listed under the "Major Agencies" operating in Europe.

ARTHUR WATTS and Weston Howland are investigating conditions in the Grodno district west of Poland, the part of Russia from which most of the refugees come whom the Friends' Mission helped in Eastern Russia. They report that the Polish government has established a line of receiving stations where the refugees are deloused and given some aid, but that this aid is very inadequate to the need. Thousands are returning daily absolutely destitute.

SAMUEL COLE, of England, a worker in the Polish Unit, died January 14th, of pneumonia.

ALL the men at Zawiercie, the headquarters of the Polish Unit, are sick with the "flu," but none are in danger.

THE YOUNG FRIENDS' MOVEMENT.

"WHAT SHALL WE DO ON FIRST-DAY?"

BY MARGUERITE HALLOWELL.

How often this question arises! Sometimes it is asked because there is a dearth of activity that is depressing to an energetic spirit. More often it is an unexpressed yet dominant thought. Too often it is answered by the sporadic demand of the moment for some action. Sixteen waking hours may be filled,—doing this, going there, seeing somebody,—and as the day ends, no aim is reached, nothing accomplished for physical, mental or spiritual benefit. Little consideration is given to the purpose of the day.

How can we choose our diversions and plan our action without relation to some definite aim?

Sometimes we recognize that others may have a prejudice against some forms of amusement, and so refrain from participating in those. The present agitation over Sunday amusements involves much sincere feeling on either side, and quite a little cloudy thinking. A thing is not wrong to-day because the Puritans frowned upon it; neither is it right because it offers beneficial physical exercise.

For some the requirements of the day are met by the three R's of Rest, Refreshment, Relaxation. That Rest is a factor to be considered is shown by the tendency to gather at a later hour for Sunday morning worship. Refreshment upon the Sabbath is a weighty question; it must have been a problem to the Puritan housekeeper, who did no cooking after sunset Saturday evening; and the "blue Monday" feeling which is laid at the door of bigger meals and less exercise on Sunday is a problem of to-day. The demand for Relaxation seems to be well met by the Sunday newspaper, which presents news and other matter by varied pictorial art, and intersperses gleanings from weightier matter, with some news and much froth.

I wonder what the average American citizen aims to do with his Sunday. From the prevalence of automobiles upon country roads it seems that most people welcome the day as an opportunity to escape from the daily grind; and one might conclude that the success of the day was in direct proportion upon the number of miles covered in the least possible number of hours.

Probably the most common First-day diversion among Friends' families is the interchange of family visits. The almost universal holiday from business offers the opportunity for a family as a unit to visit Grandmother's, Cousin's, or Aunt's home. Such an occupation of the Sabbath day seems very innocent, yet one kind-hearted Friend takes exception to this custom of family visiting. She explains that usually such visits interfere with attendance at meeting, and she questions the value or the timeliness of actions that are a hindrance to religious development.

We will all grant that there may be numerous reasons for attendance at meeting,. As the old verse says,

> "Some go to meeting for the walk,
> Some go to laugh and talk,
> Some go to sleep and nod,
> And a few go to worship God."

Still, to go from habit or for sociability is a step upon the way, and as "Those who went to scoff remained to pray," those who go from necessity may find real value and life itself there.

Perhaps young people meet the question of what they shall do on First-day most directly when away at school or college. Relaxation from the demands of lessons or physical activity may offer opportunity for walks or for letter writing, and attendance at some form of devotional exercise is a natural part of the day's program. Yet there is usually an interval left in which it is easy to be homesick if one does not study or sleep. Just what, why, and how is the best way to make use of that time?

Surely we will not admit that our whole duty is done upon Sunday by a perfunctory attendance at some form of worship. We scarcely believe that attendance at an early service leaves the remainder of the day entirely free for any diversion. If unable to attend meeting or some form of worship can we make the day distinctly the Lord's day in our thoughts and actions? Will not the reading of some worthwhile book furnish the stimulus to helpful thought? Should it not be easy to find some time, however brief, for quiet meditation that leads to noble resolves and higher ideals for daily living?

Let us interpret the Fourth Commandment in terms of to-day so adequately that everyone may realize its value. "Observe the sabbath-day to keep it holy, as Jehovah thy God commanded thee; six days shalt thou labor and do all thy work, but the seventh day is a sabbath unto Jehovah thy God."

The story of the creation ends with the rest of the seventh day following the toil of the six days, and as it is not in turn followed by six days of work we may miss the significance of the blessing and sanctifying of that day. Just as each day is followed by its night for physical rest and restoring of strength, so each week culminates in a period for spiritual restoration and growth. On the First-day of the week we may well meditate upon the actions and impulses of the week past, recognizing mistakes and reinforcing ideals, and gain visions of greater progress, wider opportunities for service.

As the meeting for worship makes inspiration and re-dedication its habitual program, it crystallizes the purpose of the day. May we realize the necessity to our lives of this day for spiritual nurture and growth. And like the collegian of the sixteenth century, may we seek to keep the Sabbath in "an inward quiet, a prevailing peace of soul, a rest in the life of God from strain and stress and passion."

RAYMOND T. BYE'S VISIT TO STATE COLLEGE.

UNDER the auspices of the Young Friends' Movement of Philadelphia Yearly Meeting, Raymond T. Bye, of Langhorne, journeyed to State College, the week-end of January 17th and 18th. He talked on First-day afternoon to the Friends' group on "College and Ideals." He said that a student should not use the advantages that he possesses primarily to make himself one of the wonderful, powerful business men, of which he gave examples, and described their failures. The most important work that we have to do in this world is to *share* our talents,—to give a helping hand to others. If a good mentality is one of our talents, we may use it to become financially well-to-do; but in so doing, we must ever keep in mind the idea of *service*, and the good that our talents make it possible for us to do. College students are in the right period of their lives to mold their future, and care should be taken to choose righteous ideals.

Following his talk, a short discussion of the subject took place, after which the meeting was concluded.

State College Friends appreciate visitors, and they hope that the other college groups are favored with company in the same manner.

C. MERVIN PALMER.

CURRENT EVENTS.

FRIENDS IN CANADA.

EDGAR M. ZAVITZ writes from Coldstream, Ontario:—

Our meeting to-day was so unique that I feel like sharing it with Friends more generally. But the trouble is that the spirit is so elusive, so hard to confine by words, that I fear I cannot reproduce the characteristic value of the occasion. Rev. Mr. Merry, for the last few months pastor of the Disciples' Church near by, had a desire to become more acquainted with the beliefs of Friends, members of which he occasionally saw when a boy in England, but has had no opportunity to acquaint himself with their tenets except by the unsatisfactory mode of hearsay, which is often misleading. So he attended our meeting.

Having asked the privilege of speaking, he mentioned the above facts, and stated that he had some questions to ask about some points of our doctrine, but presumed this was not the place for doing so, as we had assembled to worship God in our own manner, and he desired, for the present, to unite in our worship. Two of our members followed briefly, and all in harmony.

After meeting we gave up our half-hour study of the Lesson for a friendly conference on Mr. Merry's questions. Among the subjects he introduced were our conception of Jesus Christ, Baptism, the Eucharist, and Authority in religious matters. There was a free interchange of views. Argument was welcomed, and differences were gracefully accepted. It was felt that the bitter disputes in the past have mostly been over non-essentials and misunderstanding of terms.

The time passed all too soon, but will be long remembered. When the half-hour was up, we could fancy how the two disciples felt while journeying with Jesus toward Emmaus.

PHILADELPHIA Y. F. A.

HANNAH L. ROBERTS, secretary, reports that at the regular meeting of the Philadelphia Young Friends' Association, February 9, 1920, the Executive Committee reported that they had reorganized as follows:—

Samuel J. Bunting, Jr., chairman; Albert Conrad, vice-chairman; Hannah L. Roberts, recording secretary; Edith V. Power, corresponding secretary; J. Warren Paxson, treasurer.

(Samuel J. Bunting, Jr., who was appointed chairman, has since found it impossible to serve.)

The meeting was then turned over to Rebecca Harrop, chairman of the committee to plan entertainment for the evening. The Literature and Art Committee of the New Century Club gave us a Newspaper Travesty on "The Woman's Page." They feared that "mere man" might not be interested in the woman's page, but the whole audience appreciated the Heart-Interest Story, the Tested Recipes, and The Answers to Correspondents, so cleverly presented.

BIRTHS.

CLOUD.—On First month 23rd, to James Blaine and Dora Edna Webster Cloud, of near Doe Run, Pa., a son, named JAMES MASON CLOUD. A member of Center Monthly Meeting, Del.

DEATHS.

BEAN.—On Second month 7th, MARY W., wife of Lewis U. Bean, and daughter of Joseph and Susan (Lightfoot) Wright, formerly of Maidencreek, Pa.

"Farewell; a little time and we
Who knew thee well and loved thee here,
One after one shall follow thee
As pilgrims through the gate of fear,
That opens on eternity."

BRINTON.—At the home of her brother, James J. Jackson, in Christiana, Pa., LYDIA T. BRINTON, wife of the late James J. Brinton, on Second month 10th, in her 83rd year.

EDWARDS.—At Woodstown, N. J., Second month 6th, of pneumonia, B. SHERMAN EDWARDS, aged 29 years. The funeral services were held in Friends' Meeting House, Woodstown.

EDWARDS.—At Woodstown, N. J., Second month 7th, of pneumonia, ELEONORA H. EDWARDS, aged 28 years, wife of B. Sherman Edwards, and daughter of George H. and Sarah B. Kirby. The funeral services were held at the same time and place with her husband. These young people had not known sickness and were stricken in the very bloom and beauty of health and happiness. They leave an infant son, Barclie, aged 8 months. Joel Borton, Rachel M. Lippincott, Rev. Munyon, and Rev. F. L. Jewitt spoke most touchingly. They were both members of Pilesgrove Monthly Meeting.

HAINES.—Second month 13th, at Rancocas, N. J., HANNAH ANN, widow of Michael F. Haines, daughter of Dr. Granville S. and Phebe W. Woolman, aged 85.

HILLES.—At her residence, Alliance, Ohio, on Second month 9th, of bronchial pneumonia, MARY HILLES, daughter of the late William and Anna Wright Hilles. A noble woman has been called to her reward.

LIVEZEY.—On Second month 15th, WILLIAM LIVEZEY, aged 85. Funeral from Middletown Friends' Meeting-house, Langhorne, Pa.

SPACKMAN.—At Hollyoak, Delaware, on Second month 13th, GEORGE HARVEY, husband of Alice Mode Spackman.

WATSON.—At Langhorne, Pa., Second month 8th, JOSEPH JOHN WATSON, aged 76 years.

WHITELEY. — ELMIRA JANE passed away at the Friends' Home, Waynesville, Ohio, aged 76 years.

She was the daughter of George D. and Rhoda F. Morris, of Milton, Ind., and came from a long line of Quaker ancestry, being the great granddaughter of Elisha Dawson, who traveled as minister in England and America many years before the separation.

She was a devoted and consistent member of the Society, and her life, although she was totally blind and endured much physical suffering was a living illustration of the sweetness and soundness of the Friendly Faith.

WILDMAN.—In Solebury Township, Pa., on Second month 9th, IDA A. WILDMAN, wife of Joseph Wildman, aged 58 years.

MEETINGS AT THE "HOME."

THE meetings at the "Home for Aged and Infirm Colored Persons," at Forty-fourth Street and Girard Avenue, are still held on the fifth First-day of the month. These meetings were formerly attended by many interested Friends, who were drawn in tender sympathy to mingle with the inmates in worship on these occasions. Gradually, as death has removed one after another of these concerned Friends, the meetings have grown smaller and smaller, until now they are very small indeed, and yet we hear individuals in the Home say: "We always enjoy 'Friends' day,' and wish more would come."

Are there not some to hear the call, and who are willing to give their encouragement and support to this service, which has been carried on through so many years by faithful Friends in the past, and which is needed now as much as then?

The Home has many kind friends, who give financial and other material support; but there is a spiritual need, common to us all, which should not be overlooked or neglected, and while there are other religious services there, yet it seems right that, as the Friends have stood in an especial relationship to these people, they should feel a responsibility and concern to share in the spiritual part of the labor. The next meeting will be held on the 29th inst., at three o'clock p.m., to which all Friends are cordially and earnestly invited.

ALICE P. SELLERS.

A WONDERFUL WEEK.

THERE has always been an effort on the part of those in charge of Friends' General Conference to make it a worthwhile occasion to every class of those in attendance.

Our friend Henry Wilbur once stated that three classes of people attend our conferences: The young, the near-young, and the never-to-be-young-again. But the spirit of the Conference is one of youth,—every one is young. Those who attended the Cape May Conference of 1916 will recall delightedly how young and older capered about on the beach one day that was given up to recreation. Then do not forget the games and exercises provided especially for the children.

So, between the more instructive and interesting features of the program came these seasons of relaxation.

Is it possible to spend a week in a more delightful way than in such an atmosphere of instruction and inspiration, alternating with times of recreation? And all this and more will be found when the next conference shall meet at Cape May in July.

REPORT FROM WOOLMAN SCHOOL.

(We have not before been advised that Woolman School had added a course in poetry as part of its curriculum; so we were taken by surprise when "One of the Students" broke out in verse as follows:—)

When I came up to Woolman School,
I really did not know
Just what to hope for or expect,
And only time can show
How many, many blessings
Our Woolman may bestow.

Our baser instincts and desires
We lay upon the shelf;
We learn to value righteousness
Far more than gold or pelf;
Our wise Director points the way,
And goes that way himself.

Our hostess strives from day to day
To keep us sound and whole;
Our guardian angel, all aver,
Who well fulfils her role
Of furnishing fit nourishment,
For body and for soul.

One much-esteemed instructor says,
Religious education,
With definite aims kept well in view
Will build a worth-while nation;
By fitting every little kid,
To rightly fill his station.

Another shows in First-day Schools
What methods to employ;
To so develop mind and soul,
In every girl and boy,
That on the earth all shall be peace
And in the heavens be joy.

Sometimes we study country life
To solve its problems many;
The farmer we commiserate,
Most put-upon of any,
When fortunes huge are going round
He hasn't e'en a penny.

One comes to teach us Bible lore,
He is so erudite,
He knows each writer's state of mind,
And knows it at first sight;
He says some day we'll know it, too.
(We only hope he's right!)

The joys of social life we share,
I'll say without preamble,
Through Swarthmore's ways in happy groups,
Full often do we ramble,
And sometimes in the house at night
In merry play we gambol.

Our Swarthmore friends—I cannot say
How good to us they are;
Their kindness we can ne'er forget,
Though we should wander far,—
In memory's sky Swarthmore will shine
The very brightest star.

For all these good things, Heavenly Friend,
Our thanks to thee are due.
To better serve thee we are here,
To be more wise and true;
Oh help us always, everywhere
Thy perfect will to do!

ONE OF THE STUDENTS.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

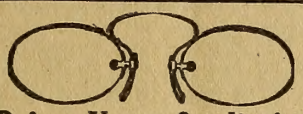
SECOND MONTH.

21st and 22nd—Pilgrimage under care of the Young Friends' Movement to Quakertown, Pa.

21st—Short Creek Quarterly Meeting, at Emerson, Ohio.

21st—Pelham Half-Yearly Meeting, at Coldstream, Ontario.

22nd—Edward A. and Sarah Pennock will not be able to attend Menallen Quarterly Meeting.



Bring Your Oculist's Prescription To Us

Our 35 years' experience assures you that it will be filled accurately. None but the most skilled workmen employed. Reasonable prices.

Williams, Brown & Earle
918 Chestnut St. Phila.

"THIS layout shows a real understanding of the problem" writes a customer who had a library to advertise.

"The catalogues certainly do you credit in the visible part of them, but what we also thoroughly appreciate is the invisible, but most effective co-operation you have given us from the first in making them possible," is the unsolicited comment of a large belting manufacturer.

Our counsel on printed advertising is yours for the asking



THE HOLMES PRESS
1336 Cherry St., Philadelphia.



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

BONSOR
FANCY POULTRY
TERMINAL MARKET

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

WOOLMAN SCHOOL,

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Offers special training to young Friends for service in the meeting and community.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in consequence," writes Mrs. W. H. E.

22nd—Chester (Pa.) Monthly Meeting, at Providence.

22nd — Philanthropic Meeting at Swarthmore, Pa., 4 p.m. Address by Richard W. Hogue, Baltimore. Subject, "Society, and the Man Behind the Bars."

22nd—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Henry Ferris will lead the discussion, the subject being "Monasticism."

23rd—Warrington Quarterly Meeting, at Menallen, Pa.

23rd—Lecture by Francis Fisher Kane in the auditorium of the Young Friends' Association, 15th and Cherry Streets, Philadelphia, under the auspices of the Young Democracy, 8 p.m. Subject: "The Constitutional Provisions With Respect to Freedom of Speech and Freedom of the Press."

24th—Fourth of a series of six Tuesday afternoon classes on "Good Government for Philadelphia," at the New Century Guild, 1307 Locust St., conducted by Jessie C. Evans, Professor of History in William Penn High School. Subject, "Public Works and City Planning."

26th—Bucks Quarterly Meeting, at Wrightstown, Pa.

26th—Thomas Mott Osborne will speak at 15th and Race Street Meetinghouse, Philadelphia, at 8 p.m., on "The Great War and the Prisons." Supper in the auditorium of the P. Y. F. A. building at 6 o'clock—60 cents. This is the fourth meeting in the series of Co-operative Community Conferences.

28th—Blue River Quarterly Meeting, at Chicago, Ill.

28th—Second lecture of the series by Warwick James Price, under the care of the Committee on Best Interests, Meeting House, 17th Street and Girard Avenue, 8 p.m. Subject, "Breaking Up the Turkish Empire."

28th—Nottingham Quarterly Meeting, at Oxford, Pa. O. Edward Janney and Daniel Batchellor expect to attend.

28th—Nottingham Quarterly Meeting, at Oxford, Pa.

28th—Gwynedd Monthly Meeting at Plymouth Meeting, Pa., at 3.30 p.m. Picnic supper will be followed by a talk at 7.30 by Wilbur K. Thomas on "Friends and Their Opportunities."

28th and 29th—Pilgrimage under care of Young Friends' Movement at Plymouth Meeting, Pa.

29th—Meeting for worship at the Home for Aged and Infirm Colored Persons, 44th and Girard Avenue, Philadelphia, at 3 p.m.

29th—New York Friends are especially urged to make this a "Go-to-Meeting First-day." Go to First-day School, also. Plans are afoot in the Brooklyn First-day School to make the hour one of unusual interest.

THIRD MONTH.

6th and 7th—Pilgrimage under the care of the Young Friends' Movement to Girard Avenue Meeting, 17th Street and Girard Avenue, Philadelphia.

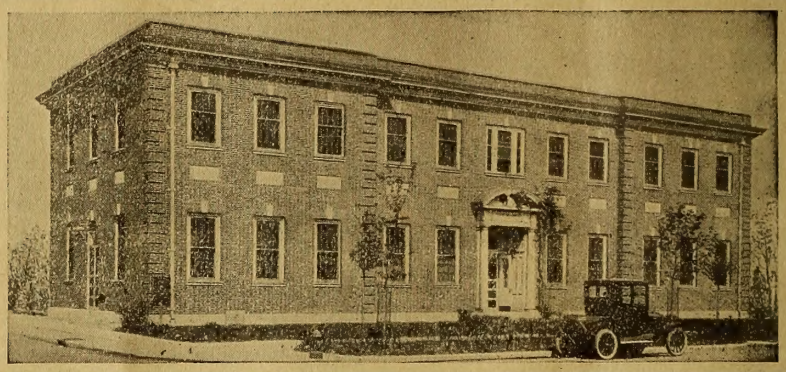
BALLINGER & PERROT

ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown, below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.

Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.

Immediate delivery—Order today.

F. W. WALTER

Dept. C. 43 Letitia St., Phila., Pa.



W. J. MacWATTERS

Representative

For every room of every home there is an appropriate

Bundhar Wilton

DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.

1220-1222 MARKET ST.

PHILADELPHIA

Mark on your 1920 calendars, and include in your 1920 plans, the

Friends' General Conference

AT CAPE MAY

Seventh Month 7th to 14th

TELL OTHERS

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Strawbridge & Clothier

A Feature of the Clearance!
Two Hundred Boys' Blue Serge Suits Now at $13.75 and $15.75

A remarkable opportunity for foresighted parents to prepare for future needs—graduation, confirmation and for all other winter or summer dress occasions—and at the same time pay considerably less than present retail value. Excellent styles, well made, of ALL-WOOL blue serge. Sizes 8 to 12 years, at $13.75. Sizes 13 to 17 years, at $15.75. Other interesting lots in the clearance—

Boys' Cheviot Suits, 7 to 12 years—now $7.75
Boys' Cheviot Suits, 7 to 16 years—now $13.75
Boys' Suits, of unusually high quality, 8 to 15—$17.75
Boys' Warm Plaid Mackinaw Coats—now $9.50
Large Boys' Fine Winter Overcoats, 12 to 17—$19.25
Junior Boys' Winter Overcoats, 5 to 11 years—$13.75

Strawbridge & Clothier—Second Floor, Filbert Street, East

A Special Purchase of 9x12 Axminster Rugs at $39.50

The Department of Lower-priced Floor Coverings has secured about 150 Axminster Rugs, all in the desirable 9x12 size, to sell at a decided advantage to the purchaser in the matter of price. An extensive array of patterns is represented, and the special price is considerably less than the figure usually asked—$39.50. Also—

Velvet Rugs, 9x12—$17.85
Heavy seamless Velvet Rugs, in a good assortment of patterns and colorings.

Grass Rugs, 9x12—$7.85
Japanese Grass Rugs, in attractive stenciled patterns.

Congoleum Rugs—$11.50
Size 9x12 feet, "Gold Seal" Congoleum Rugs.

Congoleum Rugs—$3.00
Size 6x6 feet. Irregular in pattern.

Cork Linoleum—75c sq. yd.
Heavy Linoleum, 2 yards wide. Cut from full rolls.

Strawbridge & Clothier—Fourth Floor, Filbert Street

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Will You Urge Your Minister to Attend?

OVER 100,000 pastors have been invited to attend what is probably the most important series of State Conferences in the entire program of the Interchurch World Movement.

Your minister has doubtless accepted. Be certain of it. He will tell you that your meeting can get the important facts of the Interchurch World Movement in no other way.

Your meeting as a part of the Interchurch World Movement and participating in its activities should be represented by its minister because:

1—This is the first time that the Evangelical churches have ever come together in a unified effort for Christ and the first time all the pastors in your State have ever been assembled for a common program.

2—Complete plans for the program of the Interchurch World Movement at home and abroad will be discussed.

3—The exact relationship which your meeting and your denomination bear to the Interchurch World Movement will be presented.

4—Full details will be presented covering the Evangelistic, Stewardship and Financial campaigns of which your meeting is a part.

This conference will stimulate the spiritual inspiration and supply the information necessary for the successful conduct of that part of the great evangelistic work assigned to your meeting.

DATES OF THE PASTORS' STATE CONFERENCES

Trenton, N. J. .....Feb. 25-27	Birmingham, Ala. ...Mar. 3-5	Denver, Col. .....Mar. 3-5
Rochester, N. Y. .....Mar. 1-3	Grenada, Miss. .....Mar. 8-10	Oklahoma City, Okla., Mar. 8-10
Providence, R. I. .....Mar. 3-5	Hattiesburg, Miss., Mar. 10-12	Little Rock, Ark. ..Mar. 10-12
Boston, Mass. .....Mar. 8-10	New Orleans, La., Mar. 15-17	Los Angeles, Cal. ..Feb. 25-27
Bangor, Me. .....Mar. 10-12	Louisville, Ky. ....Mar. 17-19	San Francisco, Cal. ..Mar. 1-3
Lansing, Mich. .....Feb. 25-27	Mitchell, S. D. .....Feb. 25-27	Portland, Ore. .....Mar. 3-5
Indianapolis, Ind. ...Mar. 1-3	Minneapolis, Minn. ..Mar. 1-3	Seattle, Wash. .....Mar. 8-10
Parkersburg, W. Va., Mar. 3-5	Grand Forks, N. D. ..Mar. 3-5	Spokane, Wash. ...Mar. 10-12
Baltimore, Md. .....Mar. 8-10	Chicago, Ill. .....Mar. 8-10	Richmond, Va. .....Mar. 1-3
Dover, Del. .....Mar. 10-12	Helena, Mont. .....Feb. 25-27	Atlanta, Ga. .....Mar. 10-12
Nashville, Tenn. ....Mar. 1-3	Douglas, Ariz. .....Mar. 1-3	Jacksonville, Fla. ..Mar. 15-17

If you are a meeting official, telephone or see your minister, urging his attendance. His railroad and Pullman transportation will be paid where necessary.

Field Department

The INTERCHURCH World Movement

of North America

45 WEST 18TH STREET, NEW YORK CITY

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

BELL TELEPHONE MONEY FOR MORTGAGES
LOMBARD 2873

S. W. BLACK'S SON

REAL ESTATE AGENT AND BROKER

522 WALNUT STREET
PHILADELPHIA

ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

FUN.

THE workman was digging. The wayfarer of the inquisitive turn of mind stopped for a moment to look on. "My man," said the wayfarer at length, "what are you digging for?" The workman looked up. "Money," he replied. "Money!" ejaculated the amazed wayfarer. "And when do you expect to strike it?" "On Saturday," replied the workman, as he resumed operations.—*Tit-Bits.*

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

CONARD ROSES BLOOM

"SUCCESS with Roses" Will Help You

Thirty-two pages of practical rose information. Tells what, when and how to plant, proper soils, culture, etc.

We send **"SUCCESS WITH ROSES"** (value 25 cts.) and new 52-page illustrated **CATALOG** of 300 Conard Rose varieties and other choice flowers—**BOTH FOR 10 CENTS.**

CATALOG alone FREE on request.

The durable Conard Star Tag marks the genuine Conard Rose and also labels each growing plant.

Send 10 cents today for the two books or write for free Catalog.

CONARD ROSES

& Jones Co., Box 10, West Grove, Penna.

Robert Pyle, Pres., Antoine Wintzer, V. Pres.

PEERLESS

Rubber Typewriter Keys.

Will last for years.

Sacrifice the glare and preserve your eyes.

Order them through

WALTER H. JENKINS

140 N. 15th St. Philadelphia

WANTED.

WANTED—A TRUSTWORTHY YOUNG woman for child's nurse; small family. Mrs. John Frazer, 8013 Navahoe St., Chestnut Hill, Philadelphia.

WANTED—CAPABLE WOMAN TO look after household in a boys' boarding school in the country near Philadelphia, and to assist with elementary teaching. Box J, FRIENDS' INTELLIGENCER OFFICE.

WANTED—COMPANIONABLE WORKing housekeeper, by young couple living in eastern Pennsylvania mountains. Good position for capable woman desiring a home. Address B., INTELLIGENCER OFFICE.

WANTED—SWEET-TEMPERED clean young Protestant woman to take charge of 8-months-old baby and assist governess with children 4, 6, and 8 years of age. Must be willing to live in country. Good wages. Mrs. E. Paul duPont, Montchanin, Del. Tel. Wil. 3244.

WANTED—SWEET-TEMPERED EDUcated woman to assist with children 4, 6, and 8 years of age. Good salary. Mother and daughter would be considered. Mrs. E. Paul duPont, Montchanin, Del. Tel. Wil. 3244.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

LLOYD

What Builders Need

In their advertising merchants are apt to talk about goods—but listen to their *customers,* and nine times out of ten you will find that they are talking about *service.* It's the great force of modern business.

Lumber sold by different dealers is very much alike; but there is a great difference in *service.*

The best service you can get is none too good. When you build that new factory or store, the important thing is to choose the lumber dealer that will give you the prompt, efficient *service* that to builders so often makes the difference between failure and success.

Some day you will build. If you want the work finished on time, see that the lumber comes from LLOYD.

William M. Lloyd Company

THE LUMBER CENTRE.

29th Street and Ridge Avenue, Philadelphia

ESTABLISHED 1868

SOUTHERN OFFICE—CHARLOTTE, N. C.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% **Savings Deposits 3.65%**

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SECOND MONTH 21, 1920

MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.
Tyrol Wool

Spring Styles

New Colors

Ladies' and Misses' Tailored Suits

29.75 36.75 49.75

Top, Street and Motor Coats

32.75 42.75 54.75

For all outdoor wear there is no other fabric that will give so much satisfaction.



MANN & DILKS
1102 CHESTNUT STREET

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Edward S. Hutchinson
CIVIL ENGINEER AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SECOND MONTH 28, 1920

VOLUME 77
NUMBER 9

IMMANENCE.

THOU whose Spirit dwells in all,
Primal Source of life and mind,
In the clod as in the soul,
Fresh and full and unconfined!

Thine the atom's faintest thrill,
Thine the humblest creature's breath,
Prophecy in every kind,
Yearning still through life and death,—

Yearning for the crowning race,
Man, in whom at last unfold
All thy secrets strange and sweet
From the farthest days of old.

Secrets, too, of things to be
In the cycles on before:
Love that stronger is than death,
Life with thee for evermore.

Never severed from thy heart,
Never parted from thy side,
Still, as in Creation's dawn,
In thy bosom we abide!

—*John W. Chadwick.*

THE PEACE TESTIMONY OF THE SOCIETY OF FRIENDS.

[Following are extracts from the "Reports" of the various "Commissions" or groups of Friends who in both Europe and America have for many months past been studying the Peace Testimony, in an effort to prepare for the Peace Conference of All Friends to be held in London in August next. During the war it became evident, especially perhaps to Friends in Great Britain and her Colonies, that the Peace Testimony was by no means separate or separable from their other testimonies, but that it was a necessary development of the central principle of Quakerism. Under the proving of war it was found that "the roots of war" lay in the practices of our daily life and our ordinary dealings with other men; and in order to re-state the principles of Quakerism in terms of modern life and thought, this study of those principles was undertaken. These extracts are published here in order to promote the study of the Peace Testimony both by delegates to the London Conference, and by study-groups and other Friends, both old and young.—H. F.]

I. HISTORICAL INTRODUCTION.

(From the Report of the English Commission.)

"Our forefathers and predecessors were raised to be a people in a time of great commotions, contests, and wars, begun and carried on for the vindication of religious and civil liberty, in which many of them were zealously engaged, when they received the knowledge of the truth; but through the influence of the love of Christ in their minds they ceased from conferring with flesh and blood, and became obedient to the heavenly vision, in which they clearly saw that all wars and fightings proceeded from the spirit of this world, which is enmity with God, and that they must manifest themselves to be the followers of the Prince of Peace, by meekness, humility and patient sufferings."—Address of Philadelphia Yearly Meeting, 1774.

ORIGINS.

There is nothing in the early records of the Society to show that Fox and the other "publishers of Truth" acknowledged any influence from earlier sects in regard to the peace testimony. But Barclay, making a reasoned defence of Quakerism in the *Apology* (1676), points expressly to the "ancient Fathers" and "primitive Christians" as upholders of the unlawfulness of war, as well as, in his own time, to "others who with us do witness that the use of arms is unlawful to Christians." For the first two centuries after Christ the Fathers condemned the soldiers' profession in unsparing terms, but a hundred years later, at the accession of Constantine, the official opposition of the Church to war had died away. It had been due, not merely to the pagan observances exacted from the Roman soldier, but to the essential nature of war. As the Church gave up the position, it was adopted by the heretical sects which, springing up in the East, overspread the Christian world. From the second to the seventeenth century there is an unbroken succession of these "heresies." Some are described as ascetics, Manichaeans, practisers of unhallowed mysteries. Others were groups of earnest believers, drawn together to practise their interpretation of true Christianity. But the reported points of dissent from orthodoxy are curiously the same in all these sects. They tended to exalt the New Testament and belittle the Old, to reject or modify the distinction between priest and layman, and in some cases to reject also the ecclesiastical sacraments and ritual. They opposed war, military service, judicial oaths, and denied the right of the State to inflict capital punishment. Marcionites, Paulicians, Bogomili, Cathari, Albigenses, the early Waldenses, the early Tertiaries of the Franciscan Order (a "heresy" within the Church), some of the Lollards, the Bohemian Brethren (later Moravians), the Familists, and many groups of the first Baptists are links in the chain which stretches from Tertullian to Fox. In his "Seeker" days Fox had much intercourse with Baptists, and many of his early followers came from that sect.

"Quakerism is no isolated or sporadic religious phenomenon. It is deeply rooted and embedded in a far wider movement . . . a serious attempt to achieve a more complete Reformation, to restore primitive Christianity and to change the basis of authority from external things, of any sort whatever, to the interior life and spirit of man."

THE EARLY TESTIMONY.

It is a strange misreading of Friends' principles which charges them with too literal a reliance upon certain passages of Scripture. The words of Fox are echoed by many other Friends of the first generation. "These things I did not see by the help of man nor by the letter, though they are written in the letter, but I saw them in the light of the Lord Jesus Christ and by His immediate Spirit and power." (Fox's Journal.) Hence the testimony against wars and fighting arose from an inward conviction that such practises were

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $ 3.00 a year. Single copies, 6 cents.

contrary to the Spirit of Christ. The first recorded utterance of Fox on the question was at Derby in 1650, when he refused to win release from prison by accepting a commission in the new militia levies raised under the Militia Act of July in that year, before the battle of Worcester. "I told them I lived in the virtue of that life and power that took away the occasion of all wars. . . I was come into the covenant of peace, which was before wars and strifes were." His firm refusal earned him another six months of prison, but he struck the keynote of the Quaker testimony against war—the contradiction between the spirit of war and the Spirit of Christ. Fighting, like persecution, was the negation of Christianity. "Take heed," he wrote to the magistrates who imprisoned him, "of speaking of Christ in words, and denying him in life and power. O friends, the imprisoning of my body is to satisfy your wills, but take heed of giving way to your wills, for that will hurt you."

Yet Fox obviously carried on no peace propaganda among his fellow-prisoners, nor attempted to impose his own convictions on them. The essence of early Quakerism lay in freedom to follow the inward guide, who would in due season lead the pilgrim into all truth. Thus the "position" on war came to be adopted at different times as an individual conviction by the first members of the Society. These included many soldiers or ex-soldiers,—a list of nearly a hundred can be made from scattered allusions in contemporary writings. Not all left the army at once, but it soon proved "impossible for a Quaker to remain a soldier," especially after 1654, when Cromwell imposed an oath of allegiance on the army. In the years 1654-7, which was not a time of actual war, it was rather the Quakers' opposition to oaths, titles, "hat-honour" and their zeal for unauthorised preaching, which brought them into conflict with the authorities. Their views were thought subversive of discipline, and in 1657 a drastic "purge," both among officers and soldiers, was carried out. Besse, writing of the army in Ireland, says that many "came to be convinced of the truth gradually and . . . divers of them, as they became further enlightened, refused to bear arms any longer, and became able ministers of the truth, and publishers of the Gospel."

In the navy, where Quaker principles were also making way, the convert had to face the dilemma of actual war. Thomas Lurting, in 1657, boatswain's mate of a frigate in the fleet attacking Spain, had for some time joined others of the crew in worship after Quaker fashion, when during a bombardment of Barcelona the thought came to him, "How, if now thou killest a man?" He at once left his gun, though he did not then know that Quakers would not fight. But when he told his friends of his new conviction they united with him, remaining firm in face of threats till the ship reached England. Lurting entered the merchant service, in which once, when his ship was captured by Algerine pirates, he succeeded in taking the captors captive and landing them peacefully in their own country, without bloodshed or loss of life. (From Lurting's own narrative, *The Fighting Sailor turned Peaceable Christian*, 1710.)

At home the Militia Acts were a difficulty, especially after the Restoration. Heavy fines and distraints "for not sending a man to the Militia" became a common "suffering." The first recorded instance is at Colchester in 1659, but it is almost certain that there were others earlier. Some were backsliders like Thomas Ayrey, who "when like to suffer for truth's testimony against fighting and bearing outward arms, he consented to take arms," but most were as firm as Richard Robinson of Countersett "against bearing arms or finding a man for the militia, for he was all along charged with finding a man, but always stood very clear, and never after his convincement would pay anything directly or indirectly, but suffered for the same by fines and distresses, frequently encouraging other Friends to stand faithful." In the uncertainties of 1659, some Friends were in doubt as to their position. Francis Gawler wrote to Fox from Cardiff, January 1659-60, that Friends had been invited to enter a regiment of local Militia and one had joined "of whom we are tender, knowing he hath no bad end in it, but thinks he may be serviceable to truth in it." But the letter was endorsed by Fox, "Which G.F. forbade, and said it was contrary to our principles, for our weapons are spiritual and not carnal."

At the same time a constant suspicion of plots and conspiracy hung round Friends. The authorities often confused them with wild spirits such as the Fifth Monarchy Men. After the rising of these fanatics in January, 1660-1, thousands of Friends were flung into prison. The *Declaration* drawn up then by Fox and others was primarily to vindicate Friends of any share in the plot. "The Spirit of Christ," it declared, "by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move us unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ, nor for the kingdoms of this world. . . . Therefore we cannot learn war any more." Yet they suffered much during Charles II's reign under similar suspicions, as Fox's long imprisonments witnessed. In 1663 Francis Howgill assured Judge Twisden at Appleby Assizes: "If I had twenty lives I would engage them all that the body of the Quakers will never have any hand in war or things of that nature that tend to the hurt of others, and if any such, whom you repute to be Quakers, be found in such things, I do before the Court here, and before all the people deny them: they are not of us." Apart from these suspicions, as the military system was reorganized, Friends inevitably came into conflict with its demands. A distinction, however, was made between war taxation and rendering military service or payments in lieu thereof. In 1659 Fox drew a distinction between bearing arms and "paying tribute"; through the latter, Friends "may better claim their liberty." Later he wrote: "So in this thing, so doing, we can plead with Cæsar, and plead with them that hath our custom and hath our tribute, if they seek to hinder us from our godly and peaceable life"; whereas if payment were refused the Government might "plead against us, How can we defend you against foreign enemies, and protect everyone in their estates, and keep down thieves and murderers?"

The two volumes of Besse, and the records of many meetings, show long lists of distraint or imprisonment on account of the Militia. In 1678 the Meeting for Sufferings requested returns of these as "a suffering for the Lord and His truth." In Kent Quarterly Meeting there are only fourteen years, between 1660 and 1702, in which there are no fines or imprisonments for this cause. Imprisonment on ships of war was also frequent, and the Meeting for Sufferings was much occupied in securing the release of victims. Well-known instances are those of Richard Seller, Thomas Lurting, and Thomas Chalkley. Once a captain seriously tried to meet Lurting's scruples, as far as he understood them. Lurting told him he had been as great a fighter as others, but was now no more. "'I hear so,' said the captain, 'and that thou hadst a command, and so shalt thou have here; or else thou shalt stand by me, and I will call thee to do so and so; and this is not killing of a man, to haul a rope.' I answered, 'But I will not do that.' 'Then,' said he, 'thou shalt be with the coopers to hand beer for them, there is a great

occasion for it.' I answered, 'But I will not do that.' 'Then,' said he again, 'I have an employment for thee which will be a great piece of charity, and a saving of men's lives,—thou shalt be with the doctor, and when a man comes down that has lost a leg or an arm, to hold the man, while the doctor cuts it off. That is not killing men, but saving men's lives.' I answered, 'I am in thy hand, thou may'st do with me what thou pleasest.'" Seller, after winning recognition for his conscience, readily helped the wounded; Lurting would not accept an offer intended to enrol him in the ship's company for purposes of war.

Perils from pirates and privateers led most merchants to arm their ships, and this difficulty also pressed on Friends. In 1690 a shipmaster connected with Friends at Liverpool armed his vessel. The Meeting of Sufferings reminded local Friends of the "ancient testimony. . . . It hath not been the practice of Friends to use or carry carnal weapons, and Friends at London have suffered much for refusing." In 1693 the Yearly Meeting Epistle rebukes some shipmasters who carry guns, "contrary to their former principle and practice . . . also giving occasion of more severe hardships to be inflicted on such Friends as are pressed into ships of war, who for conscience sake cannot fight nor destroy men's lives." Therefore local meetings are asked "to deal with them in God's wisdom and tender love, to stir them up and awaken their consciences, that they may seriously consider how they injure their own souls in so doing, and what occasion they give to make the truth and Friends to suffer by their declension and acting contrary thereunto, through disobedience and unbelief."

During the cruel suppression of the Monmouth Rebellion in 1685, Friends fell under some suspicion, but the Clerk of the Western Assizes told the Quakers in Ilchester that "on enquiry made he found but two of us among nine hundred" rebel prisoners. One of these, Thomas Please or Plaice, though he bore no arms, was active in the affairs of Monmouth's army, and thus had "*ipso facto* gone from truth, and rendered himself no true Quaker." Two or three others were "dealt with," and expressed penitence, for such offences as selling horses to the army.

In the Irish Wars of 1688-91 the sufferings of Friends as non-combatants were very great, both from the two armies and the plunderers who followed in their wake. Those in the less harassed districts organised relief and shelter for their fellows driven from home. At Limerick, Dublin, and elsewhere Friends supplied the prisoners taken from William's army with food and clothing, "so that many of them said, when at liberty, if the Quakers had not been there they had been starved to death." Yet only four lost their lives by violence. Four others are known to have taken up arms. Three were officially stated to have acted "scandalous to the principles of truth by us professed, and our known practice since we were a people." The fourth, after serious and lengthy consideration, was told that he "could not be owned" by the Society.

Thus, through the changes of Government in the 17th century Friends steadily refused to join in civil commotion or rebellion, but rendered obedience to the *de facto* Government so far as it did not conflict with their religion and conscience. In April, 1696, the Meeting for Sufferings delivered an address to William III. (with which the King declared himself well satisfied) explaining why Friends could not join a recently-formed Association to protect the King by force of arms. "Not out of any disaffection to the King or Government nor in opposition to his being declared rightful and lawful King of these realms, but purely because we cannot for conscience sake fight, kill, or revenge, either for ourselves or for any man else."

THE SPRING OF LOVE.

A little sun, a little rain,
O soft wind blowing from the West,
And woods and fields are sweet again,
And warmth within the mountain's breast.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust,
Is fresher than a mountain stream.

—*Stopford A. Brooke.*

ON BEING BLACK.

[From a book, entitled "Darkwater," by W. E. Burghardt DuBois, to be published by Harcourt, Brace & Howe. Doctor DuBois, formerly of Atlanta University, and now editor of *The Crisis*, is one of the most eminent and accomplished men of the Negro race, author of "The Souls of Black Folk," and other widely-read books. This chapter is a vivid revelation of how it *feels* to be a Negro, in this republic of Abraham Lincoln and "Jim Crow Cars."—H. F.]

My friend, who is pale and positive, said to me yesterday, as the tired sun was nodding:

"You are too sensitive."

I admit, I am sensitive,—I am artificial. I cringe or am bumptious or immobile. I am intellectually dishonest, art-blind, and I lack humor.

"Why don't you stop all this," she retorts triumphantly.

You will not let us.

"There you go, again. You know that I——"

Wait! I answer. Wait!

I arise at seven. The milkman has neglected me. He pays little attention to colored districts. My white neighbor glares elaborately. I walk softly, lest I disturb him. The children jeer as I pass to work. The women in the street car withdraw their skirts or prefer to stand. The policeman is truculent. The elevator man hates to serve Negroes. My job is insecure because the white union wants it and does not want me. I try to lunch, but no place near will serve me. I go forty blocks to Marshall's, but the Committee of Fourteen closes Marshall's; they say that white women frequent it.

"Do all eating places discriminate?"

No, but how shall I know which do not—except——

I hurry home through crowds. They mutter or get angry. I go to a mass-meeting. They stare. I go to a church. "We don't admit niggers!"

Or perhaps I leave the beaten track. I seek new work. "Our employees would not work with you; our customers would object."

I ask to help in social uplift.

"Why—er—we will write you."

I enter the free field of science. Every laboratory door is closed and no endowments are available.

I seek the universal mistress, Art; the studio door is locked.

I write literature. "We cannot publish stories of colored folk of that type." It's the only type I know.

This is my life. It makes me idiotic. It gives me artificial problems. I hesitate, I rush, I waver. In fine—I am sensitive!

My pale friend looks at me with disbelief and curling tongue.

"Do you mean to sit there and tell me that this is what happens to you each day?"

"Certainly not," I answer low.

"Then you only *fear* it will happen?"

"I fear!"

"Well, haven't you the courage to rise above a—almost a craven fear?"

Quite—quite craven is my fear, I admit; but the terrible thing is—these things do happen!

"But you just said——"

They do happen. Not all each day,—surely not. But now and then—now, seldom; now, sudden; now, after a week, now in a chain of awful minutes; not every-

where, but anywhere—in Boston, in Atlanta. That's the hell of it. Imagine spending your life looking for insults or for hiding-places from them,—shrinking (instinctively and despite desperate bolsterings of courage) from blows that are not always, but ever; not each day, but each week, each month, each year. Just, perhaps, as you have choked back the craven fear and cried, "I am and will be the master of my——"

"No more tickets down-stairs; here's one to the smoking-gallery."

You hesitate. You beat back your suspicions. After all, a cigarette with Charlie Chaplin,—then a white man pushes by.

"Three in the orchestra."

"Yes, sir." And in he goes.

Suddenly your heart chills. You turn yourself away toward the golden twinkle of the purple night and hesitate again. What's the use? Why not always yield,—always take what's offered,—always bow to force, whether of cannons or dislike? Then the great fear surges in your soul, the real fear—the fear beside which other fears are vain imaginings; the fear lest right there and then you are losing your own soul; that you are losing your own soul and the soul of a people; that millions of unborn children, black and gold and mauve, are being there and then despoiled by you because you are a coward and dare not fight!

Suddenly that silly orchestra seat and the cavorting of a comedian with funny feet become matters of life, death, and immortality; you grasp the pillars of the universe and strain as you sway back to that befrilled ticket girl. You grip your soul for riot and murder. You choke and sputter, and she, seeing that you are about to make a "fuss," obeys her orders and throws the tickets at you in contempt. Then you slink to your seat and crouch in the darkness before the film, with every tissue burning! The miserable wave of reaction engulfs you. To think of compelling puppies to take your hard-earned money; fattening hogs to hate you and yours; forcing your way among cheap and tawdry idiots! God! What a night of pleasure!

* * *

Why do not those who are scarred in the world's battle and hurt by its hardness, travel to these places of beauty and drown themselves in the utter joy of life? I asked this once sitting in a Southern home. Outside, the spring of a Georgia February was luring gold to the bushes and languor to the soft air. Around me sat color in human flesh,—brown that crimsoned readily; dim soft-yellow that escaped description; cream-like duskiness that shadowed to rich tints of autumn leaves. And yet a suggested journey in the world brought no response.

"I should think you would like to travel," said the white one.

But no, the thought of a journey seemed to depress them.

Did you ever see a "Jim-Crow" waiting-room? There are always exceptions, as at Greensboro,—but usually there is no heat in winter and no air in summer; with undisturbed loafers and train hands and broken, disreputable settees; to buy a ticket is torture; you stand and stand and wait and wait until every white person at the "other window" is waited on. Then the tired agent yells across, because all the tickets and money are over there,—

"What d'ye want? What? Where?"

The agent browbeats and contradicts you, hurries and confuses the ignorant, gives many persons the wrong change, compels some to purchase their tickets on the train at a higher price, and sends you and me out on the platform, burning with indignation and hatred!

The "Jim-Crow" car is up next the baggage car and engine. It stops out beyond the covering, in the rain or sun or dust. Usually there is no step to help you climb on, and often the car is a smoker cut in two, and you must pass through the white smokers or else they pass through your part, with swagger and noise and stares. Your compartment is a half or a quarter or an eighth of the oldest car in service on the road. Unless it happens to be a through express, the plush is caked with dirt, the floor is grimy, and the windows dirty. An impertinent white newsboy occupies two seats at the end of the car and importunes you to the point of rage to buy cheap candy, coca-cola, and worthless, if not vulgar, books. He yells and swaggers, while a continued stream of white men saunters back and forth from the smoker, to buy and hear. The white train crew from the baggage car uses the "Jim-Crow" to lounge in and perform their toilet. The conductor appropriates two seats for himself and his papers, and yells gruffly for your tickets almost before the train has started. It is best not to ask him for information even in the gentlest tones. His information is for white persons chiefly. It is difficult to get lunch or clean water. Lunch-rooms either don't serve niggers or serve them at some dirty and ill-attended hole in the wall. As for toilet-rooms—don't! If you have to change cars, be wary of junctions, which are usually without accommodation and filled with quarrelsome white persons who hate a "darky dressed up." You are apt to have the company of a sheriff and a couple of meek or sullen black prisoners on part of your way, and dirty colored section-hands will pour in toward night and drive you to the smallest corner.

"No," said the little lady in the corner (she looked like an ivory cameo, and her dress flowed on her like a caress), "we don't travel much."

Pessimism is cowardice. The man who cannot frankly acknowledge the "Jim-Crow" car as a fact and yet live and hope, is simply afraid either of himself or of the world. There is not in the world a more disgraceful denial of human brotherhood than the "Jim-Crow" car of the southern United States; but, too, just as true, there is nothing more beautiful in the universe than sunset and moonlight on Montego Bay in far Jamaica. And both things are true, and both belong to this, our world, and neither can be denied.

* * *

High in the tower, where I sit above the loud complaining of the human sea, I know many souls that toss and whirl and pass, but none there are that intrigue me more than the Souls of White Folk.

Of them I am singularly clairvoyant. I see in and through them. I view them from unusual points of vantage. Not as a foreigner do I come, for I am native, not foreign, bone of their thought and flesh of their language. Mine is not the knowledge of the traveler or the colonial composite of dear memories, words and wonder. Nor yet is my knowledge that which servants have of masters, or mass of class, or capitalist of artisan. I know their thoughts, and they know that I know.

The discovery of personal whiteness among the world's peoples is a very modern thing,—a nineteenth and twentieth century matter, indeed. The ancient world would have laughed at such a distinction. The Middle-Age regarded skin color with mild curiosity; and even up into the eighteenth century we were hammering our national manikins into one, great, Universal Man, with fine frenzy which ignored color and race even more than birth. To-day we have changed all that, and the world in a sudden, emotional conversion has discovered that it is white and by that token, wonderful!

* * *

As we saw the dead dimly through rifts of battle-smoke and heard faintly the cursings and accusations

of blood brothers, we darker men said: This is not Europe gone mad; this is not aberration nor insanity; this *is* Europe; this seeming Terrible is the real soul of white culture—back of all culture,—stripped and visible to-day. This is where the world has arrived,—these dark and awful depths, and not the shining and ineffable heights of which it boasted. Here is whither the might and energy of modern humanity has really gone.

But may not the world cry back at us and ask: "What better thing have you to show? What have you done or would do better than this if you had to-day the world rule? Paint with all riot of hateful colors the thin skin of European culture,—is it not better than any culture that arose in Africa or Asia?"

It is. Of this there is no doubt and never has been; but why is it better? Is it better because Europeans are better, nobler, greater, and more gifted than other folk? It is not. Europe has never produced and never will in our day bring forth a single human soul who cannot be matched and over-matched in every line of human endeavor by Asia and Africa. Run the gamut, if you will, and let us have the Europeans who in sober truth over-match Nefertari, Mohammed, Rameses, and Askia, Confucius, Buddha, and Jesus Christ. If we could scan the calendar of thousands of lesser men, in like comparison, the result would be the same; but we cannot do this because of the deliberately educated ignorance of white schools by which they remember Napoleon and forget Sonni Ali.

Why, then, is Europe great? Because of the foundations which the mighty past have furnished her to build upon: the iron trade of ancient, black Africa, the religion and empire-building of yellow Asia, the art and science of the "dago" Mediterranean shore, east, south, and west, as well as north. And where she has builded securely upon this great past and learned from it, she has gone forward to greater and more splendid human triumph; but where she has ignored this past and forgotten and sneered at it, she has shown the cloven hoof of poor, crucified humanity,—she has played, like other empires gone, the world fool!

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

THE VOICE OF SPRING.

I come, I come! ye have called me long;
I come o'er the mountains, with light and song.
Ye may trace my steps o'er the waking earth
By the winds which tell of the violet's birth,
By the primrose stars in the shadowy grass,
By the green leaves opening as I pass.

I have sent through the wood-paths a glowing sigh,
And called out each voice of the deep blue sky,
From the night-bird's lay through the starry time,
In the groves of the soft Hesperian clime,
To the swan's wild note by the iceland lakes,
When the dark fir-branch into verdure breaks.

From the streams and founts I have loosed the chain;
They are sweeping on to the silvery main,
They are flashing down from the mountain brows,
They are flinging spray o'er the forest boughs,
They are bursting fresh from their sparry caves
And the earth resounds with the joy of waves.

—*Felicia Hemans.*

A BIRD-CLUB PLAN THAT WORKED.

It came about last April in one of our First-day schools that somebody, who had hitherto missed the opportunity, wanted to learn more about birds. She suggested a First-day School Bird Club, to meet every First-day morning at the meeting-house for a "bird-walk." It happened that we had in our school several expert birdlovers, who responded gladly to the call, and consented to serve as leaders. We had a preliminary talk in our F. D. S. about the real object of a bird-walk, and all who really loved the birds and desired to know them better were invited to join the club.

The next First-day morning bright and early they began to arrive,—tiny tots, middle-sized children, older children, and some who had passed the half-century mark. The hour was six. Sandwiches were brought by each bird-enthusiast, and deposited in the nearby school building. A mother volunteered to have cocoa ready by nine o'clock.

It was a joyous experience, those dewy May mornings, to be out with the birds and the bird-lovers, to answer to the call of the cardinal, to hear the oriole's whistle, and to listen to the early morning hymn of the wood-thrush. Bradford Torrey says, "He is a poor ornithologist who sees only the birds," and nature in all her varied forms claimed the attention of this group of happy children.

A little before nine we wended our way back to the school-building, the cocoa and the sandwiches, "guiltless of pampered appetite," appearing in First-day school twenty minutes later, *just on time*, with something of a superior air, perhaps, as we greeted the folks who had preferred repose to an early morning walk.

Lists of birds seen were kept by the children, and reports made in the general exercises. We aimed to devote these exercises during this season to nature topics, bird-talks and bird-poems.

The bird-club continued with unabated interest until the closing day of the school in June, and this year it is rumored that there will be some Fall bird-walks. This familiar mingling of pupils and First-day school leaders in the pursuit of a common interest is in itself one of the character-making forces of First-day school work, and it was noted particularly that children, who had been a bit unresponsive to First-day school teaching, were the very ones who were most keenly alive on the bird-walks. In addition to this, one can scarcely over-estimate the influence exerted through the children for the care and protection of our feathered friends.

Madison Cawein writes:—

"There is no rhyme that is half so sweet,
As the song of the wind in the rippling wheat;
There is no meter that's half so fine,
As the lilt of the brook under rock and vine;
And the loveliest lyric I ever heard,
Was the wildwood strain of a forest bird."

West Chester, Pa. L. P. H.

The robins have returned! It is time to organize Bird Clubs in our First-day schools.

Dr. Lyman Abbott writes this parable: "I heard the other day two butterflies, on the edge of a flower, discussing. One said, 'We cannot know there is any honey in the flower: no butterfly ever found it there, no butterfly ever will.' The other said, 'Well, nevertheless, I think there must be some.' And while they debated it, gnostic and agnostic, a humming-bird flew in and ran his long bill into the flower and sipped the sweet, and was gone. To debate whether there is beauty and truth in the Word of God, whether there is beauty and truth in the world, whether there is beauty and truth in the Christ that came from God,—this is not religion. 'O taste and see that the Lord is good,'—that is religion."

There is no window of the human heart which man opens God-ward into which God himself does not gladly come.—*Lily Dougall.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SECOND MONTH 28, 1920

THE "INTELLIGENCER" AND THE SOCIETY OF FRIENDS.—I.

THE plan for the future control and management of the FRIENDS' INTELLIGENCER, that was published in last week's issue, should be carefully considered and thoroughly discussed by all readers. The very purpose of its publication, indeed, was to invite discussion and suggestions, preferably also for publication in the paper, in order that the Society of Friends may become a stronger and more efficient instrument for advancing the kingdom of God on earth.

It is interesting to remember that one of the names of the first Friends was "Publishers of Truth." In that day "publishing" meant chiefly *speaking;* but in our own day it means chiefly *printing*. The most powerful speaker can reach with his voice only a few thousand persons; but the report of his speech in the next morning's papers may easily reach millions. If Friends of this century are to be in any adequate sense Publishers of Truth, we must rely more and more on the printing-press. Even if we were strong in preachers instead of being weak, their words would reach but few indeed even of our own members, without the powerful aid of printer's ink.

In a word, the chief instrument of our Society for the spreading of our message to-day must be our Friendly papers. They reach the mass of our membership with a thoroughness that no book or other publication approaches. Moreover, they reach them *every week*, and they are in most cases read with deep interest and attention, as readers constantly testify.

The representative weekly journal of Friends in Europe is *The Friend*, of London; that of Conservative Orthodox Quakerism in America is *The Friend*, of Philadelphia (often called "the square *Friend*," to distinguish it from the London *Friend*); that of evangelical or Five-Years Meeting Friends is the *American Friend*, of Richmond, Ind.; and that of the seven Liberal or Hicksite Yearly Meetings of America is the FRIENDS' INTELLIGENCER.

Regarding the comparative circulation and influence of these four journals, I have no information as to the circulation of the London *Friend*, which represents a membership of about 20,000. The *American Friend* represents a membership of about 90,000, and has a circulation, I am told, of about 7,000, or less than 8 per cent. of the membership. The Philadelphia *Friend* has about 2400, which, with a membership of less than 10,000 in all, must be over 25 per cent. The INTELLIGENCER, representing a membership of 18,000 or less, printed during 1919 about 3600 copies weekly, or 20 per cent. of the membership,—a much higher proportion than that of the *American Friend*, but less than that of the "square *Friend*." If, however, we assume five as the average number of persons in a family (the usual assumption), it will be seen that the INTELLIGENCER'S circulation is equal to the entire number of families. As there are some subscribers, however, who are not members, it is evident that there must be some members who are not subscribers. Nevertheless, with all allowances, there are few papers indeed that have anything like so *thorough* a circulation among the class represented as has the FRIENDS' INTELLIGENCER.

Our own branch of the Society, then, has a remarkably efficient means of reaching its own membership; but how about the means of getting our message to the world *outside* of our own membership? The message of the "First Publishers of Truth" was not to members at all, for at that time there *were* no members, in the modern sense; their mission was to "go into the whole world, and preach the gospel to every creature." Is that our mission today? If so, we must get a far wider circulation for the FRIENDS' INTELLIGENCER.

And that thought brings us face to face with the truth,—the FRIENDS' INTELLIGENCER is not doing efficiently its work in the world, largely because our branch of the Society of Friends is not doing efficiently its work in the world.

Is that a startling thought?

Let us consider it farther next week. H. F.

FROM A LETTER TO THE ADVANCEMENT COMMITTEE.

"OF all the isms I have investigated I like George-Foxism the best, and I think it is because Jesus said, 'By their fruits ye shall know them.' As to organizations, I am doubtful. They are necessary to promote man's causes, but whether for the Master's cause, is a question with me. We are very apt to get interested in furthering the organization, and forget what it was originally intended to represent. I rather favor the plan of the beginning of the Friends. I can see how harm could and did come by that openness, a harm of commission, but has no harm come from the carefully guarded organization?

"When I realize that there are as many Methodist gatherings in my county as there are Friends' meetings in the entire State, I wonder *why*. If we were only less commercial in our ideas! If a gathering gets down small, we get discouraged and quit. I think of Jesus' twos and threes. I believe these words are very fitting to our times." G. ROBERTS ROGERS.

NOTE AND COMMENT.

AN ILLINOIS FRIEND IN HAWAII.

WILLIS B. COALE, whose home is in Illinois, has been for some years minister of the Kalihi Union Church, Honolulu, Hawaii, sends an interesting circular describing the activities of the church, and writes as follows:—

DEAR INTELLIGENCER FRIENDS:—Two years ago a message of mine printed in the INTELLIGENCER emphasized the possibility of bringing our diverse races — Hawaiian, Chinese, Japanese, Filipino, etc.—together in one religious organization and under the one Master.

To-day, however, we are more often describing brotherhood in terms of loyalty to the one flag, and we are discovering that much preliminary work must be done in developing in each race separately those primary interests in the social, national and spiritual life of America which are the uniting bond in any true fellowship. Specifically, the best step in order to induce patriotism in a boy of alien parentage is to develop in him a love for the one historic God who has guided the destiny of America during the three hundred years from the time of the landing of the Pilgrim founders down to the present day.

Hawaii is to-day caught in the nation-wide "drive" for "Americanization"—and very wisely so. Indeed, even if the facts revealed in the draft army had not forced upon the attention of the nation the inefficacy of unguided "assimilation" of our foreign masses, the recent developments in Hawaii would just as quickly probably have forced the question upon the Territory. The problem discussed everywhere among us to-day is how to insure a true knowledge of and loyalty to America in the hearts of the thousands of

Hawaii-born children who are growing up here out of alien homes and into the rights of full citizenship.

One result of this movement has been a shifting in the point of view for much of our religious work among young people.

Distinct progress in the assimilation through this method of a considerable number of young people of Japanese parentage has been perhaps the most significant accomplishment of the church with which I am connected. There have been two reasons for our unusual degree of success in this section of Honolulu. First, the forces of Buddhism, with their universal strong emphasis upon Japanism, have no organized temple work or language schools in this particular community. Second, we have gained the friendship of the parents in their homes, and have won their children and older young people into various organizations of the church, where the young folks have frequent intimate companionship with people who represent the best in American life.

Many people believe that no child of Oriental race can possibly grow up a good American. It is probably safe to say that few, if any, such persons have ever made careful observation on a broad scale of the effects which are produced wherever there is a wise restriction of contact with the old racial life, and at the same time adequate provision for growth under the personal guidance of sympathetic, intelligent Americans.

The lesson of this experience in Hawaii is, I believe, applicable to the problem of creating loyal citizens out of the many un-American masses throughout our nation, and especially in our larger cities. Americanization will ultimately be accomplished, not chiefly through prohibitive legislation or through night schools or through patriotic literature, but through a vast enlargement of the scope and method of organized Christian friendliness for the foreign races and their children in our midst.

A VOTE AGAINST MILITARY TRAINING.

A CURTIN RUSSELL writes from Ashtabula, Ohio:—"For fear you might otherwise fail to see it, I enclose clipping giving a caucus vote of Democratic Congressmen. This almost unanimous vote opposing universal military training is very encouraging to peace people. Hope the Republicans will do as well."

The dispatch reads as follows:—

WASHINGTON, Feb. 10.—Democrats of the House were on record to-day as opposed to universal military training, despite an appeal from President Wilson that they refrain from declaring themselves on the issue until the Democratic National Convention in June.

The action was taken at the party caucus last night when the House Democrats came out 106 to 17 against any measure providing for universal compulsory military service or training. Earlier in the session the Democrats flatly rejected the President's appeal by voting 88 to 37 against a proposal that action on the measure be deferred.

Explaining their action at the caucus several Democrats declared that they felt they knew the sentiment of the country on military training better than either the President or their leaders.

Representative Caldwell, New York, who led the fight in favor of the President's proposal, declared that unless there is a change in sentiment on the Democratic side of the House, it is apparent that there are not enough Republicans who favor universal military training to include it in the Army Reorganization Bill.

The Friend (London) says that in a recent issue of the London *Daily News* appeared a striking article by the well-known English poet and novelist, Maurice Hewlett, in which he commented on the leaflet entitled, "To All Men," and issued by the Meeting for Sufferings of London Yearly Meeting. Mr. Hewlett said that the Society of Friends "holds in its grasp the salvation of the world through their Master and Mine . . . Had the Quaker religion been this country's, not only should we not have made war, but Germany would not have provoked it. Had Europe at large been Quaker, war would have been eliminated long ago from the catalogue of national crimes." Of the message in the leaflet the noted author said, "nothing so admirable had been put forward by any church calling itself Christian throughout five years' horror and delirium."

THE *Nation*, New York, in a recent issue, presented in a succinct way, the present winter activities of the American Friends' Service Committee in Europe, concluding with the sentence, "Thus does a religious body whose faith condemns war, labor to heal the wounds which war has made."

"DOES God fix the death rate?" inquires a newspaper. This question has been recently asked, and the Woman's Medical College of Pennsylvania believes that the answer is to be found in the new department now being founded there, and that the answer is "No."—*Christian Register.*

"WHAT a suggestive and appropriate name the leader of the German Relief Committee carries," says the *Canadian Friend.* 'Scattergood.' That's what he goes for."

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

AN ARGUMENT FOR THE PEACE TREATY.

EDITOR OF FRIENDS' INTELLIGENCER:—

BEING busy at the time, I failed to put in my vote on the League of Nations Covenant. May I do so now?

I favor entering into such a League with just as few reservations as will secure its speedy adoption. But let us get together on *something.* Even half a loaf is better than no bread at all.

If the world is ever to advance towards internationalism, it must take its first step some time, or it will never get started. What great institution was ever perfect when first planned? Let us take what we can get now, and strive to perfect it in the future.

Nearly every argument used against the League now was used against the Constitution. Some day the opponent of such a League will be considered as unprogressive as the advocate of extreme States Rights to-day.

Any man who is not willing to submit his case to an impartial tribunal evidently has a weak case, and deserves to lose it.

Is it not ungenerous of us to demand a favored position in the League as the price of entering it? Evidently it is only the dire necessities of the other nations that induce them to consent to an Americanized League rather than be thrown into anarchy and chaos.

Too few Americans really know the other nations. How can one have real sympathy for his brother across the seas until he really comes to know him? First must come knowledge, then will follow sympathy, then co-operation. Is it not significant that the men who do best know the European nations and their needs, such men as Hoover, are almost unanimously for a League?

If we do not get such a League very speedily, all agree it will plunge the world back into the old race of competitive armaments, with almost inevitable future wars. The next war will undoubtedly be far more horrible and destructive than the last, and as General Smuts says, it may mean the suicide of civilization itself.

The United States had little to gain from the Great War except the promised end of all warfare. If we lose that, we have lost all.

This great constructive ideal should not be made to run the gauntlet of party or personal exigencies. It is not a political question, any more than is the Golden Rule or the Sermon on the Mount. It is too much like playing with fire, to trifle with it, while the nations one after another are tottering towards anarchy and Bolshevism.

Both the President and the Senate are the creatures and the servants of the people. Let us, the people, say to them in unmistakable tones, like a father to his quarreling sons, "Boys, get together; get something accomplished."

J. CARROLL HAYES.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

THE GERMAN UNIT IN BERLIN.

Berlin, January 3, 1919.

In Berlin our accommodations had been reserved by Major Goldsmith, who is in charge of Mr. Hoover's package distribution in Germany. These unfortunately were in the most fashionable hotels, and also unfortunately undue publicity had been given to our arrival. Hence many strange and surprising callers, and to cap the climax, a row of cameras at the door to await the emerging of the Quakers at the noon hour.

Really important things have also happened. A very helpful conference was held with Captain Ringland and Major Goldsmith, who have had wide experience in food distribution under Mr. Hoover. They gave us more information about the *Deutscher Zentralausschusz fur die Amerika Hilfe*, which has been organized to facilitate the distribution of all foreign help. It will have free freight under the government, and altogether it will probably be necessary to work in some way through this, keeping however our own independence in every particular, and by control personnel watching up every district to see that our food goes where we send it. It is of interest also that they strongly urged the stressing of our message of reconciliation in every way possible. Major Goldsmith is to be at Hamburg, and will be no doubt of great assistance to our force there.

Later in the day we were received by President Ebert, together with a few representatives of other relief organizations. The President made a brief formal speech, expressing appreciation of our common purpose, and adding the hope that out of such work would come a spirit of understanding and good-will which would be the foundation of future peace.

To-day we attended a meeting at Unter den Linden 78, at which probably 40 or 50 were present, Max Reich among others. The English Friends with whom we are associated are deeply interested in the Quaker Embassy plan. Several are members of the recently formed Council for International Service. The group consists of Joan Fry, Gertrude Giles, Corder Catchpool, John Stephens, and others. It is to be hoped that we can be mutually helpful in our somewhat different fields of work. We are now living in the same hostels and plan to have adjoining offices.

It is too soon to write much of the real situation in Germany. The people we see on the street seem listless. There is not the eager interest nor the spontaneous pleasure in every activity that we observed in London. That there is an undercurrent of unrest is very evident. Two incidents have illustrated this to us. Early Sunday morning we were awakened at three o'clock and again at four by the angry shouts and wild shrieks of a crowd gathered in the street under our window. In the confusion of noise we distinguished many voices cursing the ever-increasing prices of food. Later in the day a parade of some 16,000 people surged down Unter den Linden to the Square before the palace of the former Emperor, bearing signs of protest against the raising of rents about to go into effect, and calling on the proletariat to unite for self-defense. In fact, after our own observation of the price of necessities it is impossible to see how people of the middle class with a fixed income can go on from day to day. The very most that we can give will be only a drop in the bucket. The material relief that we bring can be only of temporary benefit. We can hardly hope to strike at the root of the tragic economic situation; but a concerted effort in America will make it possible to save the lives of children, and in these lies the hope of the future.

Caroline Nicholson.

REPORT ON GERMAN RELIEF.

This letter was sent by the Service Committee to all who contributed before February 1st:—

February 11, 1920.

Dear Friend:—As one who has contributed to our German relief, I want to report to you directly how your money has been spent.

Up to the present time we have ordered and shipped $500,000 worth of food. The first $250,000 was a direct gift from one organization. This order consisted of 60 tons of fats (principally lard), 14 tons of cocoa, 100 tons of sugar, 116 tons of condensed milk, 83 tons of rice, 220 tons of dried beans, and 560 tons of flour. These supplies were all shipped several weeks ago, and are now being handled by our representatives in Germany.

Our second order of $250,000 worth of food was for 44 tons of fats, 30½ tons of cocoa, 75 tons of sugar, 173 tons of milk, 130 tons of rice, 286 tons of dried peas and beans, 326 tons of flour and 115 barrels (50 gallons to the barrel) of cod liver oil. These supplies have all been purchased, the greater part has already been loaded and the rest of it is in transit, so that this total amount is now on the way to Germany. The contribution which you have made to the work has been spent in this purchase of $250,000 worth of food.

By special arrangement Herbert Hoover's organization has agreed to purchase and forward for us another $500,000 worth of food. This is to consist of 138 tons of fats, 56½ tons of cocoa, 128 tons of sugar, 559 tons of milk, 150 tons of rice, 40 tons of peas, 60 tons of beans, 749 tons of flour. This has been ordered, and the agents are now arranging for the shipping. Mr. Hoover has agreed to send over this amount to his warehouse in Hamburg. It will be kept there in his name until we are able to pay for its release by depositing money in payment for same with his organization here in New York. We hope, therefore, that you can continue to make contributions to the work, so that this food can be released at an early date.

Our workers arrived in Berlin on January 3, 1920. The group consists of 14 men and 4 women. We will take whatever more are needed from our relief workers in France.

A cable just received from Alfred G. Scattergood, Chief of our Unit in Germany, reads as follows:—

"Friends Philadelphia: — Essential that following facts be widely known in America. Our work here will end about July 1st. Gravest food crisis will be in March, April and May. To prevent starvation of many children in Germany foodstuffs must arrive in large quantities during next four months, not in June and July. Shortage of vital foodstuffs increases daily. None here see way out unless food for hundreds of children is provided regularly from America. Please cable weekly progress of financial campaign so we can plan for expansion of work.

"(Signed) Scattergood."

The plan under which we are working enables us to give a child one good supplementary meal a day for six months for $9.00. Our workers have estimated there are 10,000,000 undernourished children in Germany. At least 1,000,000 of these must be in a desperate condition. It will take $9,000,000, therefore, to feed these children from now until the next harvest. In addition to this, we must had cod liver oil and medical supplies for the children's hospitals, etc. We, therefore, are asking for $12,000,000 between now and June 1, 1920. We hope that you will make a regular weekly or monthly contribution to this work. Our only desire is to save the lives of as many of these little suffering ones over there as we can. All of our overhead expenses are already provided for from funds contributed privately by Friends. The workers in Germany are all volunteers without salary. Mr. Hoover takes all food and supplies from point of origin in the United States to point of destination in Germany free of charge. We ask you to help us do all we can to get the $12,000,000 speedily.

Yours sincerely,
Wilbur K. Thomas,
Executive Secretary.

CHRISTMAS FETES IN FRANCE.

(Sixty Christmas parties, which took somewhat the form of concerts, were given in the areas where our Mission is working, at Christmas time, 1919. Over three thousand people enjoyed these affairs, and in several towns our workers were told that these parties were the first social functions held there since 1914. One typical of all is described here.—Ed.)

One might think that, given a standard wooden barrack, some artists with a stereotyped programme, an apology for a piano (or none at all), a portable Christmas tree, and a typical French country audience,—one might imagine, I say, that these in-

gredients would produce the same old Christmas pudding every time.

However, Père Noel knows a thing or two, because he appeared at most of the parties, and he found that a little spice makes a whole lot of difference to the flavor.

For instance, one afternoon towards the end of 1919, after successfully maneuvring our way through the floods, we dashed up to the schoolhouse at Aubréville on a Harley, as, of course, all modern Père Noels do. Although 'twas an hour before the scheduled time, we found the place was packed, and moreover that a bijou orchestra composed of one violin, four banjos, and a triangle was keeping the company enthralled pending our arrival.

It took some time and many "pardons" to worm our way through to the front; but at last we found the local lady relief worker presiding over innumerable "petits pains" (tiny loaves), cocoa *ad lib.*, and cases of neatly labeled Christmas presents for the whole of the village population, amounting in this case to about two hundred and fifty.

Now bijou orchestras were not at all common in our programmes, so we made enquiries.

"Oh," said the relief worker, "The P. G.s (prisoners of war) have been simply splendid. They decorated the place, brought in a second tree and covered it with all these hand-made toys, trinkets of silver paper, aeroplanes, et cetera, and, in fact, *could* have run the show!"

The programme began with music. Normandy songs of Jacques Dalcroze, *bergerettes* (shepherdesses) of Eighteenth Century fame, violin solos, including *Cavatina* by Raff; and Massenet's "Meditation de Thais," duets, trios, et cetera.

Then, as the darkness fell, the Relief Department came into its own with the magic lantern, and views of famous places and things, interspersed with fairy tales such as *Le Chaperon Rouge* (Red Riding-hood) and *Le Petit Nain* (The Little Dwarf) held the audience, both old and young.

After that the "gouter" (lunch) was served, during which time Père Noel slipped into his costume and came in through the window. Here, as always at all the parties, whether he broke a pane by his unusual entrance or not, the excitement on his fresh appearance was great, as the young folks had not seen him for five years. The distribution of presents then kept the ball rolling. The children received toys, the women clothing or blankets, and the men socks.

At this juncture the Mayor took possession of the floor, and thanked us not only for the fete, but for all the help the Mission had given in the village during its stay; to which our President replied, wishing the people prosperity in the new year, and expressing the hope that the souvenirs of friendship and good-will would remain with them long after the Mission had left France.

We then resorted to our usual "truc" (stunt) of announcing that every one on leaving would receive a cake of chocolate. This had the desired effect, and the exit began, accompanied by what was obviously meant to be the Marseillaise, by the German orchestra!

And afterwards, we overheard this conversation between one of the French women and a P. G.:—

"We want you all to come up to M——'s house."

"You are very kind, madame," replied the German, "but we are so many."

"Wie viele sind Sie?" (How many?)

"Zwanzig." (Twenty.)

"Eh bien! Kommen Sie doch—alle Zwanzig!" (Oh, well, come along anyway,—all twenty!)

PERE NOEL (alias F. H. Eames).

THE MISSION AND THE FRENCH SCHOOL SYSTEM.

"PLEASE, Mademoiselle, may I have a book for my brother, Pierre?" said Nicole one day when a group of eager little girls were busy selecting books from our little library in Les Islettes.

And before I could answer, Marie had chimed in, "Yes, Mademoiselle, her brother has both legs cut off,—a train ran over him one day by the Verrerie (glass factory) and now he hasn't any legs, and he's fifteen years old."

That was the way I first heard of Pierre, and from then on he had many books, but soon he came for them himself. He was a sturdily-built boy, with large blue eyes which always twinkled, and a broad smile which showed his white teeth. You couldn't help but like him,—and feel sorry for him because of the two wooden pegs which made it possible for him to get around at all. One leg had been cut off at the hip and the other at the knee,—and this wasn't a "German atrocity," either, for it had happened before the war, and is the usual tale of a boy's carelessness about a railroad-crossing.

Day after day Pierre came to see us. He became a regular attendant on the carpentry shop, where he soon learned to make some useful things. He sat on the grass and watched the other boys swing on the big swing. He attended club, and took out books from the library. But his greatest joy was the Victrola, for which we had French, English, and American records. For hours he would sit listening, till he knew every record well. I would find him at the door early when I opened to sweep out the clubroom to get it in readiness for the day's work, and he always would ask very politely to come in and listen to the music until I had finished.

During the months of school vacation Pierre's idleness did not trouble us, but after school began and he alone of all the boys spent the whole day in the carpentry shop and clubroom, we began to wonder a little. I casually asked him one day why he was not in school. "Oh, I'm fifteen," said Pierre,—and that was sufficient answer for the French.

Others interested shook their heads sadly over the fact that there was no work in the village for a boy thus disabled, although the Mayor had promised to try to find him something in the glass factory. But still I did not understand. "Why doesn't he go to school until something can be found for him to do?" I finally asked.

Then for the first time did the deficiencies of the public-chool system dawn upon me. I had known that French children stopped school at their thirteenth birthday and went to work, but I did not know that any child over thirteen who wanted to continue in the public school had to have a special permit from the inspector of schools. Our good American public will ask, "But why didn't he go to high school?" Only in large French towns can the equivalent of our high schools be found, and few village boys go beyond the public school.

Les Islettes is a factory village of twelve hundred inhabitants,—it had sixteen hundred before the war,—and Pierre is only one of many children in this and other villages who are suffering from this surprising neglect on the part of the French Board of Education. Christianne and Simone, also faithful little friends of the Mission in that village, have stopped school at thirteen, although unable to write their own names!

And what could we do to help this condition? Little,—but to furnish direction to their recreation after school and work, and to create a little public opinion toward the improvement of the school laws. It seems almost hopeless; but perhaps another Pierre may in future be helped by the results of these few seeds sown in this first memorable year after the Great War.

JEAN FLICKINGER.

FRENCH EQUIPES STILL ACTIVE.

THE Relief Department succeeded in making the last Christmas in France a real farewell to the French people. Many were the personal experiences of good-will and deep gratitude, especially in the addresses of the *maires* of the different villages. About sixty children's parties were given.

The equipes in the Marne have closed, and are devoting their time to visiting and distributing paquets to needy cases. From Nanteuil sales of glass were held in ten villages, amounting to over 12,000 francs, thus enabling the paper panes to be replaced. The equipe at Pargny raised a special fund, and supplied sixteen schools with supplies and books to form a nucleus for libraries. The equipes in the Aisne continue active. Clothing and bedding and furniture are being distributed there, and books to commence libraries. Floods have hampered the work in the Ardennes. In the vicinity of Varennes all widows living alone have been given a winter's supply of wood. Plain sewing is still being given out to those needing employment. Everywhere new families continue to come back, often bringing practically nothing at all.

A shipment of sewing-machines has finally arrived, fifty have come into the district, and fifty are at Reims. These will be distributed by the Relief equipes.

THE A. R. C. has offered to convey to Vienna and Poland surplus stocks in possession of the French Mission.

SERVICE NOTES.

CONTRIBUTIONS for the week ending February 7th amounted to $20,210.90.

DOCTOR PRATT, who has been investigating conditions in Leipzig, makes report January 23rd:—"I have made inquiries about the possibility of getting flour from the city, and find the prospects as bad as possible. There is no doubt there will be a pronounced flour shortage until the next harvest. The weekly ration of bread has been reduced half a pound a person to enable the sending of flour to Vienna, and the city would be very unwilling to make any further sacrifices of flour for any purpose whatever. I saw in the paper this morning that a still further reduction of the bread ration is unavoidable, and the ration will probably be depressed from 260 to 200 grams, while the milling percentage will be raised to 90%."

IT was planned to have all the Relief Equipes in France closed by the 16th of February. Sales were held at all the equipes preparatory to the closing of the shops. Surplus supplies are being sent to Poland and Austria, through the co-operation of the American Red Cross.

HOWARD H. BRINTON left Philadelphia on February 9th for a two weeks' trip to the colleges of the Middle West and Pacific Coast. He goes as a member of the deputation presenting the subject of Life—work service.

RETURNED workers:—Omer C. Johnson, Sarah M. Orr, Adelaide P. Mackereth, Herbert M. Lake, Louise Alden, Edith C. Bunting, Bennett S. Cooper.

THE Serbian Unit is working in close co-operation with the Serbian Relief Fund, that has furnished two trucks and supplies for the land colony at Petch, which are being distributed by Cecil Cloud.

JOSEPH HAINES sailed Saturday, February 14th, for France, to assist in the liquidation of supplies in the French field. His knowledge from the business standpoint gained in his earlier service in the Paris office will be of great assistance in getting the work closed up promptly.

R. BARCLAY SPICER and Doctor Goudiss have gone into Lithuania to make an investigation and distribute supplies furnished by the American Red Cross.

A PHOTOGRAPH of the men members of the German Unit appeared in the Berlin *Tageblatt*, together with an account of the work contemplated by the German Unit.

THE new address of the German Unit is:—Berlin W. 35, am Karlsbad No. 23.

FRED G. L. BOYER, of Dayton, is one of our most enthusiastic workers for the success of the relief work in Germany. He began early to organize the people of Dayton, who formed the Montgomery County Relief Committee for the Suffering Women and Children of Germany and Austria. This Committee has already contributed $15,000 to our fund, and hopes to send in another $10,000. This splendid co-operation can be largely credited to Fred Boyer's untiring and zealous efforts.

CURRENT EVENTS.

WOOLMAN SCHOOL.

THE Woolman students are receiving much of that indescribable something which radiates from soul to soul in an atmosphere where all are trying to manifest the Christ-spirit in their daily lives. The responsibility that the students feel in the morning devotional meeting is an encouraging outlook for their home meetings.

Elbert Russell has held two informal conferences with the students to discuss how to apply our training in our home communities, in which a study was made of the meeting for worship. Many helpful suggestions were given from varied experiences, and at the close a stranger might have seen a group of thoughtful and hopeful countenances.

As our life has become more complex it has seemed best to devote the early part of the evening to recreation, then an hour of supplementary reading, after which the library is quiet to give time for individual work and study.

Even during the bad weather we feel the lure of the out-of-doors. We take frequent walks, but not so far away as when the roads were free from snow. Some of the students are keeping bird-records. Skating is still enjoyed when the ice is not covered with snow. And in preparation for next fall Elizabeth A. Woodman and Charles R. Brown have pruned the grape-vines in the garden. Elizabeth is one of our nature-lovers and we are sorry that her poultry at home has made it necessary for her to leave us before the term is finished.

In addition to the meetings already visited, a group of nine attended the meeting at Fourth and Arch Streets on the 8th, and a week later four of us attended the Hicksite meeting in Chester. Charles R. Brown and Mary A. Maule were among the pilgrims to Quakertown this past week-end.

Carrie S. Ferris is impressing on us the value of story-telling in arousing emotions that will lead to good Christian living. Charles H. Fisher has been dealing with the social and psychological aims of education, all of which are expected to help the child in developing proper ideals, attitude, appreciations and opinions.

In reading the book of Amos, Elihu Grant vividly presents his clearness of vision, and the soberness and force with which he denounced the sins of Israel.

With Elbert Russell we have been studying the fundamental beliefs of the early Friends and the development of the discipline, using some of Rufus M. Jones' books to aid the growth of our own ideas. A study of Christ's early Galilean ministry, which we have just completed, has brought him several hundred years nearer to us. Doctor Russell's expositions of the Sermon on the Mount and the miracles have set many of us to thinking along new lines.

One afternoon an interesting talk on rural survey work in connection with the Inter-Church movement was given by one of their representatives.

Samuel Palmer spent one evening with us showing about eighty stereopticon views of bird life, many of them in color. Woolman School seems to be full of bird-lovers, so there was deep interest shown.

Twelve of the Woodbrookers of America held a reunion here on the evening of the 7th, and we had the opportunity of making their acquaintance during supper, which was served in the library.

A very pleasant afternoon at the home of J. Barnard Walton and family was spent in singing, playing games and in popping corn over the open fire.

During the past week some of the students have taken advantage of the presentations of Ben Hur, and Romeo and Juliet in the city.

The bimonthly trip to the observatory is as popular as ever, the last time the air being especially clear.

A spelling-bee and a valentine party proved to be two of the happiest evenings we have had. But some of us feel that the very best is when Elbert Russell reads us some of his stories. No one could wish for a more attentive audience, and our appreciation is expressed in the reverent silence when he has finished. M. A. M.

FRIENDS IN PENNSYLVANIA.

CENTRE Quarterly Meeting held at Unionville, Pa., on the 14th, 15th and 16th of this month, was not so largely attended as usual, on account of the severe winter weather prevailing at that time; but the interest and spirit manifested were splendid. Several of the Friends whose places were seldom vacant at Quarterly Meeting time were unavoidably absent on account of sickness, but their prayers for the meeting's helpfulness were an inspiration for the different sessions of the meeting.

J. Barnard Walton, Dr. O. Edward Janney and Charles Palmer were the Friends present from without the limits of the Quarterly Meeting. Each one brought the message of the Christ-Spirit and the drawing power of Love in service to our fellows.

On First-day afternoon an impromptu conference was held, and well attended by the people of the town. Chapman Underwood was chairman, and introduced each speaker with well-chosen words.

Doctor Janney opened up a great field for thought on the opening talk, "The Definition of Christianity and its Application to Every-day Affairs." The Presbyterian minister gave a beautiful prayer, petitioning for the application of the Jesus principles. George T. Underwood, of Clearfield, Pa., who attended The Third World's Christian Citizenship Convention held in the Syrian Mosque in Pittsburgh, Pa., in Eleventh month last, gave a part of his lecture, "The Evidences of the Jesus Plan Abroad in the World",—or what the delegates of forty countries brought to the United States and what we gave them to take back home.

J. Barnard Walton continued the subject where the last speaker left off, emphasizing the great need of friendly co-operation and financial help for suffering Europe. A general expression of experience developed from the meeting, and the last speaker, who has

always attended Quarterly Meeting, said, "This is the best meeting I ever attended."

George Rumberger said, "When you take wheat to the mill, the question is asked, 'Is it good wheat?' The miller is not concerned about its *name*. And when we take service to our fellows, it should be like good wheat, *unquestionable*."

At the meeting on Second-day the queries brought out many points of vital concern. In these times of profiteering, "Get as much as you can while you can," there is a great temptation to take advantage, because so many are doing it. "Let Friends beware of the sin."

One Friend spoke of the need of law enforcement against gambling and kindred vices which are so predominant at carnivals and county fairs, in wrestling-bouts and such questionable entertainments.

We must not forget to mention that the State College, Pa., Friends contributed help, and have a share in this season of spiritual upbuilding. The Quarterly Meeting wishes their new project for a students' hostel at the College great success. It is one of the friendly opportunities for service.

As your scribe does not live at Unionville, where this meeting was held, we can say on the part of all visiting representatives, the entertainment was superb. G. T. U.

LUCY BIDDLE LEWIS AT SWARTHMORE MEETING.

In her stirring speech on behalf of the suffering European nations, says the Swarthmore *Phoenix*, Mrs. Lucy Biddle Lewis, who spoke at meeting last Sunday, stressed the need of a moral as well as a physical reconstruction for these peoples. She told of the conditions of these countries; the people starving and suffering from every form of disease. Due to this lowering of the physical conditions the moral standard as an inevitable consequence has also been lowered.

Seven million dollars are sent monthly to Russia for their aid, but a long period of time will elapse before the desired result can be obtained, for there is such a huge area to be covered by this work. Mrs. Lewis said that her purpose in speaking to the American people was to make them realize the conditions in Europe. Here in this country the citizens are entering into an orgy of unprecedented extravagance, while in the foreign countries they are struggling to gain food to keep body and soul alive. In fact it is so bad that it is impossible to exaggerate the state of affairs.

Material reconstruction has been going on slowly, but it will take years to finish it. The spirit behind the Friends' Reconstruction Unit has aided in the spiritual reconstruction of these peoples. The Europeans first thought of the Friends' Reconstruction Unit as the Friends of France, but have come to know them as the Friends of the World. Mrs. Lewis gave a definition of true religion as being "a strengthening and comforting force." She concluded by saying that religion must be presented in a more appealing and practical way, for the greatest need of the world is real religion, which is Christ's love.

FRIENDS IN FLORIDA.

George A. Sutton, of Kansas, writes from St. Petersburg, Fla.:—

My wife and myself came here the forepart of First month, and are at the home of my sisters, Sarah E. Gardner Magill and Melissa Sutton. We have with us President Joseph Swain and wife, and Mrs. Morgan, of Knightstown, Ind., a relative of Mrs. Swain; also Mrs. Bond and Miss Stephens, of near Boston, Mass. Friends' meeting is held at my sister's home every First-day afternoon, with an average attendance of about forty. W. W. Cocks, of Westbury, L. I., who has a winter home at Clearwater, about twenty miles from here, is generally in attendance. Mrs. Bond is a sister-in-law of Elizabeth Powell Bond, formerly of Swarthmore College.

PERSONAL.

The Friend (London) says that T. Edmund Harvey has accepted the position of Warden of the Swarthmore Settlement, Leeds, on its becoming vacant next autumn owing to the removal of the present Warden, Gerald K. Hibbert, to Ackworth School, on his taking over the duties of Headmaster. Edmund Harvey, who was formerly Warden of Toynbee Hall, and who from 1910 to 1918 represented West Leeds in Parliament, will be returning to his native place. During the war he has worked greatly with the Friends' War Victims' Relief workers in France, and during the late University term he acted as head of Dalton Hall, Manchester, in the temporary absence of the Principal, John W. Graham.

Dr. Louis N. Robinson, of the Municipal Court of Philadelphia, was elected President of the Pennsylvania Conference on Social Welfare at its recent meeting held in Reading, Pa.

Martha Travilla Speakman, who has had charge of a French orphanage, recently returned from France after an absence of two years.

BIRTHS.

Bailey.—On Second month 8th, to Charles W. White and Mary Hilliard Bailey, a son, who is named Charles W. White Bailey, Jr.

Bradley.—On Twelfth month 16th, 1919, to Floyd and Hazel Dillistin Bradley, a son, named William James Lee Bradley, 3d.

Geddes.—At Hartsdale, N. Y., on Second month 14th, to F. Bramwell and Alice Worth Geddes, a son, who is named William Worth Geddes.

Mason.—In East Nottingham, Pa., First month 15th, to Carroll W. and Clarice M. Mason, a son, who has been named George Philip, a grandson of the late George H. and Rachel S. Mason.

MARRIAGES.

Peaslee-Quinby.—On Second month 12th, at Friends' Meeting-house, New York City, Amos J. Peaslee and Dorothy Quinby.

DEATHS.

Conrad.—Second month 22d, Sarah H. (nee Nice), wife of H. Fassett Conrad. Funeral at Plymouth Meeting.

Davis.—At Ivyland, Pa., on Second month 19th, Watson T., husband of Jennie Mitchell Davis, aged 66 years. Interment at Hatboro Cemetery.

Engle.—On Second month 11th, at the home of her son, James G. Engle, Clarksboro, N. J., Elizabeth L., widow of Asa Engle, in her 82nd year. She was a member of Pilesgrove Monthly Meeting.

Jones.—At Conshohocken, Pa., Second month 21st, Joseph C. Jones, aged 79 years. Services at Friends' Meeting House, Plymouth Meeting, Pa.

Lynch.—In East Nottingham, Pa., at the home of her nieces, Anna and Flora Mason, Emeline Brown Lynch passed from this life Second month 9th, after an illness of five weeks; aged 84 years, the last one of the family.

She was of a bright spirit and cheerful disposition for her age. She was the widow of James Lynch, a Civil War veteran, and a life-long member of East Nottingham Meeting.

The funeral was held on Second month 14th, at which Mary H. Way and others spoke. Interment was made in Rosebank Cemetery, Calvert, Md.

McIlvaine.—At Woodbine, Second month 17th, Elizabeth M., widow of J. Gibson McIlvaine.

Paxson.—Of pneumonia, on Second month 21st, Elizabeth Longstreth, daughter of late William L. and Sarah A. Paxson.

Pearsall.—Entered into life on Second month 16th after a short illness, at the home of her sons at Chestnut Hill, Hannah Miller Parrish Pearsall, in her 78th year. She is survived by two sons, Robert and William Parrish Pearsall, and two daughters, Mrs. W. W. Frazier, Jr., and Mrs. Trevanion B. Dallas.

Price.—Of pneumonia, on Second month 17th, Frank S. Price, husband of Nettie T. Price, aged 57 years. Interment in Buckingham Friends' Burying Ground.

Seltzer.—At 5415 Tacony Street, Frankford, of pneumonia, Sarah, widow of Albert Seltzer, aged 81 years. Interment in Buckingham Friends' Burying Ground.

Shoemaker.—On Second month 9th, at Alamogorda, New Mexico, Charles B., Jr., son of late Charles B. and Susie E. Shoemaker and brother of Elizabeth R. S. Fretz.

White.—At Logan, Phila., Second month 21st, George F. White, aged 73 years. Interment at Newtown, Pa.

Wright.—At Friends' Boarding Home, Woodstown, N. J., Second month 9th, Emmeline P. Wright, aged 88 years.

The Arts and Crafts Guild of Philadelphia held an exhibition January 28th-31st of handicraft by Russian and French refugees, made under the supervision of Friends.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SECOND MONTH.

28th—Blue River Quarterly Meeting, at Chicago, Ill.

28th—Second lecture of the series by Warwick James Price, under the care of the Committee on Best Interests, Meeting House, 17th Street and Girard Avenue, 8 p.m. Subject, "Breaking Up the Turkish Empire."

28th—Nottingham Quarterly Meeting, at Oxford, Pa.

28th—Gwynedd Monthly Meeting at Plymouth Meeting, Pa., at 3.30 p.m. Picnic supper will be followed by a talk at 7.30 by Wilbur K. Thomas on "Friends and Their Opportunities."

28th and 29th—Pilgrimage under care of Young Friends' Movement at Plymouth Meeting, Pa.

29th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

29th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Elbert Russell will lead the class, the subject being "Great Doctrinal Controversies."

29th—Daniel Oliver will speak at Swarthmore College, in Parrish Hall, at 7.15 p.m., on his personal experiences in relief work in Syria.

29th—Meeting for worship at the Home for Aged and Infirm Colored Persons, 44th and Girard Avenue, Philadelphia, at 3 p.m.

29th—New York Friends are especially urged to make this a "Go-to-Meeting First-day." Go to First-day School, also. Plans are afoot in the Brooklyn First-day School to make the hour one of unusual interest.

THIRD MONTH.

2nd—Fourth of a series of six Tuesday afternoon classes on "Good Government for Philadelphia," at the New Century Guild, 1307 Locust St., conducted by Jessie C. Evans, Professor of History in William Penn High School. Subject, "Public Welfare."

4th—Salem Quarterly Meeting, at Woodstown, N. J.

5th — Social in the gymnasium of Friends' Seminary, 226 East 16th St., New York, at 8 o'clock. Dancing and other entertainment. In addition to Friends and others connected with the meeting, Swarthmore graduates and ex-students are especially invited.

6th—Whitewater Quarterly Meeting, at Richmond, Ind.

6th and 7th—Pilgrimage under the care of the Young Friends' Movement to Girard Avenue Meeting, 17th Street and Girard Avenue, Philadelphia.

6th to 8th — Baltimore Quarterly Meeting will be held at Park Avenue, Baltimore, Md. Wilbur K. Thomas, Secretary of American Friends' Service Committee expects to attend.

MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.



Tyrol Wool

Spring Styles

New Colors

Ladies' and Misses' Tailored Suits
29.75 36.75 49.75

Top, Street and Motor Coats
32.75 46.75 66.75

For all outdoor wear there is no other fabric that will give so much satisfaction.

Spring Hats

MANN & DILKS
1102 CHESTNUT STREET

Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.
Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.
Immediate delivery—Order today.

F. W. WALTER
Dept. C. 43 Letitia St., Phila., Pa.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

7th—At 3 p.m., at Friends' Meeting House, Chester, Pa., a meeting for divine worship will be held under care of the Circular Meetings Committee of Concord Quarterly Meeting. A community meeting for all interested, young and old, and those not identified with any church.

7th—Preparative meetings will be held in Brooklyn and New York after the meeting for worship.

7th—Regular Re-union Tea for returned Reconstructionists will be held at the home of Frances C. Ferris, 151 W. Hortter Street, Germantown, Pa.

8th—New York Monthly Meeting at 7.30, at 221 East 15th St. Supper served at 6 o'clock. Meeting for Ministry and Counsel at 5 o'clock. The Relief Committee meets at the close of the Monthly Meeting.

8th—Regular meeting of the Philadelphia Young Friends' Association, 15th and Cherry Streets, at 8 p.m.

9th—Edward A. Steiner, of Grinnell College, Iowa, will address a meeting at Lansdowne, Pa., to be held in the Orthodox Friends' Meeting-house, 8 p.m.

11th—Haddonfield Quarterly Meeting, at Moorestown, N. J.

12th—George A. Walton will speak at 15th and Race Street Meeting House, Philadelphia, at 8 p.m. Subject, "A Quaker's Faith." This is the last of the series of meetings held by the Joint Committee on Co-operative Community Conferences.

13th-14th—Week-end conference at Woolman School.

14th—Week-end conference will be held at Eastland. Edward C. Wilson expects to attend.

21st—Isaac Wilson expects to attend meeting at Sandy Spring, Md., and Daniel Batchellor at Darlington, Md.

28th—Elbert Russell expects to attend meeting for worship at Washington, D. C., and O. Edward Janney at Winchester, Va.

FUN.

CONDUCTOR.—"Do you mind if I put your bag out of the way, sir? People coming in are falling over it." Traveler.—"You leave it where it is. If nobody falls over it, I shall forget it's there."—*London Opinion.*

A PRUDENT BOY.—A little boy was sent to the store by his mother for a half-dozen eggs and some sugar. When he returned his mother discovered he had brought the sugar, but instead of the eggs he had bought lemons. She asked, "Didn't I tell you to bring eggs and sugar?" "Yes, you did, mother," answered the little fellow, "but I was afraid the eggs would break, so I got lemons."—*A. W. B., in Chicago Tribune.*

STOCK DEALER.—"I never saw such a poor farmer. And yet he always has money." Dairyman.—"Sure. Whenever he makes a mistake he writes about it and sells it to a magazine."—*Life.*

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J
Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR

"SCATTERED SEEDS"

for your children.
An illustrated Monthly Magazine under Friends' management, 60 cents per year
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WOOLMAN SCHOOL,

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Offers special training to young Friends for service in the meeting and community.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

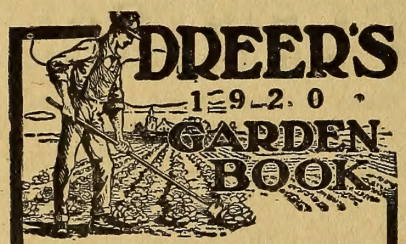
GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

FUN.

THEY had at last obtained a villa in a suburb of London, and he was hanging the pictures. There was a certain photograph of his wife which he decided must go up, but which was too small to supend from the rail by a cord. He thereupon got a substantial nail and hammered it into the wall. There came a knock at the door. "It's Mr. Nexdor," said his wife, running to the window. "Your hammering has disturbed him." Mr. Newbride hastened to apologize. "Oh, I don't mind the noise," replied Mr. Nexdor, cheerily. "I only came to ask if I might hang a picture on the other end of the nail." —*Argonaut.*



WILL BE YOUR GUIDE TO A SUCCESSFUL GARDEN

It tells in its 224 pages how to grow the best Vegetables and Flowers and offers everything needed for the Garden, Greenhouse, Lawn and Farm, including Vegetable and Farm Seeds, Roses, Dahlias, Hardy Perennials and other Plants. Garden Implements, Lawn Mowers, Lawn Rollers, Fertilizers, Insecticides, etc. You will need this book of reference mady times during the season for gardening.

A copy will be mailed free if you mention this publication.

HENRY A. DREER
714-716 Chestnut St.
PHILADELPHIA, PA.

Edward S. Hutchinson
CIVIL ENGINEER AND CONVEYANCER
NEWTOWN, PENNSYLVANIA

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

Strawbridge & Clothier

Black Silks and Black Satins For Handsome Spring Garments

For the dress, suit, wrap of elegance, women are choosing Black Silks and Satins. The new Spring showing is one of the most beautiful in years, including finest makes from manufacturers of the best Silks here and abroad. All kinds, including wonderful new weaves and genuine Bonnet Black Silks and Satins:

Satin Charmeuse—$5.00 to $7.00
Satin Panne—$7.00 to $8.00
Satin de Lyon—$7.00 a yard
Satin Ideal—$12.00 a yard.
Satin Superbe—$12.00 a yard
Satin Amazon—$12.00 a yard
Satin Duchesse—$5.00 to $7.50
Bonnet Taffeta—$4.00 to $6.00
Crepe Meteor—$5.50 to $8.50
Crepe de Chine—$3.00 to $5.00
Silk Voile—$3.00 to $5.00
Crepe Georgette—$3.00 to $6.00
Satin Crepes—$6.00 to $7.50
Pebble-back Charmeuse — $6.50 to $8.50 a yard
Pussy Willow Taffeta—$5.50
Crepe Faille Sublime—$7.50
Silk Bengaline—$7.00 to $10.00
Faille Francaise—$4.50 a yard

Strawbridge & Clothier—Aisle 6, Centre

Women's Dresses Revealing the Beauty of New Fashions

Women may judge of the attractiveness of new spring styles from these two groups of smart Dresses, of silks and of serge:

Silk Dresses, $55

New shades, new fashions in Women's Afternoon Dresses of crepe Georgette or taffeta silk, chiefly models with the new short sleeves that smartly dressed women approve. One model, of taffeta silk, is made with handsomely beaded tunic; another with novel tunic, is embroidered in metal thread and trimmed with soutache braid. Among Frocks of figured crepe Georgette are styles with quaint ruffles or plaited panels. An artistic sash and beautiful beading distinguish a model of satin-and-crepe Georgette. A remarkably attractive collection at—$55.00.

Serge Dresses, $45

Four new styles in Women's Black or Navy Blue Dresses, just the smartest, best-looking Frocks we think you will find at this moderate price. One model features the new over-blouse, the distended hipline and a smart satin sash with a bow at one side. Other models, with straight-line or draped bodice, are finished with vestees of crepe Georgette or tucked Swiss, button-trimmed. Rows of colored stitching and narrow plaited frills are two fascinating new effects in trimmings. Serge Dresses—$45.00.

Strawbridge & Clothier—Second Floor, Market Street

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

FUN.

Some wag has said that in this year of grace and prohibition the old line "Wine, Women, and Song" should read "Ginger Ale, Wives, and Community Singing."—*The Survey.*

Mamma.—"Bobby, why did you clean your shoes on this towel?" Bobby.—"Why, mamma, I only wiped my face and hands on it."—*New York Evening Post.*

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

WANTED.

WANTED — CAPABLE WOMAN TO look after household in a boys' boarding school in the country near Philadelphia, and to assist with elementary teaching. Box J, Friends' Intelligencer Office.

WANTED—COMPANIONABLE WORKing housekeeper, by young couple living in eastern Pennsylvania mountains. Good position for capable woman desiring a home. Address B., Intelligencer Office.

WANTED — SWEET-TEMPERED clean young Protestant woman to take charge of 8-months-old baby and assist governess with children 4, 6, and 8 years of age. Must be willing to live in country. Good wages. Mrs. E. Paul duPont, Montchanin, Del. Tel. Wil. 3244.

WANTED—SWEET-TEMPERED EDUcated woman to assist with children 4, 6, and 8 years of age. Good salary. Mother and daughter would be considered. Mrs. E. Paul duPont, Montchanin, Del. Tel. Wil. 3244.

WANTED — SMALL, UNFURNISHED room, or large closet to store two or three trunks. Also room to rent; need not be in the same house. City preferred. Address E. L., 55 E. Stewart Avenue, Lansdowne, Pa.

WANTED—WOMEN TEACHERS AT the George School. Vacancies for next year in Departments of Mathematics, Physical Education, English, Public Speaking. Only those of college training and successful experience should apply. George A. Walton, Principal, George School, Bucks Co., Pa.

WANTED—A FRIEND'S FAMILY TO occupy Concord House, Concordville, Pa. For further details kindly communicate with J. Passmore Elkinton, 121 S. Third Street, Philadelphia, Pa.

WANTED—WORKING HOUSEKEEPer, Friends' family; 3 adults, one aged; pleasant surroundings. William Teas, Maple Glen, Montgomery Co., Pa.

FOR RENT.

FOR RENT—COUNTRY HOMESTEAD. Twelve-room brick residence of late Thomas R. Smith; hot and cold water, steam heat, telephone, ½ mile from macadam road; 1½ miles from good high school. Hicksite Friends' Meeting, and Orthodox Friends' Meeting at Lincoln, Va. Good neighborhood; mail at door four times a day; nice lawn, garden, fruit trees, pasture for cow and horse. Unusual chance for family of moderate means to live inexpensively and educate children well. Some Friend should have it. J. Russell Smith, Swarthmore, Penna.

LLOYD

What Builders Need

In their advertising merchants are apt to talk about goods—but listen to their *customers,* and nine times out of ten you will find that they are talking about *service.* It's the great force of modern business.

Lumber sold by different dealers is very much alike; but there is a great difference in *service.*

The best service you can get is none too good. When you build that new factory or store, the important thing is to choose the lumber dealer that will give you the prompt, efficient *service* that to builders so often makes the difference between failure and success.

Some day you will build. If you want the work finished on time, see that the lumber comes from LLOYD.

William M. Lloyd Company

THE LUMBER CENTRE.
29th Street and Ridge Avenue, Philadelphia
ESTABLISHED 1868
SOUTHERN OFFICE—CHARLOTTE, N. C.

Note the Place! Reserve the Date!

Friends' General Conference

AT CAPE MAY

Seventh Month 7th to 14th

TELL OTHERS

Are you getting your share of Friends' trade? Advertise in the Intelligencer. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

Wanted Goods of every kind, by all the thousands who read the Intelligencer every week. Advertise and get more of their trade. Only $1.40 an inch.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SECOND MONTH 28, 1920

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer

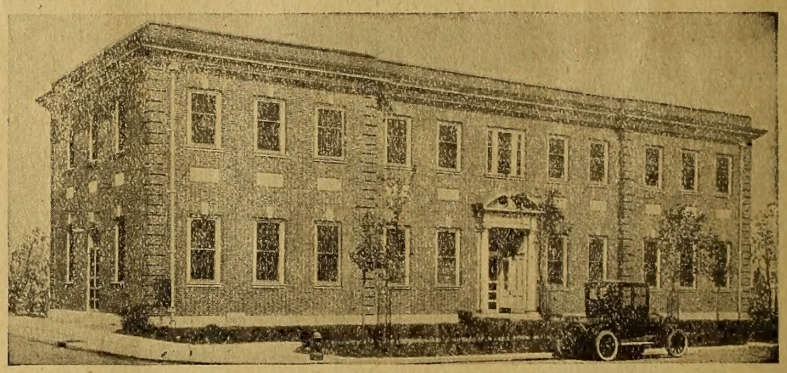


BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS

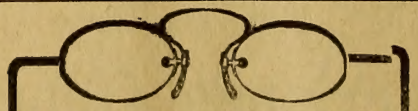
WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



NEWTON COAL
Answers the Burning Question



Invisible Bifocals

They're a specialty with us. Leave your prescription. We guarantee it'll be correctly filled—and at a price that'll please you.
Williams, Brown & Earle
918 Chestnut St. Phila.

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

Look over your advertising material

Now, honestly, does it compare favorably with other houses in your line? Will it sell your goods in preference to your competitors?

Our counsel on printed advertising is yours for the asking

THE HOLMES PRESS
1336 Cherry Street, Philadelphia

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, THIRD MONTH 6, 1920

VOLUME 77
NUMBER 10

THE LAMP IN THE WEST.

VENUS has lit her silver lamp
Low in the purple west,
Breathing a soft and mellow light
Upon the sea's full breast.
It is the hour when mead and wood
In fine seed-pearls are dressed.

Far out, far out the restless bar
Starts from a troubled sleep,
Where, roaring through the narrow straits,
The meeting waters leap.
But still that shining pathway leads
Across the lonely deep.

When I sail out the narrow straits
Where unknown dangers be,
And cross the troubled, moaning bar
To the mysterious sea,
Dear God, wilt thou not set a lamp
Low in the west for me?

—Ella Higginson, in Every Other Sunday.

THE PEACE TESTIMONY OF THE SOCIETY OF FRIENDS.

[Following are extracts from the "Reports" of the various "Commissions" or groups of Friends who in both Europe and America have for many months past been studying the Peace Testimony, in an effort to prepare for the Peace Conference of All Friends to be held in London in August next. During the war it became evident, especially perhaps to Friends in Great Britain and her Colonies, that the Peace Testimony was by no means separate or separable from their other testimonies, but that it was a necessary development of the central principle of Quakerism. Under the proving of war it was found that "the roots of war" lay in the practices of our daily life and our ordinary dealings with other men; and in order to re-state the principles of Quakerism in terms of modern life and thought, this study of those principles was undertaken. These extracts are published here in order to promote the study of the Peace Testimony both by delegates to the London Conference, and by study-groups and other Friends, both old and young.—H. F.]

HISTORICAL INTRODUCTION.—II.

(From the Report of the English Commission.)

THE EIGHTEENTH CENTURY.

The leading Friends of this period were wealthy and cautious, grateful to the new dynasty for its tolerance and readily alarmed by rebellion or riot. As a body they were faithful to the traditional testimony, and to many (as to Thomas Story) it was more than a tradition: but the gradual adoption of "birthright membership" meant that those acknowledged as Friends were not necessarily in full accord with the Society's tenets. But throughout the century the Yearly Meeting Epistles contain clear statements of the peace testimony and emphatic condemnations of war.

In 1742, when the Queries were increased and redrafted, the Eighth included a "testimony" against "bearing arms," which in 1758 was enlarged into a separate query. The replies annually forwarded from Quarterly meetings show that a small number of Friends did serve in the Militia, and that some were concerned in armed ships or even privateers,—"a flagrant and lamentable departure from our peaceable principle" (Epistle, 1744) which became a disciplinary offence. In 1745 Friends were officially cautioned against joining or subscribing to armed associations against the Jacobites, but they made no protest against the use of Devonshire House for soldiers' billets, and unofficially a large gift of warm clothing was made to the English army. In 1715 Yearly Meeting had congratulated George I on the overthrow of the "black conspiracy"; in 1746 it presented to George II a most adulatory address signed by 246 Friends, on "this signal instance of divine favour."

Until 1786 legal opinion had held that a Quaker, liable for the Militia and with no property for distraint, could not be imprisoned, but in that year a new law gave the magistrates the option of imprisonment. In 1793, according to Richard Cobden, Friends co-operated with Fox in trying to prevent the war with France: it is certain that the Meetings for Sufferings presented the King (January 26th) with a strongly-worded memorial. The King, in reply, merely promised "a continuance of my protection." The twenty-one years of war [with Napoleon] were difficult for the Society, nor was it entirely united. Some wealthy Friends, who in other respects diverged from the code of their fellow-members, shed their peace views, or had none to shed. In both the American and French Wars Quaker shipowners were faced by the old dilemma. Disownments for armed ships were more numerous in the former war, but occurred also in the latter. Those who joined the military forces, who manufactured munitions, or who armed their ships should, by the advice of Yearly Meeting, be disowned if after due dealing they persisted in their course. Those who paid war taxes and fines direct without waiting for distraint acted "inconsistently," but any disciplinary action was left to the discretion of each Monthly Meeting.

THE NINETEENTH CENTURY.

Philanthropy, in the anti-slavery campaign, in prison reform, and in other directions, was the main refuge of Friends during the years of war. The Epistles constantly recall the peace testimony, and Friends were frequently warned against any active compliance with the demands of war legislation. Distraints "for military purposes" amounted in several years to between £2,000 and £3,000. The Militia Act of 1802 for the first time *specifically* exempted Friends from personal service. By S. 12, amongst other exceptions, "No person . . . being one of the people called Quakers" was to be liable. But in 1809 some twenty Friends were imprisoned for two or three weeks each for refusal to find a substitute, and some cases of such imprisonment were reported to Yearly Meeting almost every year. In 1812 a deputation from the Meeting for Sufferings, led by William Allen, entreated the Regent to take steps towards peace. In a courteous reply, he

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

required first "a change in the views and conduct of the enemy."

The end of the struggle left such weariness of war that an opportunity arose for an organization to promote international goodwill. The Peace Society (first considered in 1814 by a small Committee at William Allen's house, and established in 1816) was originated by a Friend, Joseph Tregelles Price. He owned a collier which, captured by the enemy, was at once released when the French commander learned the reason for its unarmed state. Price felt impelled to spread the peace message, and Friends have always been active in the Society and the movement for international understanding by Peace Congresses and other means.

The "testimony against all war" has for more than fifty years been accepted by members as an accurate description of the Society's attitude, though there have always been a small number of Friends who have openly or silently disagreed with the position.

Jonathan Dymond, in his "Essay on War" (1823) and "Essays on the Principles of Morality" (1829), gave a clear statement of the moral and religious case against war, widely read by his fellow-Quakers, amongst them John Bright. Though Bright based his public arguments against war mainly on the admitted facts of each case, he certainly held the views of Friends, and in his speeches his personal abhorrence of war is manifest. The chief part played by Friends in the wars of the nineteenth century was that of relief and reconstruction, as in the help organized by William Allen for Greek refugees in 1823-4, that given to Finland after the ravages of the British Fleet in the Crimean War, and, on a much larger scale, to the devastated districts of France in 1870-1, and to Boer women and children in the South African War.

In France, in 1870-71, the members of the *War Victims' Relief Committee* carried a certificate issued on behalf of Yearly Meeting which described Friends as "believing all war to be contrary to the will and Spirit of our Heavenly Father as shown in the New Testament, but moved by Christian love we desire to alleviate, as far as may be in our power, the miseries of non-combatants, irrespective of nationality, remembering that all are children of one Father and that one Saviour died for all."

In the South African War, what division there was in the Society followed political lines. Some Unionist Friends, while deploring the war, considered that the Government were justified in undertaking it, but as a whole Friends remained firm and some of them, working for peace and protesting against certain methods of warfare, had their share of mob violence. "We fail to see" (declared the Yearly Meeting Epistle of 1900) "how any war can be waged in the Spirit of Jesus Christ."

(Continued in next issue.)

THE PROBLEMS OF PEACE.

THE stirring letter reprinted below is issued by the Representative Meeting of Philadelphia Yearly Meeting (Arch Street) under date of First month 20th. Amid the almost daily reports of the suppression of free speech, and violations of constitution and laws by the police and the courts, it is like a breath of fresh air to read such a declaration by Friends who believe in freedom and law:—

To All Who Love Representative Government in the United States:

Our Fellow-Citizens:

The perils of the war are behind us, but the problems of peace are before us. The world is seething with unrest, disturbances and conflicts. New ideas are finding expression, new theories of social life are being voiced, new demands for changed conditions in government and industry are assailing our traditional institutions. Extremists, both reactionary and radical, are proclaiming strange creeds. We in America, though distant from the storm center, are finding that we are not immune from this world restlessness. It has knocked at our doors, it has crossed our threshold, and it is asking us the searching question: How will you deal with this confusion of thought and turbulence of action?

Upon the way in which we answer that question in our national life, hangs more than we know of good or evil for our country. There is one way,—and one way only,—in which we can hope to achieve sane and peaceful progress. It is the way of education, of increasing understanding of the causes and cures of this great unrest. And there is one condition,—and one condition only,—upon which we can hope to follow this path of peaceable and orderly advance. It is the condition of individual liberty, liberty to interchange ideas and information, liberty to speak and write, liberty to discuss. In any other direction lies stagnation or upheaval.

Because we believe liberty of expression to be of the highest importance to the welfare of our nation and of the coming generation, we are profoundly disturbed by the widespread tendency to forget and depart from this principle. From many quarters we hear of speakers prohibited from delivering addresses, and of meetings prevented or broken up. In recent strikes the police and powers of government have been invoked to enforce the prohibition of gatherings, instead of to protect men in their lawful right of peaceable assembly. The menacing and pernicious interference with meetings by organized groups of private citizens in the name of patriotism is a sinister blow to our American liberties, which should not go unchallenged. In challenging the right of five Socialists to take the seats to which they were duly elected, the Legislature of New York has laid violent hands upon the foundations of representative government. Sedition laws for peace time, such as those already passed in some States, and those now pending in Congress, are inroads upon the domain of American freedom, pregnant with injustice and danger.

No man can measure the harm that may ensue if we continue these encroachments upon freedom of expression. History is replete with lessons of the folly of suppression. Many a religious and political martyr should have taught us long ago that you may torture and kill and silence men, but you do not silence truth. The ancient truth spoken when Christianity was the feared and hated doctrine still holds to-day: "if this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it." Yet while suppression cannot silence truth, it can work many evils. It can produce stagnation of men's minds, and in so doing cut the tap-root of democracy. It can bring disaster to those who impose it, as it did when the Federal Party passed the Sedition Law of 1798, and in the words of a leading historian, "From the day the bill became law, the Federal Party went steadily down to ruin." It can produce revolution. Let France and Russia bear witness. "I will make them conform or I will harry them out of the land," cried James I. of England against the Puritans, and these words, it has been said, "heralded the struggle which within half a century was to deliver up James's son to the executioner."

No easy indifference will suffice to maintain freedom among us. Liberty asks of us a price, the price of tolerance towards those to whom we do not wish to show tolerance. But it is only the unpleasant or hated utterance that really tests the quality of our liberty. "The supreme test of civil liberty," a noted English lord has said, "is our determination to protect and unpopular minority in time of national excitement." In times of intolerance and oppression the founding of a great Commonwealth by William Penn on the principles of religious and civil liberty helped to form our national policy of individual freedom. Our loyalty to that policy is now undergoing trial. In new ways our times are proving afresh whether this nation "conceived in liberty and dedicated to the proposition that all men are created equal" can govern itself on such a principle. We appeal to all who with us love this great Republic and cherish high hopes for her future, to help her meet the test.

We may differ as to the good or evil of the ideas which are finding expression, but let us take to heart the recent words of a foremost editor of this country:

"What I have said is not a plea for the new radicalism, for to me most of this new radicalism is the very negation of political and economic sanity. What I am pleading for is the restoration of the traditions of the Republic, for the restoration of the proved safeguards of human liberty, for the restoration of the free play of public opinion, without which democracy is stifled and cannot exist."

By Direction of the Representative Meeting of Philadelphia Yearly Meeting of the Society of Friends.

GEORGE M. WARNER, Clerk.
WM. B. HARVEY, Secretary.

TO A LOVER OF THE SOLITUDES.

COME, come away with me
Into the hills and rest!
Up, up where the air is free,
And clouds just touch the crest!

Far, far in enchantment lies
The dim world left behind;
Above bend the azure skies.
Oh, the mountain's breast is kind!

Waiting, the still hills stand;
Breathless the universe seems.
In the hollow of His hand
The valley lies and dreams.

Sweet, sweet that solitude
High on the mountain's breast.
Let not a thought intrude,—
For God there gives His rest.

Washington, D. C. G. T. W.

"THE test of the service which Christianity inspires in every disciple of the Master is not only to save another from danger, but to destroy the things that make for danger. The church's business now is not only to be the good Samaritan to the man who fell among thieves on the road to Jericho, but to see to it that the thieves are eliminated and the road made safe."—*Presbyterian Social Service Program.*

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

STORIES AND THE EARLY ADOLESCENT.

EDWARD PORTER ST. JOHN divides the adolescent period (twelve to twenty-four years) into three stages, which he describes thus:—

In the first stage the emotional attitude may be said to be *egoistic,* in the second, *ego-social,* and in the last it should be *fully socialized.*" . . . During the first stage, and particularly at its beginning, the *hero story* is perhaps more attractive than any other.

Where shall we find hero stories? Everywhere. George B. Dawson says, "When a selection of Bible heroes has been made, their characters, deeds and sayings may become the media through which the children shall be taught Hebrew history and geography, moral and religious principles, and anything else that the Old Testament can supply for purposes of religious instruction."

Suggestions.—Make a careful study of the stories that are being read by the young people of this age with whom you are associated, noting particularly the hero-tales. Question them as to why they like the ones that they prefer.

Test some such books as the Life of Livingstone, the Autobiography of John Muir; "Up From Slavery," by Booker T. Washington; "St. Paul, The Hero," by Rufus M. Jones, with the younger ones. Watch the newspapers and magazines for stories of modern heroism, noting the effect as you use them with your pupils. Compare the story interests of boys and those of girls of about the same age. Above all, ask the young people to tell you stories of their heroes, and be ready to accept the hints that they unconsciously drop.

If you have a story to tell, choose one that interests *you,* and be thoroughly familiar with it. Walter L. Hervey says, "It is not the story in the lesson quarterly that you can build into the lives of your class; it is the story in *you.* But the secret of good story-telling lies not in following rules, not in analyzing processes, not even in imitating good models, though all these are necessary; but first of all in being *full,*—full of the story, the picture, the children, and then, from being morally and spiritually up to concert pitch, which is the true source of power in anything. From these come spontaneity; what is within must come out; the story tells itself; and out of your fullness the children receive."—*Stories and Story-Telling in Moral and Religious Education,* by E. P. St. John.

"THE QUIET ZONE."

DEAR "First-day School Field":—
The article "The Quiet Zone," set me to thinking. Enclosed is the result. If you think it worth printing, do so; if it is not, drop it as gently as may be into the waste-paper basket.

Yours cordially,
BEEBE THOMPSON CHAFIN,
Perry, Arkansas.

The article, "The Quiet Zone," expressed a most poignant need,—the need of silence and meditation. In the search for the unattained but attainable self, the following suggestions may be helpful:—

Edwin Arnold's "Light of Asia," radiant with the love of all created things.

Thomas a' Kempis' "The Imitation of Christ," which adjures us to silence.

Whittier's "Poems of the Inner Life."

Tennyson's "In Memoriam," which leads us up through doubt and despair to that God which ever lives and loves.

And Emerson's writings, because he is forever leading us back to the aboriginal abyss of being.

Robert Browning's poems, because he is the glorious optimist.

John Ruskin's "Sartor Resartus," because he saw the invisible beneath the visible, and understood the superb cry of the age-old "Whence and Whither?";

Maurice Maeterlinck's works, because he is the constant asserter of the presence and dominance of the soul;

Amiel's Journal, because he aspires and sometimes fails, as so many of us do, yet he never ceases to say:—"There is but one thing needful—to possess God";

Walt Whitman and Edward Carpenter, because they are apostles of true democracy. Their cry is that of Ezekiel, "As I live, saith the Lord God, all souls are mine." To read the words of these men is to escape from the strife and injustice of the present day.

Moncure D. Conway, while a student at Harvard University, went to Concord, where he met Thoreau. Thoreau asked him what they were studying at Cambridge. Conway answered, "The Scriptures." "*Which?*" asked Thoreau.

This was a pertinent question, and one that we may well put to ourselves to-day. Let us contemplate these other facets of truth. Such contemplation leads to tolerance, understanding and sympathy.

Turning to the Bible authors, Job, Isaiah, David and John seem to realize best for me the world-old longing, "Oh, that I knew where I might find Him!"

Emily Bronte said:—

"Though earth and man were gone
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee."

Sir Oliver Lodge, in "Science and Immortality," says:—"Miracles lie all around us; only they are not miracles. Special providences envelop us: only they are not special."

As to biographies, Darwin's "Life and Letters" will reveal earnestness in the pursuit of truth, and generosity to rivals,—good lessons for boys to learn.

Turley's "Voyages of Captain Scott" portrays passionate devotion to an idea in the face of suffering and death.

I want my boys to read Fabre, too, the kind, shrewd, persistent old French naturalist, who studied *life* and its processes, never the dead creature.

Sometimes a single incident will enlarge a boy's horizon immensely. Where is the boy who would not like this one?

George Fox heard that some of the Yorkshire men threatened to handle him roughly if he came into their country. George Fox was told this, and said, "*Straightway I was constrained to go into Yorkshire.*"

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 6, 1920

THE "INTELLIGENCER" AND THE SOCIETY OF FRIENDS.—II.

Is the FRIENDS' INTELLIGENCER doing efficiently the work that it ought to do? and if not, how can it be made to do it?

The INTELLIGENCER is the organ of *expression* of one branch or group of the Society of Friends. In order to decide whether it is doing efficient work, we must first consider what our group *wants to express*.

Allowing for differences of method, or statement, do we not all desire to express the abiding faith of Friends that the Christ of God dwells in every loving heart, making it clean and pure from sin; that he speaks directly to every listening ear, that he gives light directly to all who seek to know the truth, that he guides every step of those who will follow him, that he gives strength and power to all who will use it to do his work? In a word, do we not all desire to express, in the life and work of our Society, the power of God as we have seen it manifested in the life and work of Jesus Christ?

If so, then this is what the FRIENDS' INTELLIGENCER ought to be doing,—helping efficiently to give expression to this spirit in the life of our Society. If this spirit is thus expressed, men everywhere will be drawn to us by its power, and we shall be ever more and more closely united, and stronger to serve those who need our help.

But some may say, "Yes, it is easy enough to agree on a general statement like that; but when men come to actual living and working together, they do not all see alike. They soon begin to disagree, and then come strife and separation, ending in hate and war."

True,—but do not strife and war come solely because we do not follow our Guide?

Living and working together do require grace, as we all know; but such living and working, when we have once learned the secret, is not hard but easy; and it brings joy such as cannot even be imagined by those who live and work *apart*. If any reader doubts this, let him ask the returned members of the Reconstruction Unit who have been living and working together in France, in cold, dampness, filth, and disease, amid war, death, danger, and wretchedness such as none of them had ever known; far from home, without pay, earning nothing but a bare support. Did this work together cause strife and hatred and separation? They will tell you that they never were so united, never so happy. They have been so drawn together in spirit that many of them are even now longing above all things to be back again at that work.

Now it is less than three years since our group of Friends began to work with others to help the victims of war. Has not the work already brought greater blessing to ourselves than to those we have sought to help? Can we doubt that we are called to go forward, to help in binding up the wounds of war, to care for the mothers and children, to feed our enemies, to carry on the ministry of reconciliation which shall make future wars impossible?

If our Society continues devoting its powers to such work as this, the INTELLIGENCER can be of ever-increasing use. A weekly vehicle of information about the work, a weekly medium for the expression of the spirit of the workers in the field and at home, is capable of almost unlimited service both in making the workers more efficient, and in communicating to the world at large that contagious spirit which always animates men and women when they are working for *others* rather than for themselves. What do you read that is more interesting than the stories of our young people in France and Germany and Serbia who are nursing and threshing and scrubbing floors for nothing a week and their board?

But the INTELLIGENCER certainly *is* inefficient. Next week we may consider why, and how it may be made efficient.

H. F.

THE PARTING OF THE WAYS.

In the article on the Alcatraz war-prison, printed elsewhere in this issue, the essential spirit of militarism is plainly shown. In his letter replying to a protest from Mrs. Alderton, Adjutant-General Harris evidently has little or no desire to conceal the methods and purposes of the army authorities in administering "discipline." It is now our own fault if we fail to realize what a standing army and army discipline mean to this nation. Unless the people decree otherwise in the coming elections, the Prussian military system which the heads of the army and navy are already establishing will become our settled policy, and we shall go on avowedly preparing for "the next war," just as Germany did after conquering France in 1870. The only difference is that as yet the army officials do not quite so freely use the words and phrases of militarism as Germany did; but General Harris speaks with frankness and force when he says, *"The commandant must have the means to compel obedience."* If nothing short of torture will do it, then torture must be inflicted, to the point of death if necessary. Otherwise, as General Harris adds, "the prisoners and not the commandant would govern and control."

In a word, as Jesus said and Lincoln repeated, "A house divided against itself cannot stand." We cannot have a government of the people and militarism both, for one will surely destroy the other. We must choose now, for we are at the parting of the ways.

H. F.

NOTE AND COMMENT.

JANE ADDAMS ON THE DEPORTATIONS.

So many distorted reports have been made as to what Jane Addams said at a recent meeting in Chicago that it seems worth while to let her speak for herself; this she does in a letter printed in the Chicago *Tribune* of February 24th.

The subject of the meeting held in Recital Hall yesterday [Feb. 22] afternoon was "Americanization." At the end of my address I said that those of us who had lived in industrial neighborhoods for thirty years were finding the immigrants much disturbed and frightened by the recent wholesale raids and deportations. They feel so uncertain as to their rights in this country that thousands are constantly adding their applications to the million and a half who have already applied for return passports to Europe.

I contended that while many of these arrested aliens might be legitimately liable to deportation, the methods employed were not those to give then an impression of even-handed justice and of lawful procedure; that the entire situation was a dangerous departure from the Anglo-Saxon tradition of arresting a man for his overt act and not for his opinions.

I said that the Department of Justice, which arrested

approximately 4,000 men in the early days of January, 1920, in what the *New Republic* described as an attempt to deport a political party, had at the same time failed to arrest men guilty of the "overt act." On the Fourth of last July a dozen bombs had been sent through the United States mail to various governmental officials and members of Congress. Several of these bombs had exploded, destroying property and inflicting personal injuries. Although this occurred in war-time, with many secret service men available, no one has ever been arrested or indicted in connection with this abominable outrage, the perpetrators of which certainly deserve severe punishment.

I said that our own State's attorney, who had made numerous arrests on January 1st, had never caused to be arrested or indicted a single person connected with the throwing of twenty bombs in Chicago during the last eight months, bombs which had been planted in order to destroy the homes of colored people or of white men who had rented houses to colored people.

We as Americans have inevitably found it difficult to explain this situation and have been put upon the defensive.

An alien said that when that party [the Communist Labor party] had been organized in Chicago at the end of August both secret service men and the city police were present at the meeting and made no protest. Four months later, during which time no new legislation had been passed, solely on the charge that they belonged to the Communist Labor party, these men were arrested for deportation.

The aliens contended that in Russia, for instance, the government officials would have warned them or arrested them on the spot, and would not have allowed them to meet unmolested all those months on the assumption that their organization was legal, only to arrest them in the end.

It seems to me, Mr. Editor, that if experience has any value, one is under an obligation to set it forth at a time like this, that we may if possible prevent a grave and far-reaching mistake. As I reminded my audience yesterday, a protest has recently been issued by distinguished bishops in the Episcopal church, including Bishop Brent, formerly of the Philippines; Bishop Lawrence, of Massachusetts; Bishop Brewster, of Maine, and many others. One of them has recently stated that if men are arrested for political opinions there is no guarantee for freedom of religious opinion.

We come around to the old situation, that an injustice against the most wretched man in the community is in the end an injustice against all of us.

Faithfully yours, JANE ADDAMS.

SWARTHMORE'S ASSETS.

FOLLOWING are extracts from the address of President Joseph Swain at the Swarthmore College Alumni dinner on the 28th. Space does not permit a full report of the address:—

I desire to-night to very briefly set forth what I consider some of Swarthmore's assets. By assets I mean not only her campus, buildings, scholarships, fellowships, and endowments, but all and everything that goes to make Swarthmore.

In the matter of endowments I consider that the friends of Swarthmore have been most generous. The College would have been in excellent financial condition to-day were it not for the high cost of living, which has cut the purchasing power of the dollar in two.

In 1902 the value of buildings and equipment was about $400,000. It is now over three times that amount, or about $1,200,000. This is not the replacement value, but the *cost* value. Replacement value of course would be much more. It is safe to say that the total assets, not including the campus, is three and one-half millions. The campus is estimated by the auditors at $750,000. Thus the total financial assets are four and one-half million dollars.

A few years ago it was decided to limit the attendance to five hundred students, not to exceed two hundred and fifty of each sex. It is remarkable that the first year after the close of the great war this maximum should be reached. In 1902 there were 92 men and 115 women. This year there were entered 250 men and 250 women. The catalogue for the year shows 248 men and 248 women. About 150 students, men and women, were turned away.

The College was organized as a stock company, but instead of paying a dividend was constantly taxing the stockholders. The stock was largely in the hands of the Board, and after carrying the College through all the earlier years, the Board showed their wisdom and unselfish purpose in collecting the stock and turning the management of the College over to its present organization, in line with the best college experience in the best colleges on private foundation. Even in the recent and present campaigns, the greater part of the endowment has been given by the Board and their families. It is not only in financial matters that they have shown sacrifice. They have given unstintingly of their time to the College, without pay, and have paid their own expenses.

Lastly, the Faculty. Swarthmore has been fortunate in her faculty. I am glad to say here what I have often said in private, and which has grown on me as I have come to know more and more about the early history of the College, that Swarthmore had a very strong faculty in the days of Dr. Magill, Dr. Beardsley, Dr. Appleton, Dr. Hoadley, Susan J. Cunningham, and Dean Bond, to say nothing of those who are still active. They were probably the best persons that could have been secured anywhere for this special work. My respect for and feeling of indebtedness to them increases with the years. As the greatest asset which any college can have is a wise, unselfish, devoted, scholarly, and efficient band of teachers, I do not hesitate to say to you older Alumni, you owe more to those teachers than you will ever be able to pay, and a larger share of your own assets are due to them than you will ever know.

It is hard for me to give a just judgment of the present faculty. They are my friends and co-workers. I believe, however, that they are fulfilling in this generation what those to whom I have referred did in theirs. I know they have sacrificed as much in the last few years as any body of men and women who have given their lives to the College. With the purchasing power of their salaries cut in two, with offers in industrial and other lines of service with salaries much greater than they are receiving, and in some cases two or more times their present pay, they have loyally worked for Swarthmore, and have kept her work going at a high degree of efficiency. They have larger classes and more teaching hours as well. Because of their devotion to the College, it has grown and prospered against great odds, but the time has arrived when relief must come. The Faculty are carrying more than their share of the burdens of the College. The past is secure, but men and women of the type I have named, and those who are keeping the torch burning, cannot be found for the future except by paying larger salaries for better living, more books and apparatus, more recreation, more time for study and research, and to secure those things which equip and stimulate the teacher and give him joy in his work. The true teacher does not ask luxury and riches, but he must be able to live as becomes his station, give his children at least as good as education as he has received, and to lay away enough for old age.

I have full confidence that the same devotion and love of Swarthmore that have met the crises in the past will meet the one which now confronts us, and the College will be able to retain the services of her able and loyal faculty now, and establish a policy by which, as vacancies occur, other young men and women of like ability, learning, and personality may be secured.

In conclusion, I invite you and all other friends of Swarthmore to acquaint yourselves with her needs, and do everything in your power to meet the present crisis of the College, to the end that her lofty purposes and ideals may be perpetuated in her sons and daughters in the coming years, and that Swarthmore may be each year a greater power for good in the world.

MORE ABOUT THE ALCATRAZ ARMY PRISON.

A FRIEND in California sends the following article, clipped from the San Francisco *Call* of Feb. 19th, where it is printed with a front-page "scare-head" reading, "ARMY HEADS SANCTION 'IRON MAIDENS' AT ALCATRAZ."

Use of "iron maidens" in United States disciplinary barracks, particularly at Alcatraz, is sanctioned by the War Department, according to a letter made public to-day by Mrs. Marion S. Alderton, 915 Channing Avenue, Palo Alto, received from Adjutant-General P. C. Harris, Washington, D. C.

At the same time that Mrs. Alderton made public her

letter from General Harris, a number of prisoners on Alcatraz Island revealed other forms of cruelty meted out there to conscientious objectors.

General Harris' letter is in reply to a telegram of protest against the confinement in steel cages of men who refuse to work, sent the War Department by a number of interested persons, and to a letter from Mrs. Alderton. His letter says:

"The so-called steel cages referred to by you consists of what might be termed a vestibule door, consisting of two gratings about twelve inches apart. Such a door is in use in many State institutions. It is intended for those prisoners who refuse to perform their daily tasks of labor. During the hours when other prisoners are performing labors those who refuse labor are placed in the vestibule doors. These are large enough so that no bodily pressure or squeezing is caused. The space is not large enough to permit the man confined therein to sit down or to lie down.

'COMPEL OBEDIENCE.'

"In all disciplinary or reformatory institutions the warden or commandant must have the means within his power to compel obedience to his orders. All prisoners confined in our disciplinary barracks are by their sentences required to perform labor. If any prisoners, or all prisoners, could of their own volition say when they would or when they would not perform their daily tasks of labor, they, and not the commandant of the institution, would govern and control.

"The use of this double door was not intended for the so-called class of conscientious objectors, but was intended for all prisoners. As is probably known to you, the so-called conscientious objectors confined at Alcatraz did, when confined at the United States disciplinary barracks at Fort Leavenworth, perform their usual daily tasks of labor.

"Any prisoner confined in the double door who desires to be released therefrom can secure his prompt release by informing any overseer that he is ready and willing to go to work. Outside of working hours, the man who refuses to work is treated the same as any other prisoner."

General Harris' frank apology for the torture-chamber is the more interesting [remarks the *Call*] because of Secretary Newton C. Baker's previous denial that they were used in the disciplinary barracks.

IN DUNGEONS, CLAIM.

Not only are Alcatraz prisoners placed in these cages or "double doors," as General Harris calls them, but in dark cells and dungeons as well, says a letter from a number of prisoners to Mrs. B. R. Kinkead, of Palo Alto.

The letter relates the treatment accorded D'Vidio, the Siamese, who was beaten by fellow-troops at the Presidio last May. It declares that after "D'Vidio was most intolerably treated by the guards and higher authority, this fellow was forced to go out at night and pick up rusty nails by moonlight on the parade-ground, which had been thrown there by the provost sergeant."

The letter relates treatment of D'Vidio until he was taken to Alcatraz on October 28th, and then continues:

"Life in this place for this fellow has been a horrible hell. Colonel McDonald, who was over D'Vidio at the Presidio, is now over him in the execution of his sentence here at Alcatraz, and this boy has suffered up to the present day. Like many of the rest of us, he is disliked by those in higher authority. This fellow was put in solitary confinement and placed in the cage. He has also suffered the inhuman tortures of the dungeon underground.

"On January 14th D'Vidio was put in solitary after coming in from work. He was entitled to his supper, but got none, not even bread nor water.

BEATING PICTURED.

"Two nights later, while asleep on the cold cement floor in the dark cell where he lay, D'Vidio was awakened and received a horrible beating by Overseers Lane, Fox and Davidson. Next morning he was forced to wash his face and get rid of the blood which covered the cell floor. This fellow was badly kicked by the overseer, and his stomach was swollen twice its natural size. He had two big bunches in his left side. Both eyes were blackened when he was released from solitary because of his condition. Sergeants Pitts and Cole would not let him go upstairs to the hospital to see the doctor for fear he would ask questions about it. D'Vidio did not get to see the doctor for several days, and when he did Sergeant Cole had it all fixed up with the major doctor, and the major wouldn't listen to him."

Complaint also is made of the cold in the barracks. It is declared there has been no steam heat in the prisoners' cells since Christmas.

The letter concludes with a plea to visit the barracks and learn at first hand of conditions there.

"PROPORTIONAL REPRESENTATION" IN THE CONTROL OF THE "INTELLIGENCER."

Concerning the proposed plan for the control of the Friends' Intelligencer, Walter C. Longstreth sends to Robert Pyle, President of the Board, this interesting suggestion regarding the choosing of managers:—

As regards the twelve managers to be elected by the "Friends' Intelligencer Associates," I recommend that they be elected by the system of Proportional Representation by the method known as the Hare Single Transferable Vote.

If five-twelfths of the Associates are Conservatives, and four-twelfths are Liberals, and two-twelfths are Eclectics, and one-twelfth are Single Tax, under the system of Proportional Representation five managers would be Conservatives, four Liberals, two Eclectics, and one Single Tax. But under the old-fashioned system of voting, all twelve managers would be Conservatives, although the Conservatives do not constitute a majority of the Associates.

Proportional Representation is being adopted as the method for choosing legislative bodies, by progressive communities that are not unduly bound by tradition, and desire the most efficient and just method. And lately it has been adopted by some progressive industrial plants as the method by which workers choose their representatives to meet with their employers.

A BUSY SEVENTH-DAY.

How is this for a record of activities for a meeting with a membership of about 180 in a small village in an agricultural community? asks J. Barnard Walton, Secretary of the Advancement Committee of Friends' General Conference:—

Last Seventh-day evening we had a departure. All were invited to bring their suppers to the new annex of the meeting-house at five o'clock. Coffee and cocoa were served. At six-thirty o'clock Overseers, Membership Committee, and Advancement Committee met in various parts of meeting-house. Seven o'clock, Oversight Committee, officers and teachers of First-day School met; eight to nine o'clock, Philanthropic Committee. A committee had games with children from seven to eight in the basement; another committee had a program in the audience-room of the annex from eight to nine. It was a wonderful opportunity to accomplish meeting work and have members of families not on committees provided with entertainment.

First-day School record for the year's enrollment, 107; average attendance, 81.

Plans for the spring include a visit from a man from the Y. M. C. A., which is visiting all of the churches of the county; a representative of the American Friends' Service Committee; a pilgrimage from the Young Friends' Movement; the First-day School Union; and a teacher from the neighboring High School to speak on Anti-Narcotics before the First-day School. She is coming to all the Sunday Schools for the W. C. T. U.

MISSION WORKERS "LONELY" AT HOME.

The following paragraph, taken from a letter to the American Friends' Service Committee, is typical of others received at the office. The Service Committee is planning to provide opportunities for work at home as soon as it can afford to take its attention off the present emergency in Europe.

May I trouble you to ask a question about the Friends' work in this country, at a time when the foreign work is taking so much attention? When I left for France I understood that the Friends' Service Committee was considering opening up centres of work in this country—possibly set-

tlements or something of that sort in needed sections of some of our cities—and I have since been wondering if anything of the kind has materialized? I think I am not alone among the returned workers in feeling that I have been somwhat "spoiled" by the privilege of working with the Friends' Unit in France. It is indeed a privilege to work with an organization which stands for certain ideals in which we all more or less were agreed (with variations). On our return many of us find ourselves rather lonely, in the midst of the reactionary tendencies about us. It seems to be difficult to find, even among formerly broad-minded social workers, any who are not influenced by the pseudo-patriotism of the press of to-day. I am therefore interested (selfishly) in knowing whether any social work is being carried on in this country by the Friends. I am sure that some of us who cannot go again into foreign service would be interested in working for the same ideals here, where the need seems to be very great. The main problem which presents itself to my mind in this connection is that we could not all continue to give volunteer service indefinitely at home. But this is mainly by the way.

FUTURE MISSION WORK FOR FRIENDS.

THE following extracts are from a letter of a young Reconstruction worker of Friends' Unit in Europe, dated January 25, 1920:—

What about future Mission Work? Just take it from me that the Friends have a tremendous work ahead of them, and the sooner we realize it the better. The work in Austria, and for the present more particularly in Vienna, is steadily growing. There are about twenty out there now, and as soon as the French field closes there are about forty going out. The awful, distressing conditions are not—*cannot* be—realized by you people at home.

Without any exaggeration, if the Society of Friends does not go out with the fullest possible support of the home folks, both in regard to money and supplies and workers, and most of all with power to act without the sanction of home committees—if they do not do that, and do it *now*, there will be thousands of those stricken people die of pure starvation and exposure. In Poland the little, tiny group has been struggling nobly against terrible odds with that awful typhus fever. Now the old-fashioned missionary method is all right as far as it goes, *but* the world is in such a condition that we, if we truly believe that our Christian religion is a religion of *service*, must change our old worn-out theories, and get into these fields of need with personnel and equipment to suit the needs. This means that there ought to be sent to Poland a group of about fifty or one hundred people, and all kinds of transport and medical equipment, to clean up the whole country in one summer. The other fields, like Lithuania and Russia, ought to be handled in the same way. Germany will grow into another fairly large field also, I think.

All this may sound very big, perhaps too big, but we have to do big things in the near future if we dare call ourselves true Christians. THOS. H. PHILIPS.

"THE LATE LAMENTED."

THE Anti-Saloon League Superintendent of New York sends a fraternal message to the friends of the late lamented John Barleycorn suggesting the expulsive power of a new affection.

BE A GOOD SPORT,—SHAKE HANDS WITH UNCLE SAM AND BOARD HIS WATER-WAGON!

No more falling off the water-wagon! No further making and breaking of pledges! No broken resolutions "never to taste another drop"! Those who said, "I am against local option, and do not believe State prohibition is effective, but if you can ever abolish it altogether I am with you," are now in the great majority.

It is "All aboard the *national water-wagon*" now. Your Uncle Sam will help you keep your pledge and stay on the wagon. The ideal of the function of government, "To make it easy to do right and hard to do wrong," is nearer realization.

But your Uncle needs your help too, if he is to keep a hundred million people respecting the law. You might as well be a good sport. Give your hand to your Uncle and say: "We'll try it out together, Old Man, on the level, and see how this prohibition business works."

There may be some fellows who are still sore about their so-called "personal liberty," and who hate to admit that their old friend John Barleycorn has been fairly knocked out. But good-sense and good sportsmanship will come to their rescue. Gradually they will come to see that their friend was not a friend at all, and with Mr. Dooley they will realize that "Th' wurruld has turned agin its life-long roommate Jawn Barleycorn," and "has rounded on him, an' is rapidly chasin' him off the map," and by January 16, 1921, they will have left the mourners' bench and will be singing songs of joy on the convert's bench, saying "We never dreamed it would be like this."

We welcome you all to a realization of Lincoln's dream as expressed in his address delivered before the Springfield Washingtonian Temperance Society, February 22, 1842, as I personally found it recorded in the files of the old *Sangamon Journal*, of Springfield, Ill.:—

"When there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birth-place and the cradle of both these revolutions! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."

WILLIAM H. ANDERSON,
State Superintendent,
Anti-Saloon League of New York.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

IDEALISM AND THE TREATY.

LAWRENCE, KANSAS, Feb. 24, 1920.

EDITOR OF FRIENDS' INTELLIGENCER:—

THE Quaker spirit which refuses to make terms with evil commends itself to me utterly; but its counsels seem rather counsels of perfection for the individual than a workable plan of action in a democracy. A man who strives to keep himself unspotted from the world will have to withdraw in a measure from the world. So only can he follow the Light within, when it is given him to see more clearly than the majority. With all my heart I hope that there will always be such men, for the future lies in their keeping. But any one who does his part in a democracy will have to work with the majority, and the majority can go no farther than their own light shows them the way.

Undoubtedly Wilson faced this situation in Paris. The majority could not believe that the way to safety lay by his path. He had no outspoken mandate from his own people, and he had to yield in a measure to European doubts and fears; but he did succeed in gaining consent to the trying-out of a world-old ideal,—an international court.

If many of the provisions of the Treaty are wrong,—and few would deny it,—here is our remedy. The Treaty was all that could be wrested from the suspicion and fear of those representing the nations that had suffered most. There is no use in asking for a better one. Human aspirations for a better world, says General Smuts, "*will not be written in treaties.*" But if the spirit-stirring among the peoples be what we think it is, it will find in the new international court a mechanism through which it can make itself felt.

I have not been able to reconcile myself to the course of the *Nation* in saying we needed leaders like General Smuts, and then refusing to follow him.

Herbert Hoover *has* answered. He will vote with the party that supports the League.

I cannot believe that these two are trying to "cast out Satan by Satan." I cannot believe that any know better than these two what the situation requires. Why can we not rise to the height of their faith? Instead of "going on record as in favor of a really democratic League," and so putting things off for more black months, why not accept the mechanism we can get *now*, and *make* it democratic? What better way is there of going on record?

RUTH MORGAN.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

A BOLSHEVIST PRISON CAMP IN POLAND.

BY VINCENT D. NICHOLSON.

Any one interested in Russia, in Poland, in the Society of Friends, in the relief of human agony, in exalted courage, will be interested in an extract from a letter written by Col. A. J. Chesley, American Red Cross Commissioner to Poland, addressed to the Commissioner to Europe. The letter is under date of December 10, 1919, and contains the following:—

"While waiting for the arrival of other members of a Field Unit, several British Friends volunteered their services to the Red Cross. Two, a Miss Leigh and a Miss Dunbar, decided that they would like to undertake work in the prison camp at Bialystock. The conditions in this camp were deplorable. About 3,000 prisoners were quartered in the buildings, without fire, without blankets, with little food, and practically no medical or nursing attention. Probably 80 per cent. of the prisoners were sick, chiefly from dysentery, typhus, and tuberculosis. The number dying each day varied from 30 to 50. Many of the men had gangrene of the feet, from freezing; all were badly clothed, many almost naked, and the suffering was extreme. The filth was excessive in the quarters and in the yards about the buildings.

"These two women moved into a small building connected with the camp, and worked day and night to relieve the situation. The A. R. C. of course co-operated, as did the Poles. The commander of the camp was removed, also the medical jurisdiction was changed, and a tremendous improvement resulted.

"Both Miss Dunbar and Miss Leigh are reported ill with typhus, December 4th. This was inevitable under the conditions, and the women understood it thoroughly when they undertook the work. The kind of courage it requires to go into a camp of this kind and live, working day and night, is what the American Red Cross needs more of in its work."

On November 13th, just a month before this letter was written, I visited each of the ten or twelve barracks of this Bolshevist prison-camp. I came away from the camp with my mind reeling from the horrors I had seen. The Polish officer in charge took me first to one of the barracks, which he said contained the "healthy men." Healthy! I was aghast at the thought of what the sick wards would be like. In a room with no heat about two hundred shivering men were huddled together on the upper of two platforms. Cold, hard boards, with no covering whatever, were their beds. Rags served alike for both clothing and shoes. I have said there were two hundred men, but I had the feeling of looking at beings who had *once* been men. From their sunken, yellow faces came the stolid gaze of animals in distress. In each room the officer took a report of those who had been taken sick the previous night with typhus or dysentery and sent to the sick wards.

We then went the rounds of these so-called hospital wards, which were really only the ante-rooms of death. Many of the men had rude straw beds, and a covering of blanket or burlap. I saw many, however, shaking with typhus or groaning in the agonies of dysentery, who had nothing but wooden platforms without covering. There was practically no medical or nursing attention. Two or three women would go from bed to bed, helpless, without medicine or supplies. An orderly would occasionally give out hot substitute-coffee. There was plenty of heat, but it seemed to produce a stifling, evil atmosphere worse than the cold. Here the doctor would take another report, this time of those who had died the night before. He calculated that the camp could be abandoned in a few months, because all the prisoners would have traveled this course,—of "healthy" wards—hospital—cemetery!

I asked the Polish officer why something was not done to better the conditions. He spread out his hands, shrugged his shoulders, and said, "We are doing all we can; we do not have enough for our own soldiers." This incident might serve as the text for many theses on the political and economic chaos of this part of the world.

Poland is the storm-center of the aftermath of the great war. The basic element of the new world order to which all the Allied nations are pledged is the destruction of the spirit of imperialism. Yet this vast, tottering new nation, created and sustained by the Allied countries, is paying extreme homage to this vicious spirit. The crushing burden of armaments was expected to fall from the necks of men when the promised land of an Allied peace was reached. Yet this nation, which above all others should express the spirit of the new world which gave it birth, has been maintaining a huge army, and fighting aggressive warfare on almost every frontier. The decision recently reached in Paris and London, and long ago supposed to be approved in Washington, that the Russian blockade should be lifted, was met with a storm of protest from Warsaw. Poland may in very truth prove the barrier between Russia and the West,—a barrier, however, which attempts to thwart the aims of both.

The domestic problems of Poland are not those of Vienna or Budapest,—great capitals which have lost the old empires that sustained them. The problems are those of an infant country formed out of three others, with a very bad heritage from its parents, and a set of foster-parents in the west who are not bringing it up in the way it should go. The relief needs are of two general kinds,—an ancient and chronic condition of poverty, and a number of peculiar new forms of distress, resulting from the devastating sweep of huge armies. In planning work it is difficult, however, to separate the two kinds of need, since almost all of Poland is a huge refugee camp, and persons outside the devastated areas are war sufferers, through unemployment, and the thousand per cent. increase of prices.

The Friends' Mission was the first foreign relief agency in Poland, and was asked by the Ministry of Health to undertake anti-typhus work in the squalid factory district of Zawiercie, in the extreme southwestern region. Later, 500 men from the American Army, with a great amount of delousing apparatus, have been carrying on an extensive programme throughout much of western Poland. Such work must largely cease during the winter, since it is dangerous to give people the first hot bath of their lives and then send them through the snow to unheated houses, soaked with wet disinfectant. The Friends' Unit, however, has operated a mobile column in the Zawiercie region for so-called "contact cases." That is, they have attended to the few houses where typhus has actually occurred, and where they can provide warm food and fuel, thus killing the lice which actually carry the disease.

It is contemplated that most of the Unit will undertake relief work in the devastated regions to the east. This decision is not based upon a lack of distress in Zawiercie. Never before (I had not then been farther east) had I seen such extremity of want and misery. The people crowded into indescribably squalid rooms, women and children dressed in rags, walking barefoot through the snow, and an awful lack of adequate hospital and medical care. Much of the same conditions, however, existed before the war, and present temporary relief is like putting sticking plasters on an internal disease. On the other hand, in the devastated regions are people who were thrifty and independent before the war, and might be restored to their former condition by timely relief during this period of emergency distress.

The American Red Cross is carrying on an extensive distribution of clothing and hospital supplies through the whole eastern Poland, but their personnel is limited and Friends can find more urgent needs than ever faced us in France, only limited by funds and supplies which we can provide.

The whole situation in Eastern Europe presents some striking contrasts with our work in France. In the latter country there was great need for hundreds of Friends' workers at a time when the French Government was unable to meet civilian problems. In Eastern Europe there is a great excess of labor, and the great need is for supplies, initiative, and a new spirit of human relationships. One is tempted to avoid responsibility by comparing our resources to the vastness of the problem. The real question is, Where

else in the world could we accomplish so much with the same expenditure in labor and money? When such misery exists in the great family of men, there arise some very personal questions as to how each one will justify his existence in this family.

For Friends as a Society, central and eastern Europe presents an opportunity for service that seldom comes to a religious body. The fundamental need is not for food or coal or clothing, but for a spirit of co-operation and trust and mutual good-will. If these latter were sufficiently present, the need for the former would be quickly met. Outside the Quai d'Orsay, Downing and Wall Streets, where are the groups that are thinking in broad, international terms? With no ulterior motives of politics or financial gain, with a burning interest in international brotherhood as part of our central faith, Friends may be facing their greatest challenge since the days of George Fox. The foreign mission work of other denominations is almost exclusively in heathen lands. The spectacle now presented, however, in so-called Christian countries, may well warn other peoples away from the Christian religion. The issues most vital to the whole world's peace and welfare are now centered in European countries,—countries to which Friends have gained open doors that three years ago would have been unbelievable.

EVENINGS AT "THE BRIT."

Dinner was over at "The Brit," and singly and in groups of two and three we drifted up-stairs to the common-room (if one may use "drifting" when speaking of climbing three flights of stairs!). So many people were about that the air seemed charged with interest, and I decided not to go out to the French party to which I had been invited that day, but to spend the evening in Room 14. The inmates of "The Brit" change daily, you know; and there are different tales to hear, varying points of view pervading the air, and new Mission members to meet always. In this hotel of the *Mission des Amis* in Paris, monotony seldom holds sway these days! So I slipped up to my room on the next floor above, to leave my coat and hat (having dispensed with the journey up before dinner), and then returned to the little family-like gathering in "14."

I was cold, so I took my stand in front of the fire, and began to talk to a man sitting near. He was the middle-aged father of one of our American boy workers, and had just "crossed" to spend a few weeks of vacation with his son.

"So you are going to Switzerland tonight?" said I. "'Tis surely a splendid time of year to see it, and your boy needs the rest, too."

"Yes," he agreed, "we are anticipating a pleasant enough trip; and I think it is time the boy was getting away. Being over here has affected him; he's changed."

"Changed!" I was curious. "How?"

"How? Oh, I don't know. He doesn't look decent any more, for one thing. Why, I was shocked when I saw him; his suit is shabby and torn, and he's wearing a pair of shoes I wouldn't milk my cow in."

"He has been exceedingly busy lately," I remarked thoughtfully; "and, working in the office all day and often in the evenings, I expect he has little time to think of clothes." And, to myself, I began to wonder how far this father had been in sympathy with his boy when he joined our Mission.

"I'd like him to spend a little more time and money on his clothes, anyway. But no—he won't; and how does he use his money instead? He gives it away, I've found out. I tried to persuade him to take me to dinner at some other hotel than this, and he said some one else could do that; that he wouldn't. And I—I think it would do him good to get away from here sometimes. You aren't exactly luxurious here."

He paused, and I felt some defense was called for; evidently this man didn't altogether understand our guiding principles.

"No," I agreed, "especially to Americans, 'The Brit' does not seem exactly like the Blackstone or La Salle Hotel in Chicago. There is no elevator—or 'lift,' as the English would say—for its six floors; the heat does not begin to creep into the modest radiators until five-thirty in the evening, and retreats again before eleven; and the food is plain and solid rather than tempting.

"Compared to conditions in some of the other countries, you know, we really are almost luxurious here—even if this isn't like America."

"No, it surely isn't like America," our friend answered.

"His boy" came into the room just then, clothed in "civies," and ready to catch the train for the south, and we ceased to talk of him. I wonder if that father is going to realize what has come over him!

I stepped out of the room to bid them good-bye, and send a message to one of our members who is in Switzerland recovering his broken health; and then when I returned to the warmth of the blazing log bits, became interested in the conversation going on near the piano.

A Russian-American doctor, who is on his way to Russia on a tour of inspection, was talking to a young girl, an American, much interested in Russia. So am I, theoretically, and would be practically if I had grace enough to contemplate its frigid climate without shivering. (I think I shall have to start praying for warmer blood!)

"When you get to Russia you'll be disappointed, I'm afraid," the doctor was saying. "You'll find peasants instead of students."

"You are laughing at my youth and idealism," the young girl said quickly, and I remembered that all things Russian were aureated to her.

For some time we continued to talk of France and Russia, up there in the little common-room that evening, and to consider how one might best learn to understand a people.

"Language is a primary requisite," said the doctor, and no one disputed him. Rather, we agreed that one could not know individuals without talking their language, or enjoying one mutually usable, and that while we were in France it was the *people* we wanted to come to know, even in preference to the places of historic and æsthetic interest. "The people at home can read about *places* in guide-books," he went on. "It is of your relations with the people here that they want you to write them."

The clock was pointing to ten when the door opened, and in walked a group of travelers from "Grange." People are passing back and forth between there and Paris continually, of course, and the day-train gets them to the hotel late in the evening. Sometimes there are two trains, and then we have an earlier and a later group.

Hand-shakings and any necessary introductions were the order of the moment then, and the *personnel* of the room shifted. Some of the permanents who were weary disappeared to bed; Miss Beck became busy assigning the new arrivals to their rooms; and two or three of us put the little blackened tea-kettle on the fire, and got out the cups and saucers preparatory for the late "tea" which our hostess serves to late-comers if they care for it. The English especially appreciate this custom. One said to me once: "Yes, I *would* like a cup of tea very much. We had something to eat on the train, but nothing to drink, and I am very thirsty." Now *water* could have been had on the trip down, and certainly was available in plenty in the hotel,—but water wouldn't slake that thirst!

When the hot water was ready, we filled cups for everybody present with either tea or hot cocoa, as they individually chose, and passed them round, discovering also in Miss Beck's magic cupboard over in the corner by the window (a cupboard which is never like Old Mother Hubbard's, by the way) a box of graham wafers which fit the saucer edges very well, and tasted better.

The night was growing late, and everybody getting sleepy, when the door opened once more and admitted one more fatigued traveler, muffled under many coats and bearing much baggage. It was James Norton, returned from Germany and Lithuania, where he had been investigating conditions with Weston Howland, to complete arrangements for a similar investigation of Russia in company with the Russian-American doctor before mentioned (Doctor Goudiss, by the way) and another delegate from the United States, Mr. Spicer.

(*Continued in next issue.*)

SERVICE NOTES.

Miroslav J. Fewkes, of the Serbian Unit, has recently made a trip to Czecho-Slovakia, where he has interviewed the heads of relief work there. He reports acute complications resulting from the new governmental system, and the need of wise reconstruction measures.

The American Saw Mill Machinery Co. is using pictures and an account of the Friends' Mission factory at Ornans, France, for advertising its product, which was used in that place.

CURRENT EVENTS.

FRIENDS IN CALIFORNIA.

The Young Friends' Association of Orange Grove Monthly Meeting, Pasadena, California, held at the new home of J. Ernest and Amy Lee Lewis, on Seventh-day evening, Second month 21st, was a largely attended and interesting occasion. Pink rose decorations and brilliantly lighted rooms added charm and life for entertainers and entertained.

Fred T. Hartley, superintendent of Orange Grove First-day School and newly-elected President of the Y. F. A., gave to his new calling much of the enthusiasm which marks him as a successful superintendent.

Special features of the well-arranged program by the beloved former president, Keturah E. Yeo, and others, were: Two selections from Edmund Vance Cooke, rendered by Alice Garwood, a Swarthmore graduate; a whistling act by little Margery Carpenter, accompanied on the piano by her mother, Esther Carpenter, another of Swarthmore's daughters; a poem, "Somebody Did It," by Susanna Yeo, takingly recited; a delightful talk by Mary Travilla, in which she gave a brief account of a wonderful production in classic music, enjoyed the evening before at the High School, and tender mention of two Friends East, who had recently celebrated their 106th and 107th birthdays,—"Aunt Eliza" and Dr. Green, both well-known members of Concord Quarterly Meeting, Pennsylvania. By way of stimulating emulation of such worthy examples, she stated that Dr. Green has not partaken of coffee since 1845, and that "Aunt Eliza" for forty years has not known what it is to *worry*.

Eleanor Foulke, of Quakertown, N. J., recited very acceptably. Anna Fox, of England, who will return to her home in March with the Elkintons of Philadelphia, was earnest and interesting in descriptions incident to the great work of Friends in England, France and Russia. Marianna Burgess sang an Indian mother's lullaby. John Carpenter auctioned off a handsome quilt, the gift of the Philanthropic Committee, the money raised thereby to be used in philanthropic work. There were charming Mother Goose characters by the children, under the direction of Ellen H. E. Price and Louise Ferris Wood.

At the refreshment hour the latter presided at the chocolate urn, while Susan Atkins Howell decorated the cups with whipped cream, and the children were made happy by being allowed to pass the delicious home-made cookies.

A charade which seemed to be much appreciated was the acting in five parts of the words "Friends' Intelligencer," suggested by Keturah Yeo, and performed by children from five to twelve years of age, all attired in quaint old Quaker garb.

In the first act Eleanor Carpenter entered, leading little Dorothy Lewis. Looking about the room quietly, Eleanor finally suggested that they seemed to be the first *Friends in*.

"Oh, look, there are others coming," replied Dorothy.

Enter Susanna Yeo, Margery Carpenter, Evan Lewis, and Marianna Burgess.

After friendly greetings all around, Eleanor remarked: "Dorothy and I were afraid there were not going to be many *Friends in*, this rainy night."

Evan: "*Friends in!* Do you call this many *Friends in* for a Y. F. A. meeting?

Margery: "I should say *not*. The Young Friends' Association should have all the *Friends in*."

M. B.—"Let us be patient. There may be more *Friends in* later."

Finally Susanna shows some dignified impatience, and says: "Well, if there are not going to be more *Friends in*, I am going home."

All pass remarks signifying that they "unite," and all go out.

In Act II. the same children, having quickly removed their Quaker dress, enter as rollicking boys and girls on their way to school, having schoolbooks under their arms.

Enter Susanna: "Have you heard the latest?"

All (excitedly and jumping around): "No, no! tell us! What is it?"

Susanna, very positively, while shaking her finger at them: "Don't you tell."

Little Dorothy: "I'll not tell."

Evan: "That's what old gossipers always say—"Don't tell, don't tell." (All laugh.)

Susanna: "If you are going to make fun of me, I shall not tell."

Eleanor: "Nobody wants you to tell. There goes the school bell. Hurry, or we shall be late." All go scurrying out.

In the third act Evan makes a great fuss over a sore *eye;* and "the big I" is brought out by some happy turns.

In the fourth act Susanna has made a mistake in buying some gents' gloves, and they poke fun at her for having "gent's" gloves for a "her," and go off ridiculing the idea by repeating "Gents her," "gents her," and laughing loudly.

This completes the name, "Friends' Intelligencer."

BIRTHS.

Kirk.—On Twelfth month 28th, 1919, to Edwin F. and Cassandra Clement Kirk, of Oxford, Pa., a daughter, named Dorothy Haines Kirk. A member of Nottingham Monthly Meeting.

Walton.—On First month 29th, to Asa and Grace Reynolds Walton, of White Rock, Pa., a son, named Horace Asa Walton.

Walton.—On First month 18th, to E. Earl and Fannie L. King Walton, of Peach Bottom, Pa., a son, named E. Earl Walton, Jr.

DEATHS.

Hatton.—On Second month 22nd, at Malvern, Pa., Sarah Hatton, a member of Merion Meeting for many years, in her 79th year. Interment at Merion Burial Ground.

Kelle.—At Vineland, N. J., on Second month 26th, Horace S. Kelle, son of Wilmer B. and Eva H. Kelle, aged 20 years. Member of Pilesgrove Monthly Meeting.

Knight.—At Lambertville, N. J., February 24th, Marion, daughter of Harry and Catharine Knight, aged 6 months. Interment Wrightstown Friends' Burying Ground.

Paul.—At Germantown, Pa., on Second month 24th, Lydia S., widow of John S. Paul, aged 90.

Price.—At Smith's Corner, Buckingham Township, Second month 25th, Gertrude D. Price, wife of Ralph S. Price, aged 25 years. Interment Buckingham Friends' Burying Ground.

Stanton.—At Lansdowne, Pa., Second month 24th, Edna Macy, daughter of late William and Jane D. Stanton.

Stockton.—Newtown, Pa., Second month 27th, Lydia M., wife of John Stockton, aged 73.

Wood.—On Second month 29th, Howard S., son of late Comly and Geraldine Wood. Funeral services at Horsham Meeting-house.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SECOND MONTH.

6th—Whitewater Quarterly Meeting, at Richmond, Ind.

6th and 7th—Pilgrimage under the care of the Young Friends' Movement to Girard Avenue Meeting, 17th Street and Girard Avenue, Philadelphia.

6th to 8th—Baltimore Quarterly Meeting will be held at Park Avenue, Baltimore, Md. Wilbur K. Thomas, Secretary of American Friends' Service Committee expects to attend.

7th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Walter H. Abell will lead the class. Subject, "Ambrose."

7th—Members of the Woolman School expect to attend First-day School and Meeting at 35th Street and Lancaster Avenue, Philadelphia.

7th—Philadelphia Quarterly Meeting's Visiting Committee will visit Frankford Meeting at 11 a.m., and Fairhill at 3.30 p.m.

7th—At 3 p.m., at Friends' Meeting House, Chester, Pa., a meeting for divine worship will be held under care of the Circular Meetings Committee of Concord Quarterly Meeting. A community meeting for all interested, young and old, and those not identified with any church.

7th—Preparative meetings will be held in Brooklyn and New York after the meeting for worship.

7th—Regular Re-union Tea for returned Reconstructionists will be held at the home of Frances C. Ferris, 151 W. Hortter Street, Germantown, Pa.

8th—New York Monthly Meeting at

7.30, at 221 East 15th St. Supper served at 6 o'clock. Meeting for Ministry and Counsel at 5 o'clock. The Relief Committee meets at the close of the Monthly Meeting.

8th—Regular meeting of the Philadelphia Young Friends' Association, 15th and Cherry Streets, at 8 p.m. The widow of the late Paul L. Dunbar will give readings from her husband's works, and there will be classical and popular selections by colored musicians.

9th—Last of a series of six Tuesday afternoon classes on "Good Government for Philadelphia," at the New Century Guild, 1307 Locust St., conducted by Jessie C. Evans, Professor of History in William Penn High School. Subject, "Elections."

9th—Lecture by Edward A. Steiner, of Grinnell College, Iowa, on "A New World and How to Get It," at Friends' Meeting House, Owen and Stratford Avenues, Lansdowne, Pa., at 8 p.m.

11th—Haddonfield Quarterly Meeting, at Moorestown, N. J.

12th—George A. Walton will speak at 15th and Race Street Meeting House, Philadelphia, at 8 p.m. Subject, "A Quaker's Faith." This is the last of the series of meetings held by the Joint Committee on Co-operative Community Conferences.

All are invited to have supper in Auditorium, Young Friends' Association, 15th and Cherry Streets, at 6 o'clock—60 cents. Reply to Hannah F. Perrott, 140 N. 15th St., Phila., before Third month 10th.

12th — An "old-fashioned Social" will be held at 8 o'clock at the home of Lillian J. Hanan. 1222 Albemarle Road, Brooklyn, N. Y. Friends and their friends are cordially invited.

13th-14th — Week-end conference at Woolman School.

14th—Week-end conference will be held at Eastland. Edward C. Wilson expects to attend.

20th — Western First-day School Union will be held at West Grove, beginning at 10.30 a.m. At the afternoon session, the general topic for discussion will be, "Worship,—How can we teach our children to worship God and to get the most help from our meetings for worship?" Mary A. Maule, of Woolman School, will present the matter in a paper, to be followed by discussion by representatives from each of our schools.

21st—Isaac Wilson expects to attend meeting at Sandy Spring, Md., and Daniel Batchellor at Darlington, Md.

28th—Elbert Russell expects to attend meeting for worship at Washington, D. C., and O. Edward Janney at Winchester, Va.

Friends' General Conference

the first since 1916, will give thee a delightful visit to Cape May in the week following July 4th, 1920. Mark it on thy calendar.

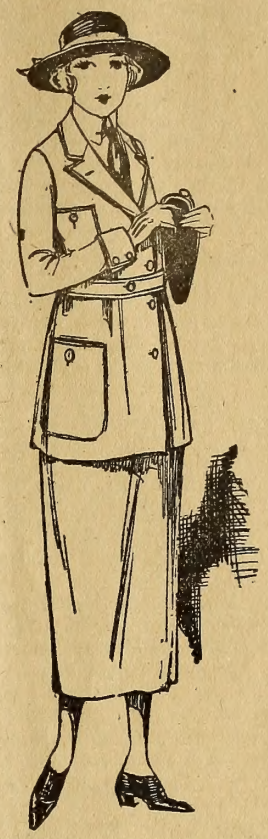
MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.

Tyrol Wool

Spring Styles

New Colors



Ladies' and Misses' Tailored Suits
29.75 36.75 49.75

Top, Street and Motor Coats
32.75 46.75 66.75

For all outdoor wear there is no other fabric that will give so much satisfaction.

Spring Hats

MANN & DILKS
1102 CHESTNUT STREET

Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.
Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.
Immediate delivery—Order today.

F. W. WALTER
Dept. C. 43 Letitia St., Phila., Pa.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

FUN.

PROFESSOR (giving exam.): "Does any question embarrass you?" Bright Student: "Not at all, sir. Not at all. The questions are quite clear. It is the answers that bother me."—*Penn State Froth.*

A SALARIED man who had been given a raise was felicitating himself over the rare fact and finally remarked, "One or two more raises like that and I'll be up in the wage-earners' class."—*Western Christian Advocate.*

MRS. SMITH: "I wish you'd come over and see my husband, Doctor. His temperature was normal this morning, but he got talking to me about the administration at Washington, and now he's delirious again."—*Life.*

"SOME of these writers make me tired," said Smith. "What's the matter now?" asked Jones. "Why, on one page this fellow says, 'Always tell the truth,' and on the next page he says, 'Never become a slave to habit.'"—*Cincinnati Enquirer.*

PASSING a Methodist church whose bell was tolling, a stranger asked, "What is that bell ringing for?" "The burial of John Barleycorn," was the answer. "I didn't know he was a Methodist," added the stranger, dryly.—*Northwestern Christian Advocate.*

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

Guaranteed to bloom

CONARD ROSES BLOOM

Send for FREE Catalog

"SUCCESS WITH ROSES" Will Help You

Thirty-two pages of practical rose information. Tells what, when and how to plant, proper soils, culture, etc.

We send **"SUCCESS WITH ROSES"** (value 25 cts.) and new 52-page illustrated **CATALOG** of 300 Conard Rose varieties and other choice flowers—**BOTH FOR 10 CENTS.**

CATALOG alone FREE on request.

Our durable Star Tag marks the genuine Conard Star Rose and also labels each growing plant—an exclusive feature of Conard Roses.

Send 10 cents today for the two books or write for FREE CATALOG

CONARD ★ ROSES

& Jones Co., Box 10 West Grove, Penna.

Robert Pyle, President Antoine Wintzer, Vice Pres.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WOOLMAN SCHOOL,

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Offers special training to young Friends for service in the meeting and community.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

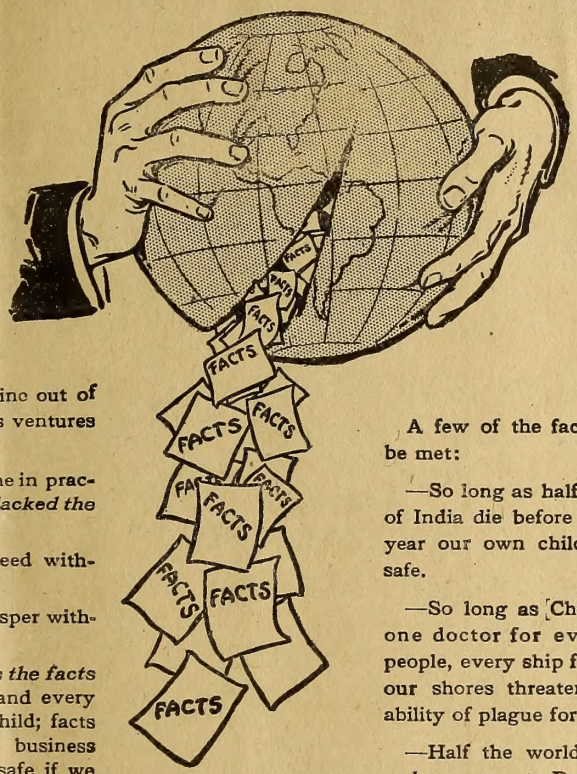
To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

Now the Church Has Taken A Leaf from Successful Business



DO you know why nine out of every ten business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

The Church today has the facts —facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

How You Can Help Your Church and Your Nation

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

When your church calls upon you *give*—and give from your heart as well as your pocketbook.

The INTERCHURCH World Movement
of North America

The Evangelical Churches Co-operating in the Service of Jesus Christ
45 WEST 18th STREET, NEW YORK CITY

Would You Like An Income?

at 65; when your earning power has stopped or greatly decreased?

Then begin to provide for it now. You can do it by taking our Endowment Policy payable at 65—or upon your death, if before.

It is insurance, income, investment.

Will you let us tell you about this?

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by ! Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

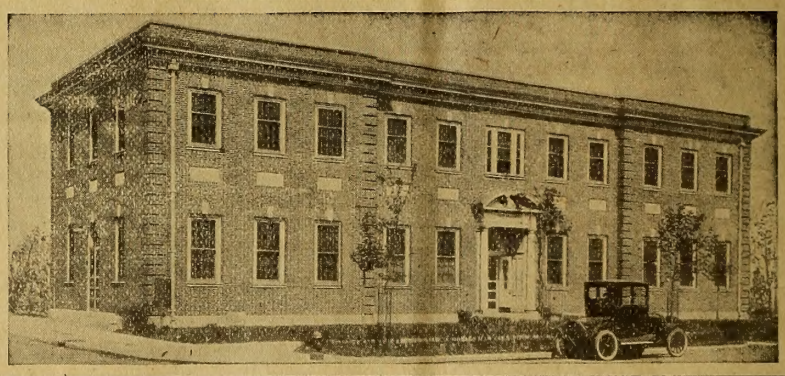
Genealogist Elizabeth B. Satterthwaite 52 N. Stockton St., Trenton, N.J.

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% **Savings Deposits 3.65%**

PEERLESS
Rubber Typewriter Keys.
Will last for years.
Sacrifice the glare and preserve your eyes.
Order them through
WALTER H. JENKINS
140 N. 15th St. Philadelphia

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

BONSOR
FANCY POULTRY
TERMINAL MARKET

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES

S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

WANTED.

WANTED — MARCH 31ST, THREE women, one for cooking; one for chamberwork and waiting; and one for child's nurse. All to remain permanently if satisfactory. Apply Levick, corner Belmont and Conshohocken Avenues, Philadelphia. Telephone Overbrook 3540.

WANTED — SWEET-TEMPERED clean young Protestant woman to take charge of 8-months-old baby and assist governess with children 4, 6, and 8 years of age. Must be willing to live in country. Good wages. Mrs. E. Paul duPont, Montchanin, Del. Tel. Wil. 3244.

WANTED—SWEET-TEMPERED EDUcated woman to assist with children 4, 6, and 8 years of age. Good salary. Mother and daughter would be considered. Mrs. E. Paul duPont, Montchanin, Del. Tel. Wil. 3244.

WANTED — SMALL, UNFURNISHED room, or large closet to store two or three trunks. Also room to rent; need not be in the same house. City preferred. Address E. L., 55 E. Stewart Avenue, Lansdowne, Pa.

WANTED—WOMEN TEACHERS AT the George School. Vacancies for next year in Departments of Mathematics, Physical Education, English, Public Speaking. Only those of college training and successful experience should apply. George A. Walton, Principal, George School, Bucks Co., Pa.

WANTED—WORKING HOUSEKEEPer, Friends' family; 3 adults, one aged; pleasant surroundings. William Teas, Maple Glen, Montgomery Co., Pa.

WANTED—RELIABLE WHITE WOMen, Protestant, for general housework; small family, good wages, good home; no washing. Mrs. J. M. Cranston, 27 Bala Avenue, Bala, Pa. Phone Cynwyd 877-M.

WANTED—COUNTRY BOARD, MODern farm or inn with grounds, within 25 miles of Philadelphia, for 3 adults and 2 small girls. Mrs. Laib, 4636 Walnut Street, Philadelphia.

WANTED — IN OVERBROOK, MAID for cooking and down-stairs work in a Friend's family of four adults; no washing; gas range and electric cleaner. Apply B. 114, FRIENDS' INTELLIGENCER.

WANTED — A COMPANIONABLE working housekeeper for an elderly woman Friend, in a pleasant modern country home. Address (promptly please), K 115, FRIENDS' INTELLIGENCER, Philadelphia.

WANTED—REFINED YOUNG WOMan for mother's helper. References required. Mrs. Frank K. Gillingham, 3105 W. 10th St., Germantown, Phila. Phone 5604-W.

WANTED—Complete sets of FRIENDS' INTELLIGENCER for 1918 and 1919. The Library of Congress asks us to give the Library in Washington these two volumes to complete the set on its shelves. This would enable historians or others to obtain information needed about Friends and their testimonies. As we cannot supply full sets, we appeal to readers who have kept the numbers complete, to ask if any are willing to make a gift of them to the Library of Congress. If so, please write to us, and we will send free mailing labels, so that they may be forwarded to Washington without cost. Address FRIENDS' INTELLIGENCER, 140 N. 15th St., Philadelphia.

GLEN ECHO CABINS.—Enjoy the first warm glow of approaching summer and the spring flowers during your week-end vacation in a sheltered nook on a sunny knoll overlooking the Brandywine at her most historic spot. "Go a-fishin'," using GLEN ECHO CABINS. (See location on pages 640-42 *Century Magazine*, November, 1919.) Prices on application for week-end parties. Two cabins, one plastered; both heated and furnished. Apply early for reservations. FORSYTHE & SON, 729 Perry Building, Phila. Phone Spruce 65-12.

Strawbridge & Clothier

Men's Suits of Fine Blue Unfinished Worsted, $48.50

In the Great Clearance of Clothing

We have included in this great stock-clearing event about 400 fine Suits, of the famous *Ethan Allen* unfinished worsteds, in a most attractive dark blue shade. These Suits are Alco-tailored, in a selection of unusually smart single- and double-breasted styles for men and young men. Among them are many half-lined Suits that will prove ideal for wear all-the-year around. As this clearance price is close to present wholesale cost for Clothing made from this fine fabric, men quick to recognize rare value should be here in force to-morrow — $48.50. Among other interesting groups at reduced prices—

Blue, Brown and Dark Green Flannel Suits —reduced to $38.00 and $43.00

Excellent Flannel Suits, in smart single- and double-breasted styles that will appeal particularly to YOUNG MEN.

Hart, Schaffner & Marx Suits of Black Fabrics—$34.50 and $43.00

Conservative styles, faultlessly tailored. These prices are less than recently received "wholesale" quotations for identical grades.

Blue Serge Suits—now $38.00

Men's and Young Men's Suits of blue serge (a very scarce fabric just now) and of a just right weight for year-around wear. Plenty of regular and STOUT proportions in this group.

Winter Overcoats — now $18.50, $28.00, $43.00 and up to $68.50

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE

COAL

30th and PARRISH STREETS PHILADELPHIA

FOR RENT.

FOR RENT—TWO COMMUNICATING second-story front rooms, unfurnished, Friends' family, best reference. Mrs. Jamison, 2107 N. 21st St., Phila.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS THIRD MONTH 6, 1920

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

FRANKLIN NATIONAL BANK
PHILADELPHIA
INCORPORATED 1900
Capital $1,000,000 Surplus and Profits $4,750.000
OFFICERS:
J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

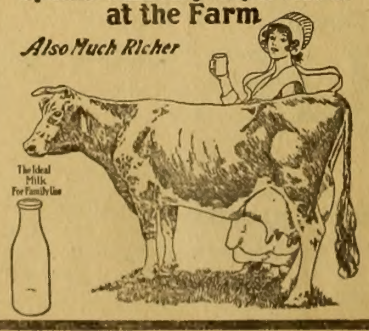
The Swarthmore National Bank
SWARTHMORE, PA.
Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.
EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
G. H. EFFING, Cashier E. S. SPROAT, Assistant Cashier
DIRECTORS
Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain William C. Sproul Thomas S. Safford John F. Murray
C. Percy Webster

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges
Investment Securities
To yield from 4.50 to 8 per cent.
List on request

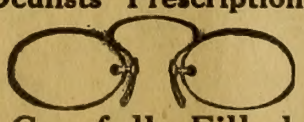
THE SALEM COUNTY TRUST COMPANY
OF WOODSTOWN, N. J.
Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00
Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 3½ per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Oculists' Prescriptions



Carefully Filled
An optician's mistake might ruin your eyes. Our reputation is built on 35 years experience and we guarantee the prescription we fill, to be correct.
Williams, Brown & Earle
918 Chestnut St. Phila.

"THIS layout shows a real understanding of the problem" writes a customer who had a library to advertise.
"The catalogues certainly do you credit in the visible part of them, but what we also thoroughly appreciate is the invisible, but most effective co-operation you have given us from the first in making them possible," is the unsolicited comment of a large belting manufacturer.
Our counsel on printed advertising is yours for the asking
THE HOLMES PRESS
1336 Cherry St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, THIRD MONTH 20, 1920

VOLUME 77
NUMBER 12

THE LAST SPRING.

THE first glad token of the Spring is here
That bears each time one miracle the more,
For in the sunlight is the golden ore,
The joyous promise of a waking year;
And in that promise all clouds disappear
And youth itself comes back as once before,
For only dreams are real in April's store
When buds are bursting and the skies are clear.

Fair Season! At your touch the sleeping land
Quickens to rapture, and a rosy flame
Is the old signal of awakening;
Thus in a mystery I understand
The deepest meaning of your lovely name—
How it will be in that perpetual Spring!

THE PEACE TESTIMONY OF THE SOCIETY OF FRIENDS.

[Following are extracts from the "Reports" of the various "Commissions" or groups of Friends who in both Europe and America have for many months past been studying the Peace Testimony, in preparation for the Peace Conference of All Friends to be held in London in August next. During the war it became evident, perhaps especially to Friends in Great Britain and her Colonies, that the Peace Testimony was by no means separate or separable from their other testimonies, but that it was a necessary development of the central principle of Quakerism. Under the proving of war it was found that "the roots of war" lay in the practices of our daily life and our ordinary dealings with other men; and in order to re-state the principles of Quakerism in terms of modern life and thought, this study of those principles was undertaken. These extracts are published here in order to promote the study of the Peace Testimony both by delegates to the London Conference, and by study-groups and other Friends, both old and young.—H. F.]

THE FUNDAMENTAL BASIS OF OUR PEACE TESTIMONY.—I.

THE Quaker Peace Testimony is "utterly to deny *all* outward wars, strife or fighting with outward weapons, for any end or under any pretence whatever." It has its basis in a new "life and power" that take "away the occasion of all wars." The early Friends, who asserted the Peace Testimony, had come into a new and living experience of God working within them. They could re-echo the words of Paul, "No longer I, but Christ liveth in me." This raised their whole life to a higher moral and spiritual level than they had before known. In particular it filled them with a passionate love for men (the working out in them of God's love within), and gave them an extraordinarily acute moral sensitiveness. This is seen on the one hand in the zeal with which they endeavored to carry the message of light to all sorts and conditions of men, and on the other hand in their perception of moral issues both in the individual life and in the life of society. They were both missionaries and social reformers. And in both activities they showed a certainty of conviction in themselves and an assurance of response in others which were far beyond what was usual in their own day, or at any time. Their experience of the guidance of God was, they were convinced, not granted to them because they were special favorites of Heaven, but was intended for every one; it was God's gracious gift to *all* His children. They had heard God's voice within them. They were certain that that voice spoke in all men, and that if others but listened and obeyed it would lead them, too, to the same fulness of life and power. And this meant that they could with confidence appeal to *all* men, for God Himself was striving with *all;* and that when men turned to God and listened to the voice within, when they began to follow that Light, their experience and the line of conduct to which it led would in all essentials be identical with that which they themselves had found.

This conviction had as its consequence a belief not only that love ought to be paramount in the world, and must in the end gain control of the lives of all men, but also that now and always the true way of setting right the wrong was not coercion, but conversion. It had also two very practical consequences which showed themselves in everyday life and conduct. On the one hand, all fear of man was removed. They knew God and wholeheartedly served Him, and they relied implicitly upon His protection and guidance in all things. On the other hand, they renounced all action and desires which were out of accord with God's gracious will. They desired only and wholly to serve Him. This removed from their lives the pettiness, self-seeking and jealousy which so often form the breeding-ground of those passions which make for war. In place of these they manifested a large-hearted and unselfish charity towards all men which made directly for peace. They realized Epictetus' ideal of the free man: they feared nothing that man could do to them, and they desired nothing that man could withhold from them.

The belief in the Inward Light means that to every God-directed appeal from without there is a possibility of inward response in everyone. Therefore no one is hopeless. All can be led to the truth. And because this inward Light is no mere human endowment, but the very revelation of God Himself, it will always lead to Him and to the moral life which is in accord with the example and teaching of Christ. In short, it will lead to a life the basis of which is love. When the early Friends said that the "Spirit of Christ would never move them to fight and war against any man with outward weapons," they not only testified that was wrong, but they also indicated that there was a new and right way of dealing with men consonant with Love, and certain to be attended by a success far greater than had even been attained by war. Instead of destroying or suppressing the evil-doers, the new method would transform them into children of light. These early Friends were come "into the Covenant of Peace which was before wars and strifes were," and by their lives lived in the power of the light they were helping others to enter that same covenant.

Translating the testimony from its intuitive form into terms of belief and into modern phraseology, we may say that it is founded upon (*a*) the belief in the Universal Light of Christ; (*b*) the actual results of following the Light in life and conduct; and (*c*) the aim for mankind which Christianity exists to achieve. That is to say, upon the essential character of the kingdom of God. All these principles consistently followed out lead to the testimony against all war.

(a) THE WITNESS OF THE LIGHT IN THE INDIVIDUAL.

Can anyone who is truly sensitive to the Spirit of God working in him kill another man in whom he is convinced that the Spirit is also working? If the answer is No, he will not therefore do *nothing*. He has found the ground common to both parties, and that ground the highest upon which an understanding and friendship may be built, namely, the common light and inspiration of God. Thus the belief in the Inward Light not only forbids war, but opens up the true way of peace. It is to be noticed, however, that no one can take this way while refusing to be guided by the Spirit of Truth. Even if the desires of his enemy are outspokenly unjust and aggressive, and his own are much better, as long as he is unwilling that perfect justice should reign he cannot in the power of truth overcome evil in another. The one victory over evil is a victory of the truth, and that cannot come through one who will not surrender himself to the truth. This does *not* mean, as has sometimes been stated, that only people of the highest spiritual attainments and perfect moral life can employ the method of overcoming evil with good. What is required is not attainment, but *desire* for good; not perfection, but sincerity.

(b) LIVING IN LOVE AND THE RESPONSE.

The result of following the Light is a life lived in the power of Love, for God is Love. This does not mean a life full of sentimentality, or a soft and easy life, but a supremely unselfish life: one whose aim is not anything for oneself or immediate family only, but always the good of all with whom one comes into relations. Nor does it mean a coldly benevolent life. It is not simply that one desires—in a superior sort of way—the welfare of others, but that one is heartily interested in them, desiring both to gain from them and to give to them, to be in relations of mutual satisfaction with them. And this relation of mutual satisfaction can only be fully attained as both are founding their lives upon the love of God. But the fact that God is Love is a promise that such universal satisfactory relations can be universally attained, that the Brotherhood of Man is no mere dream, but is destined to be a reality, because it is in accord with the real constitution of the universe. Both the foundation and the aim of creation is love, and love is not only the fulfilling of the law, but the final satisfaction of all human need. The task of the Christian in this world is the establishment of the kingdom of God, of the supremacy of love. The natural and obviously rational way to achieve this aim is for each to practice love to all. It has always been the Quaker conviction that this practice of love is incompatible with warfare, and that, if persisted in, it will in the long run achieve every right result that a war in the interests of justice has been held to achieve, and without the fatal drawbacks of war.

It is not, indeed, denied that while the enlightened and persistent practice of love to all men is the sure and only way of righting wrong and bringing good out of evil, the way of love may frequently mean suffering, and sometimes apparent defeat. For love took our Lord through Gethsemane to the Cross, where to all outward seeming evil triumphed. And both the Church and individual Christian have often had to tread the same path. But though, as Lacordaire says, "L'eglise est nee crucifiee," it has also over and over again been true that "the blood of the martyrs is the seed of the Church," even though long patience be sometimes needed. For Christ "through death brought to nought him that had the power of death." Thus though suffering, disaster, death and apparent defeat may come to those who follow Christ's way of love, such sufferings are redemptive, and are on the direct road to the world's salvation. The Cross and the Grave were followed by the Resurrection and Pentecost.

Love naturally manifests itself in acts of kindness and helpfulness. Any acts of a contrary nature to these tend to convey the impression that their source is the opposite of love, and therefore, however good the intentions of the doer, are in reality liable to work against rather than for the enthronement of love. Any suggestion that coercion or injurious violence may have to be exercised upon men in order to make them amenable to love is a suggestion that love itself is weak and unable to win men. But this cannot be so if God is love. Moreover, it is denied by the final revelation of God in Jesus Christ. For He refused to take the methods of war and coercion which His countrymen expected the Messiah to take, and took instead the way of love, even to the last extreme of non-resistance.

To believe, then, that warfare and coercion are necessary to open the way to love is to believe that the methods of Jesus Christ were mistaken; in other words that God was not really incarnate in Him.

(c) THE UNITY OF MANKIND.

The witness of the inward Light in the individual, and of Love as the principle of living, both imply the unity of mankind. For the light in the individual is no individual possession, but a universal light. And unselfish love can overcome hatred and greed, because the most essential fact of human society is that we are members one of another. We are all the children of one Father, God; we may all share in the salvation brought by the one Lord, Jesus Christ; and the working of the same Holy Spirit may be, if we will have it, the guiding light of all. This unity is not realized. It is the ideal at which Christianity aims. Yet it is more than an unrealized ideal. It is the basal fact of human existence. For no man liveth to himself, and no man dieth to himself. We belong to God and to one another. It must therefore be the aim of the Christian not merely to work for unity and human brotherhood as a far-off goal, but to demonstrate it now as a fact—indeed, as the fundamental reality of human society. If one is fully convinced of this unity, and really regards all men as brothers, not only will one be unable to countenance the practice of war, but one will be inwardly impelled to live a life of unselfish service which will in truth go far to remove the occasion of all wars.

(Continued in next issue.)

SO THEY ALL PASSED AWAY.

ONCE upon a time there was a stream which said, "I have no use for the well-springs in the high places of the hills; I will ignore them and heed only the valleys through which I flow."

Once upon a time there was a nation which said, "I have no use for the sources of morality; I will build for the day systematically."

Once upon a time there was a tree which said, "I have no use for my roots; I will pay attention only to bearing fruit."

Once upon a time there was an individual who said, "I will let the channels of my deeper nature go dry while I grasp and build with the materials in which men traffic."

The stream dried up. The nation was defeated. The tree died. The individual lost his soul!—*Maxwell Savage, in Christian Register.*

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

"THE SOCIAL EMPHASIS IN RELIGIOUS EDUCATION."

To-day, perhaps as never before, the world is looking toward Christianity for the solution of the vast problems confronting us. The practical application of religion is the aim of religious education.

William Irvin Lawrance, in his recent book of the above title, presents us with a new vision, a new inspiration, in this education of our children. This new vision is *the socializing of the individual.* All things exist in relation to all other things. Each individual is a part in the greater whole. No man can live to himself. Religion is not only personal salvation, but that which leads man to love and serve his fellow-beings.

Achievement of this great self-sacrificing love comes only through growth, and growth through education. Mr. Lawrance shows us how the two great agencies, religion and education, meeting in religious education, make toward this desired development of man: the one providing impulse and material, the other method. But, he says, only if the impulse solidifies into *character,* and the right attitude becomes a fixed *habit,* can the work be complete.

The fundamental principles of right religious education, according to Mr. Lawrance, are, first, to consider the material; second, the methods to be followed, and third, the atmosphere or surrounding conditions which will serve to "transform the instruction given into motive power making for the good of life." To carry out these principles a definite curriculum is advised. Mr. Lawrance gives three essentials in such a curriculum: *First,* a clear perception of the nature of the society into which we want our children to be led, the society which includes all humanity, all things, all beings; *second,* a comprehensive survey of the material from which we are to draw,—nature, history, literature, philosophy, philanthropy; and *third,* a map of life, indicating the mental and moral capacities and needs of each age, a chart dividing human development into periods from birth to maturity, realizing that "religious education deals with heredity before birth, and that religious progress is conterminous with life."

With such a program, this great socializing grows from the Cradle Roll, when the tiny tot belongs not only to himself and his parents, but to the church; to the Beginners, when he first starts to do things with others, and as others do them; to the Primary age, when he learns through stories of the "happenings of the great world of progressing civilization" of which he is a part; to the Junior age, when through his team-work the freedom of the individual is restrained by the rights of his playmates; to the great awakening age, early adolescence, so-called Intermediate, when the awakening emotion brings a feeling of kinship with the world, when the yearning for companionship brings new ties, when the study of history binds him to the great men of the past and present; to the Senior age, when, now as an active personality, he chooses his part in the world, and dedicates himself to religion; to the Advanced stage, when he studies religion and religions, and the duties of citizenship.

"And all through, the unifying purpose is to socialize the individuals, bringing all, whatever their limitations and capacities, into one co-operative whole, whose bond of fellowship is mutual understanding, whose animating principle is love, and whose unity is at last that of sons and daughters of one Father, the living God." ESTHER SMEDLEY CHAMBERS.

SCISSORS SECRETS FOR SUNDAY-SCHOOL WORKERS.

There are a number of resemblances between a pair of scissors and a good method of work. It may not be unprofitable for workers to make a note of these correspondences.

In the first place, the worst thing that can befall a pair of scissors is for the rivet to work loose. No matter how sharp are its blades, a loose rivet makes a dull tool.

And so if there is a screw loose in your method of work, it won't work. The teacher makes full preparation, but all his questions are leading questions, and his class goes to sleep. The preacher writes capital sermons, but he delivers them in one tone, and his congregations dwindle. The business man is thorough, energetic and honest, but he fails to study the tendencies of trade, and his bank balance becomes leaner and leaner. If you are sure you have the right tool for your work, and still your work goes halting, look to the rivet. There's a screw loose somewhere. Tighten it up!

Another essential in a usable pair of scissors is that the handles should just fit your fingers. If the thumb and finger holes are too large, or too small, or inclined at the wrong angle, though they deviate only a trifle from a perfect fit, yet that trifle will wear your muscles and nerves through hours of toil, until at last you throw the scissors away. They may be precisely adapted to Miss Edna's thumb and finger, but that fact makes them no fitter for yours.

In like manner many a worker has taken up a method because Mr. Jones or Mrs. Brown has used it effectively, without stopping to think whether he resembles Mr. Jones or she Mrs. Brown. Mr. Jones may extemporize successfully, while a quire of paper is your tool. Mrs. Brown may serve Christ best by managing the socials, and you by baking the cake. There's a pair of scissors somewhere for every hand, and alas for the weary fingers that get the wrong pair.

Wherefore workers keep your methods in good order. Even Socrates could grow tiresome if he always asked questions in the same way. Even Wanamaker could grow poor if he ceased to invent new business. Even Tennyson would have lost his lays if he had followed "The Brook" with "The Torrent," "The River," "The Lake," and "The Ocean." However stout your steel, friction is stouter. There's no edged tool but its edge needs the occasional grindstone. New ways are good, even though they are no better, just because they are new. Keep your scissors sharp.

O, enjoy your work. It really makes little difference what method you use if you take little interest in it. It may be the best way in the world of doing your task, but your success will be short if your face is long. Polish up your soul. Exult in your labor. Rejoice in the most humdrum details of your occupation. Know sunnily that this is God's world, and that God is in it. And God bless your scissors and you.—*Anne R. Wells, in Canadian Friend.*

LOOKING TOWARD EASTER.

There are only two First-days before Easter. First-day School children should have begun to learn hymns, poems, psalms, or whatever material has been selected for their contribution to the general exercises on that day.

Jenks and Walker, "Songs and Games for Little Ones," contains some beautiful Easter Songs:—

"Breaks the Joyful Easter Dawn";

"The Little Flowers Came Through the Ground";

"Hymns and Songs," our own collection, contains a spring song,—"There's a Bird that is Flying Far Over My Head."

The lines from Song of Solomon II: 11-14 are beautiful; Psalms 19; 24; 96; 98; 100; and 103 are suitable.

More Easter suggestions will follow in next week's issue.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 20, 1920

THE "FRIENDS' INTELLIGENCER ASSOCIATES."

The "Plan for Re-organizing the Management of the FRIENDS' INTELLIGENCER," printed in last week's issue, has brought quick and hearty response. Already many pledges have been sent of amounts of $5, $10, $25, $50, and $100 per year, often accompanied by letters which I wish every lover of the Society of Friends might read, —for they show how deep and warm is the attachment of readers, not merely to the INTELLIGENCER, but to the great principles of Quakerism which it now so inadequately represents.

Of course our readers will be kept informed of the progress of the movement to organize the "INTELLIGENCER ASSOCIATES." While it is yet too soon to estimate the number who will join the movement, the heartiness of the response already made seems to indicate that the paper will under the new plan become representative of the Society of Friends in a sense that has never been true before. H. F.

STEWARDSHIP AND "TITHING."

ONE of the striking signs of the times is the "Interchurch World Movement" now being extensively advertised, whose object is to bring the churches close together, in work and sympathy, and to find solutions for some of the great problems which all such organizations have to meet.

One of these is the problem of financial support. At every turn there is pressing work waiting,—work which the churches must do, if they are to meet the spiritual needs of their members, and to furnish a means of expression for their desires and impulses to *help*.

The business of the church in organizing and supporting mission work can be efficiently carried on only if its members perceive the true meaning of the word "stewardship." We must realize that *all* of our powers and talents are the gift of God, and therefore that *all* we produce or earn belongs to him, and is to be used not in helping ourselves, but in helping others. After we have provided for the needs of those directly dependent on us, and for maintaining our own health and productive powers at their full height, *all* the rest of what we have produced should be used *now* to make the world a better place for the children of God to live and grow in.

This view of life and duty is so different from the one commonly held that it is usually assumed that few, if any, will adopt it *entirely*. The churches think they are doing well if they can induce their members to give to God's service not *all* that is left after using enough to support their families, but *part* of what is left after providing for every present and possible future want. In a word, instead of claiming our whole surplus for God's work, the church hardly dreams of asking for more than ten per cent. of it,—the old-fashioned "tithe" prescribed by the law of Moses.

Among the great mass of "propaganda literature" which an editor receives is some most interesting matter designed to promote in the churches the old practice of "tithing." Dr. and Mrs. A. T. Robinson are two western workers in this line who appear to have been very successful. Doctor Robinson writes:—

"Our work has certain characteristics. In the first place, we stick to tithing, and let stewardship alone. In my judgment we should distinguish more sharply between these two than we usually do. Stewardship is a New Testament word, a divine word, a fine word, and we cannot get along without it. It presents a goal, an ideal. Hold it up and the life will certainly gravitate toward it, for the life swings to the look always.

"But stewardship in practice is the goal of our teaching, the last consummate flower of religious experience. Why expect the goal in one day by ordinary means? It is essentially a New Testament doctrine, taught by men and to men filled with the Holy Ghost and to folks whose ancestors had tithed for over a thousand years.

"God is the God of things as they are. He never started in on a campaign of stewardship, asking that they hold all they had as in trust for him. God met them on the level on which they lived, and asked for one-tenth as their recognition of his overlordship and sovereign rights in the case.

"Tithing is the first step toward the goal of stewardship. Better take the first step first and one step at a time. That is God's method. Tithing is the *alphabet of stewardship*. We do not start a child in on Kant's 'Critique' when learning to read, but at the alphabet. In music we start them in at the staff and scales, not at one of Beethoven's sonatas. Tithing is a short cut to stewardship, and if you want stewardship, get your people to tithe, for the peculiar thing about this divine method is that people no sooner begin to tithe than they want to do more, and are now ready for the second lesson in stewardship. For tithing is stewardship so far as it goes. It is the practical, the very real acknowledgment that another owns the plantation. After that the way is easy. The undeveloped soul can understand the tithe, for it is essentially a reasonable proposition. For this reason you can both teach it and expect people to 'come across' with it."

Does it not sound strange to hear an advocate of *change* declare that "God is the God of *things as they are*," and that "he never started in on a campaign of stewardship, asking that men hold all they have as in trust for him." Does not Jesus teach that this is precisely what God does ask?

Doctor Robinson's consistency or inconsistency, however, is not an essential point. What matters is, that the great mass of strong, shrewd, able business men should realize that God claims *all* of our product and our wealth, and that it is his will that we should spend it all to make the world happy instead of saving it to make ourselves and our children rich. H. F.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

"PROPORTIONAL REPRESENTATION" FOR THE INTELLIGENCER ASSOCIATES.

EDITOR OF FRIENDS' INTELLIGENCER:—

THE suggestion of Walter C. Longstreth, in the issue of Third month 6th, regarding the method of "electing" the twelve proposed managers for the INTELLIGENCER, is of especial interest at this time, for other reasons besides those relating directly to the FRIENDS' INTELLIGENCER.

It is not a new thought to divide managing representatives by number, according to certain groups of thought. The whole world has been, through five terrible years, watching the action of men who are trying to decide questions on which hang the life and death, the prosperity or starvation, of millions of human beings, and who, as representatives, are distracted in the use of their powers of judgment between being loyal to the best judgment they can form as changing and enlarged knowledge of problems comes to them, and being loyal to the opinion of the group who elected them *because* they held certain radical or conservative opinions at the time they were elected. This hampering of judgment (which is not judgment at all, if not free to change as one's vision enlarges) is the root of

many of the evils seen to-day in all representative government, whether applied to national or merely to small group action.

It is not an *essential* fault of the machine; there *is* an automatic safety-valve, and Friends have long been noted in applying it.

Long ago they adopted the method they now use, which, if conscientiously applied, avoids the evil. Unfortunately, we sometimes do miss the essential of our own method, and having done so, the failure resulting must be blamed on the missing, not on the method. The method itself provides that every member of the group has opportunity to voice his thought in his own *local* group,—a place where the group is small enough that no one can really be afraid to speak a thought if he has one, even though others may disagree with him; and which is also essentially the place where proper weight can be given to his thinking power, because, being voiced among his *neighbors*, they can *see* if the words uttered are merely parrot-learned phrases, or real life-principles which *he* has proven before uttering by using them in guiding his own living and in solving his own personal problems.

Here lies the key-note of our system,—truly a most solemn, heart-searching method. We long ago eliminated voting and electing, because all Friends are spiritual radicals, and believe that weight of judgment, not count of mere physical bodies, is the essential factor in true government.

Coming to the consideration of the present proposition regarding the INTELLIGENCER, if it is made the official, recognized voice of the Society, there is also involved another fundamental principle of the Society. A careful study of the Discipline shows that while any person may speak *as an individual* in any meeting for worship (only members of local meetings are expected to speak to the *business* of local meetings), yet if one proposes to go *in the name and authority of the Society* to other than his own meeting (under whose authority he is, and where due weight can be given by his *neighbors* to his utterance), then he must first have the approval and consent of his home meeting, where not only his usual message, but its unity with the sanctioned and *duly adopted testimony* of the Society, and also his personal character and worthiness, are well known. Here again is applied the automatic check to an individual uttering, in the name of the group, what is not the group-testimony, and might even be contrary to it.

Many outside of our Society fail to see how a group that allows perfect freedom to every individual can possibly have any real group-thought. It is accomplished just because while, *as an individual*, one may hold and follow any view according to the light or knowledge or power of thought to which he has attained, always striving for a clearer vision and a closer oneness with the divine source of light, still the one great sin of the individual against the group-life is the presenting *in the name of the group* any opinion that the Society has not sanctioned in its regular, official manner. Each variety of action has its own method of procedure, whether it is the appointing of members to special duties, or the expressing of the authoritative opinion of the Society on vital questions. All members participate equally in all these actions, and *are expected so to do.* There are no privileged speakers or rulers. The greater the responsibility, the greater are the safeguards against an individual usurping the place of the group.

Therefore, in making the change at present under contemplation in regard to the INTELLIGENCER, and which to myself seems one with a possibility of bringing greater usefulness than could come from individual opinion expressed in an individually-owned paper, still the change seems to me to be fraught with great solemnity. It is a matter on which it behooves us to take solemn thought, considering carefully if we be equal to the restraint each individual must assume, especially in times of great stress, in keeping clearly before himself the difference between the expression of his purely individual opinion, which is always legitimate in its right place and under its right label, and the expression of group-opinion, *labeled as such.*

If we are not ready to abide by the safeguards placed with such wonderful foresight about our group-life, and which have preserved through many difficult times what is most sacred and essential to the Society, as well as granting freedom for the natural growth of the individual, then it would seem to me to be wiser to continue at our smaller task until we have advanced to the place where we can move forward to the larger task, without sacrificing our wonderful heritage of true democracy, a democracy far in advance of any yet in actual working of any other group-life.

ELEANOR SCOTT SHARPLES.

NOTE AND COMMENT.

WANTED—PROBATION SYSTEM FOR THE U. S.

LOUIS N. ROBINSON, Chairman, Committee of the National Probation Association, writes:—

At the request of the National Probation Association, Hon. Augustine Lonergan, representative from Connecticut, has introduced in the House of Representatives, Washington, D. C., a bill for the establishment of a probation system in the United States Courts.

While every State in the Union now has some form of probation, the Federal Courts at this time cannot avail themselves of this method of handling delinquents.

Will all those who are interested in the reform of our penal system write to Representative Lonergan urging the passage of this bill, also to the Hon. J. Volstead, Chairman of the Judiciary Committee of the House, and to the Attorney-General, the Hon. A. Mitchell Palmer.

The number of the bill is H. R. 12036.

SENATOR CAPPER'S STAND AGAINST MILITARISM.

FOLLOWING is an extract from the minutes of Cottonwood Monthly Meeting of Friends, held at Emporia, Kan., Second month 14th:—

This meeting is united in recording our appreciation of the firm and faithful stand that Senator Arthur Capper and other Kansas members of the United States Congress are taking against measures that are now before that body which favor the universal military training of the youth of this country. We are led to feel that as they turn to the Source of true Wisdom, the necessary strength and knowledge will be given them to maintain and defend to a successful conclusion this advanced position in national affairs which they have been enabled to reach by sound Christian judgment.

LEGAL MURDER.

ELEANOR N. GRAHAM, of Berkeley, Cal., sends the following article from the San Francisco *Call*. The electrocution of a man named Hamby in New York has moved Nellie Bly, a well-known journalist, to write a stirring protest against capital punishment. Here are a few extracts:—

"Thou shalt not kill." We must abolish capital punishment.

So far as being a preventative, it is a farce. So far as protecting society, it is a mockery. So far as being a just punishment, it is merely murder.

Every one concerned in the electrocution of Hamby, acting, of course, under the law and within the law, are yet in reality guilty of premeditated murder, I with the rest, for I took part in it, although I took part in this ghastly killing at the urgent dying request of Hamby, and with the hope that by so doing I could preach against this murder by law until it is forever abolished.

We put the murderer in a cell. We premeditate his murder. We fix the hour and day. We surround him with every guard and precaution to prevent his escaping the death we mean to give him. We doctor him. We feed him. We watch him. We shave him. We cut his hair close and give him a bath. We do all these things with premeditation, for we are going to kill him. He did his murder less cruelly, for he didn't let his victim know. We mean to murder him in body, and meantime we are murdering him mentally,—every long, horrible second,—from the hour he is sentenced until twenty minutes after the turning on of the death current.

But we will not murder him privately. We are going to make a show of it. We must let the world witness our performance of killing. We must have accomplices.

We issue invitations. It is not a play. It is a tragedy, a murder, enacted before spectators.

Hundreds have been denied admittance, for this is the greatest show of all shows,—seeing how a man is killed. The bull-ring is not in it.

We are all taking part in it. It isn't possible for him to escape. We wait and watch. We want to see how a man dies. We make note of his death agonies, for agonies they were. We watch his throat swell under the intensity of pain to twice the size of his head. We marvel at the strength of the straps in holding fast the body that would

burst from its death clutch. We time the moments it takes for this captured creature to die. We make notes on our little pads. We watch the current turned off again. We see the doctors go forward to listen to that living, palpitating heart. We hear the current buzzing and whizzing as it is turned on again. We know we are—taking life.

The passing from life to the hereafter is so mysterious and solemn, so filled with the awfulness of the unknown, that one can scarcely believe that we, the spectators, could sit through the horror of this legal killing.

I shall never forget. I shall never cease to work to abolish this premeditated killing. I shall never cease to pray for forgiveness for having been an accessory to a killing.

Rabbi Stephen S. Wise, of the Free Synagogue of New York City, in an address at the Preachers' Meeting of New York City and vicinity, said: "There are some gentlemen holding up their hands in pious horror at the acts of the so-called 'Reds,' because these make for lawlessness, who in themselves are equally lawless in taking such action as will tend to bring the Prohibition Law into disrepute. 'Liquor' is a closed question. Prohibition is here to stay. Let us pass to the next business of our country instead of wasting precious time and unprecious regrets upon the passing of an evil too long endured which the intelligent, reasoning American people will never suffer to blight its life again."

LITERARY NOTES.

THE PEACE AND ITS REMEDIES.

The Economic Consequences of the Peace. By J. M. Keynes. Macmillan Company, publishers.

A review in the London *Friend* of this remarkable book, which is attracting so much attention in both Europe and America, says:—

Mr. Keynes dedicates his book to the formation of the general opinion of the future. How great a part it is to play in forming this opinion, and how rapidly it is to play it, depend primarily on the convincing power of the book; but they depend also upon our readiness,—no matter what our previous opinions,—to read the book, to weigh and reweigh its grave and grievous argument, and to push the knowledge of it wherever we can. This is not merely one of the many books put forth week by week from which we may choose a few for our interest and edification. It is a book vital to every citizen of Europe: and if anyone says he is not a citizen of Europe,—admitting no affinity with outcasts or no European responsibility at all,—why, then, the urgent need of the book is greater for him than anyone. Let him read it and put the statement to the test.

Public opinion is beginning to seek enlightenment, it is true: but there is no time to lose. And for us, are there not hundreds of members of the Society of Friends, to go no further afield, who do not know that the Peace Treaty violates the most solemn pledges of the Allies, and seemingly do not care! who do not understand that a policy of deliberately impoverishing and shackling a nation, on whom the economic life of Europe so largely hung, is not only one of vindictive and purposeless passion, but one that spells ruin and anarchy for all? Or perhaps we ought to go further back still, and suggest that there are many within the reach of our influence who do not know the elementary facts of the terms of peace. To take a few points almost at random. Do they know,—have any of us thoroughly grasped, for that matter,—that the treatment of the coal problem is such that, according to Mr. Keynes' carefully moderate estimates, Germany will need 110,000,000 tons for home requirements and will not be allowed (if the full demands are insisted on) more than 60,000,000? And even this means that Northern Europe, Switzerland and Austria are to get none of the German coal on which they have largely depended. It may, however, be urged that after all the destruction wrought in France's Northern coalfields, it is reasonable that Germany should make it good. Yes, and there is definite provision for that, so that the deficiency in output of these mines shall be made up. But *over and above this*, France gets absolute possession of the mines in the Saar basin; Upper Silesia, with its immense coalfields (unless the plebiscite of this very mixed area saves it) is to go to Poland; and, as part of a general Reparation payment, another 25,000,000 tons are to go annually for many years to France, Belgium and Italy. The result is, as stated above, that, in effect if not in intention, German industry will be throttled, and Europe and the world will suffer. True, the coal will still be there and will be hewn and used, we may hope in greater measure than the present enfeebled supply. "In a régime of Free Trade and free economic intercourse it would be of little consequence that iron lay on one side of a political frontier, and labor, coal and blast furnaces on the other. But as it is, men have devised ways to impoverish themselves and one another; and prefer collective animosities to individual happiness."

There is no space to tell here of the many other ways, large and small, in which the Allies are to keep a grip on Germany's economic life. The Elbe, the Oder, the Danube and the Rhine are put under International Commissions, on which German representatives are in a small minority. "It is almost as though the Powers of Continental Europe were to be placed in a majority on the Thames Conservancy or the Port of London." German private property over most of the world is confiscated. Her mercantile marine is swept from the seas. The Reparation Commission may demand payment of £1,000,000,000 in the next eighteen months in any form they choose. If any German enterprise begins to flourish, we may come down upon it and demand its surrender. These are some of the ways, in addition to the main provisions of a huge and indeterminate indemnity and of territorial losses, in which the further depression and enslavement of what was a great source of world prosperity has been sought. And I have dwelt upon them because they are the least appreciated, and because they illustrate the meticulous care with which the task has been carried out.

Mr. Keynes, as is well known, represented the British Treasury at Paris, until, despairing of a sane and honorable Treaty, he sent in his resignation. His indictment is a terrific one, and is on two main counts: first, the peace is an appalling breach of a most sacred engagement,—a breach concealed by the most skilful insincerity of phrasing; secondly, it has ignored economic facts, and these being fundamental, it has made itself a monument of mischievous if not fatal unwisdom. It is to the latter of these charges that our author devotes most of his book, as the title implies. Nevertheless his account of the personalities of the Conference,—though more open, no doubt, to error than the bulk of the book,—is of deep interest: and when he tells of the President's momentous convincement that pensions and separation allowances could honorably be claimed as civilian damage, so reconciling the Fourteen Points with the Premier's election pledges, and adding £5,000,000,000 to the damages, and of his refusal, having brought himself to this, to have his righteousness questioned by the Germans in person, we feel we are very near to the heart of the tragedy.

It is an amazing and ghastly picture of the folly of wickedness. We shall have, one might almost say, to pay Germany an indemnity to restore that shattered prosperity to something like the efficiency which we dreaded before. We need her help to set Eastern Europe on its feet, where we complained of her former penetration,—for otherwise we shall all go short. Having at great cost sundered the commercial unities, we must build up fresh ones. Unless we adopt the suggestion that Inter-Allied indebtedness shall be cancelled, we bid fair to end with a bigger tribute from one Ally to another than will ever be obtainable from the enemy. A crazy diplomacy cannot decide whether it wants a weak Germany to gratify revenge, or a stable Germany to bar the advance of anarchy; a military Poland as a thorn in the side of Germany and Russia alike, or a Poland strong as she only can be strong in intimate relationship with two prosperous and orderly neighbors. Read this volume therefore for its masterly and, as it seems to me, compelling judgments: read it perhaps still more for its proposed remedies. These do not only depend on statesmen; they depend on the dispassionate, informed and courageous minds of Europe's men and women. The book is a great vindication of the unity of men and nations. It is for us to use it. F. E. P.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

THE SITUATION IN POLAND.

The following cable was received March 10th from Jesse H. Holmes, Commissioner of the A. F. S. C. for Europe:

"*After conference with Poland deputation am in full accord with proposals cabled by Norton from Zawiercie. Need and organization justify your earnest co-operation. Hope particularly you will find good executive for secretaryship in Warsaw.*"

The following statement on the Polish situation has just been received by cable from James Norton:

"Zawiercie work to continue five months certainly. Doctor Bolton wanted there for child welfare work, bringing her own supplies.

"Nadwoma, East Galicia, is a bad typhus area now without medical care. Send relief workers one month hence, when hospital will be ready.

"Parts of the Lublin province are utterly devastated. Grave immediate agricultural needs require grant of thirty thousand dollars. General relief and medical aid is wanted. We are sending Florence Barrow and Robert Mennell as a preliminary party next Tuesday. There is great scope for doctor and two nurses. We suggest Mary Patterson, as many speak Russian, and Carroll Burtt. The doctor must bring his own medical supplies. There is much tuberculosis and some typhus.

"Warsaw offices have been secured. Whole work co-ordinated on basis of French Mission constitution.

"Rough estimate of immediate additional personnel: Eight relief workers, twelve for transport, three for agriculture, seven builders, with more needed directly.

"Deputation leaving to-night for Vienna includes Wallis, Albright, Mennell and Norton.

"Polish Unit invites A. F. S. C. to send a representative fitted for a responsible mission post. Destitution here is extreme. The Lublin province work will include help for returned Samara refugees. I believe the reorganized Polish work is worthy of hearty American support."

RECONSTRUCTION EAST OF FRANCE.

THE SKILLED HAND-WORKERS OF VIENNA.

The Mission in Vienna has recognized that it could do no more useful work than to find employment for the highly-skilled technical and artistic crafts for which Vienna has always been famous. Early in October arrangements were made for giving out cloth to be made up into garments by the organized workers. This arrangement has proved entirely satisfactory, and a steadily-increasing output has been maintained. Some forty thousand garments of thirteen different kinds have been completed, and forty to fifty thousand yards of material are now in the hands of several groups of workers. The only difficulty for the Unit is to provide the material. The export houses, famous for their hand-made lingerie, need only the cloth to start their multitude of workers. This they are now buying in Italy at a price much higher than the English price. One encouraging feature of the industrial situation is that the highly-skilled industries are *hand* industries, independent of an increased coal supply. There is call for leather for shoes, and for fancy goods, mother-of-pearl, ivory, meerschaum, and copper. All these trades are fully organized, and the raw materials could be allotted under the joint supervision of their own officials and the co-operative association.

The Unit plans to provide (1) regular work for a continually larger group of workers; (2) increase of wages for the workers (one 50 per cent. increase has been brought about, and another is expected); (3) import of raw materials. One element which will simplify the economic revival of Austria is that the capital she needs is not *fixed* capital, such as railways, roads and machinery, but *circulating* capital, such as coal, leather, and cloth, which will set the wheels of industry going. It cannot perhaps be made too widely known that Vienna is really a fertile field for investment. —(Hilda Clark, Vienna.)

THE ORPHANS AT LESCOVATZ, SERBIA.

The orphanage at Lescovatz was established by local people to care for the war-orphans, and is under the control of a local committee. There are 58 children; three of these are too young for school, three are of high-school age and others cover the range of ages between. There are constant applications for places in the orphanage, but there is absolutely no more room in the present building. Yesterday (Jan. 15th) the committee had ten applications to act upon. There being no places available, the committee had to turn these children over to the police. If relatives cannot be induced to care for the children, they are boarded out as best can be. They are visited from time to time to see that the conditions under which they live are homelike as possible.

It is desired that the children who have lands be taken to our farm as soon as possible. The others are placed as apprentices as soon as they express any decided desires for any particular work. (I do not know how long they are kept if they *never* have a desire!) There are about 200 apprentices in Lescovatz.

Not only is the orphanage overcrowded, but so are the schools. There are 26 teachers, each handling 60 to 70 children, making a total of about 1,800; and we are told that there are about 1,000 who ought to be in school, and want to come, but there is no room, and no more teachers can be scraped up at present. Two of the rooms for the orphanage are given by a school which now wants them back. Who can decide which is more essential, a home for the orphans, or schools for the children, some of whom have not had an opportunity to go to school since 1912?

The government gives a grant for each orphan, and this is supplemented by private benefactions. If any person gives 500 dinars, his name is put on the walls of the orphanage for all to see.

We asked the Welfare Committee what things they needed most for the orphanage,—if clothes, what pieces; if food, what kind,—tactfully omitting Dutch Cleanser, how much. And their answer was, *A new building.* This committee certainly believes in placing its requests high. They will be glad to use any food or clothes that we find in our way, but what they *want* is a new building, either for the orphans themselves or for the school, so that they can continue using the rooms as at present. I believe in helping people who are active for themselves. It is a pleasure to work with people like the inspector of schools, who is the chairman of the Welfare Committee, but it is not clear to me how we can meet this desire of theirs. Of course we might confine our work to Lescovatz, and make it spick and span, with all the schools and public buildings it needs. The question is whether that is the most needed thing we can do in Serbia.—(Loreta Rush, Lescovatz, Serbia.)

FEEDING THE CHILDREN OF LEIPZIG.

It may interest you to hear how we start our work in a place like Leipzig. I arrived on January 19th, with a letter of introduction to the mayor from a high official in Berlin. The mayor received me next day and introduced me to the President of the Board of Education, who was naturally much interested in the scheme to feed school children. He suggested that I meet with the Committee which was directing the feeding of school children with the fund under Emily Hobhouse's control. It was an exceedingly competent committee, and it gave me every opportunity to see the kitchens and the feeding going on.

I shall carry on two sets of feeding operations, one for children under six, and one for school-children between six and fourteen. There will be a local committee of about five for each field formed with aid of members of Miss Hobhouse's committee, each one having a physician who is a child-specialist, and two women. I decided that a large committee was a mistake, after watching Miss Hobhouse with hers. The members were all prominent people who were used to being listened to, and most of whom took part in every discussion.

I am going to begin my work in Leipzig with the children under six and the nursing mothers. I shall at first be able to give 3,000 of them a supplementary meal at noon. If our supplies come regularly, and in the quantities we are hoping for, I ex-

pect rapidly to increase the number fed to 10,000. Then with the further increase of the supplies I shall begin to feed school-children. There are between 20,000 and 30,000 of these who are much undernourished. Miss Hobhouse is feeding 2,250 of them in four schools. I will take on the other schools, so that my work will not overlap hers, and feed as many of them as I can. The foods we expect to do the work with are flour, rice, dried peas and beans, condensed and powdered milk, lard and some other fat, sugar, and cocoa. The children over six years will get about 667 calories, and the little children less, the proportions of the foods and the calory content being always determined by the specialists.—(Henry S. Pratt, Leipzig, Feb. 4th.)

CLOSE OF THE FRENCH WORK.

FEBRUARY saw the close of the field-work in France. Everything went according to schedule until the end, then,—"Perhaps you have heard of the new équipe, Les-Amis-on-the-siding? Its mail address is still Grange-le-Comte, but instead of residing in a chateau, it has moved out to the railroad siding just beside the farm. The materials for the other fields were all boxed and crated and ready to leave on the scheduled date, but the one essential for their leaving was lacking, —*railroad cars*. These had been ordered in supposedly plenty of time, the authorization for them was duly at hand, and Red Cross convoyers had appeared,—and then the cars didn't come! The stuff on the siding had to be watched, so the loading-gang took up its quarters in the barracks lately occupied by the Purchase and Sales Department, with Hilda Holme as housekeeper and Marion Norton as stenographer. About fourteen men are still there. It has been a rather unexpected last chapter in the history of the Mission, but they say it's a very jolly one. We in Paris are somewhat envious. A few people are still at Clermont also, and they are still using Aubreville as liquidation headquarters, with a group of from five to ten still there."

All the departments are making final reports of their work, which will be published later. A few items may be of interest at the present time.

Number of houses erected:—Verdun area, 817; Somme, 84; Chatillon, 143; Marne, 344; total, 1,388. In the Verdun area 658 families were housed, and 2,369 persons were lodged.

Personnel in France, February 7th:—English, men, 42; women, 44; American, men, 69; women, 19; total, 174.

The last committee meeting of the French executive held in the field took place on February 5th, with Edmund Harvey once more in the chair. The Committee adjourned after a time of devotion, in which there was a deep sense of gratitude for the success that had attended the work of the Mission during its history of five years and three months.

SERVICE NOTES.

CONTRIBUTIONS for the week ending February 28th, $24,347.83.

RETURNED workers:—

Floyd E. Bates, Salem, Ore.

Laurence Clendenon, Chewelah, Wash.

Charles S. Beal, Minneapolis, Minn.

Weston Howland, New Bedford, Mass.

Margaret Pennock, Germantown, Phila.

Payson Miller, Shipshewana, Ind.

THE gifts for the German work to date amount to $2,750,000. This is a splendid start toward the $12,000,000 which the Committee has set as the sum necessary to give adequate relief.

THE very remarkable proposal was made to the Manchester (England) City Council that that city adopt 2,000 children from Germany and Austria and bring them to England to make their homes in as many English families. A special session of the Council was called to consider the proposal. After a prolonged and serious discussion it was decided that contributions to the children in their own homes was a better solution of the child-saving problem.

THE Vienna Unit is now trying to secure peas and beans for seed for the holders of allotments who are anxious to grow these vegetables in addition to potatoes. The Unit wants to make possible the extensive raising of garden produce in the neighborhood of Vienna, remembering the success of the "war-gardens" in England and the United States.

CAROLENA WOOD and Martha Speakman sailed for Germany on the *Imperator*, March 8th. Carolena Wood will devote her time especially to carrying the Quaker message to the German people. Martha Speakman expects to go on to Vienna later in the spring to join the Unit there.

ARTHUR C. JACKSON, of Philadelphia, returned from Germany on March 7th. He confirms all the reports of the seriously under-nourished condition of the children. He brings with him a large number of pictures of the children taken by members of the Unit, all of which give further evidence of the prevalence of malnutrition in its worst forms.

ALFRED SCATTERGOOD writes, "Everybody I talked to expects the very worst times will begin in March and last up until June. There have been remarkable confirmations from several sources and people whose opinions are most worth while, of the wisdom of nearly every detail of our operations outlined to us by Mr. Hoover, and we are all the more impressed by his foresight and wonderful ability."

A COMMUNICATION from The Serbian Relief Fund of England says, "The Director of the Serbian Relief Fund (Major Hardwicke) arrived home from Serbia a few days ago, and gave an account of his recent experiences. He spoke in the most eulogistic terms of the great assistance that had been rendered to him in most difficult work in the wildest part of Serbia by the representatives of your Committee. The close co-operation that has taken place between your representatives, Mr. A. J. Rawson and Mr. A. R. Pearson, has been of the utmost value both to my Committee and to the Serbian people."

EVEN the collection of gifts for starving children has its lighter moments. A can of honey for Germany came from Nebraska, and was duly forwarded. In later correspondence mention was made of "your nice honey." The return mail brought this query: "How do you know the honey was nice? The can was soldered."

THE English Committee is the channel of service for several money-raising campaigns in England, such as the "Save-the-Children Fund" and the "Fight-the-Famine Fund." 22,000 pounds was recently received from the former organization, and 15,000 pounds more is expected soon.

400,000 francs' worth of goods remaining in the hands of the Purchase and Sales Department was divided equally between the Austrian and Polish Units.

VINCENT NICHOLSON has joined the office force of the Service Committee as one of the secretaries.

CLOTHING RECEIVED, WEEK OF FEBRUARY 6TH.

Oakland, Cal.; Wilmington (2), Del.; Elkhart, Plainfield, Ind.; Earlham, Iowa; Fallston, Ednor, Md.; Clarksville, Mich.; Alba, Mo.; Brooklyn, Poughkeepsie, Glen Cove, Tillson, Purchase, N. Y.; Moorestown (2), Newark, N. J.; Adena, Wilmington, Englewood, Winona, Dayton, Ohio; Gotebo, Okla.; Philadelphia (5), Moylan, Germantown (3), Swarthmore (2), Secane, Wheelersville, Pa.; Marion, S. Dak.; Denbeigh, Va.; Washington, D. C. Mennonites.—Scottdale, Pa.; Hagerstown, Md.; Maugansville, Md.; Perkasie (2), Pa.; Beaver Crossing, Neb.; Wellman, Iowa. German Relief.—Otis, Kan.; Westbury, N. Y.; Philadelphia.

CASH CONTRIBUTIONS.

WEEK OF MARCH 6.

Five-Years Meeting	$1,267.55
Other Meetings:	
Norristown Mtg., Pa.	125.00
Miami Quarterly Mtg., Waynesville, O.	100.00
New York Mo. Mtg., Brooklyn	348.00
New Garden Mtg., Landenberg, Pa.	82.00
Lobo Mo. Mtg., Genesee Yearly Mtg., Canada	27.00
Orange Grove Mtg., Cal.	25.00
Newton Prep. Mtg., N. J.	90.00
Pasadena Mo. Mtg. (Cons.), Cal.	30.00
Contributions, Individuals, for General	558.12
For France	31.50
For Armenia	75.00
For Syria	25.00
For Russia	26.00
For Central Europe	310.10
For Austria	5,354.50
For Germany	70,938.57
Interest on Rwy Stocks	3.75
	$79,417.09

CURRENT EVENTS.

"A QUAKER'S FAITH."

THE last of the five supper-meetings held in the meeting-house at Race Street, under the auspices of the Joint Committee of Co-operative Community Conferences, occurred on the evening of Third month 12th. More than a hundred Friends gathered in the Y. F. A. auditorium to a comfortable and well-served six-o'clock supper, ending with ice cream and delicious home-made cake contributed by friends of the Committee. Then came a social hour, the younger circle gathering around the piano to sing old favorites, while others visited and conversed.

The meeting-house was comfortably filled by eight o'clock, and after the usual silence, William R. Fogg, chairman of the Joint Committee, introduced George A. Walton, principal of George School, whose topic was "A Quaker's Faith." The speaker said that the best one Quaker could do was to expound *a Quaker's faith.* This held God to be our ever-present indwelling Father, recognizing the individuality and different needs of his children, as does the teacher among her pupils, or a mother among her little ones. He supplies each of us with spiritual sustenance, as the seed-packet of a plant is filled with the germ of the new life, and the food upon which to sustain that life until the tiny plant is able to gather sustenance from the earth and air. So the young soul, having some potentiality for evil, is cherished and sustained by the upright Quaker tradition and environment of his life.

The speaker warned us of the danger to inert souls of being content to remain barely existent on the food thus supplied to the seed, instead of vigorously reaching out into really living, useful life, the life of the full-grown tree. He emphasized this point by the story of a young man with fine possibilities, who nevertheless was *existing* rather than living, on the beautiful virtues of a saintly mother. Being content to remain spiritually supported by our forebears is not the useful life that God expects from us.

Leaning down from the gallery rail, the speaker said: "God does not reach down and lift us up. He says: 'There are the stairs,—exert yourselves to climb!'"

After an hour's thoughtful talk on various phases of "a Quaker's faith," during which his audience followed him with close attention, the meeting closed with a silence full of the sense of the nearness and love of our Father.

A. B. S.

NEWS FROM THE GERMAN UNIT.

ON Second-day evening, the 15th, at Race Street Meeting-house, Philadelphia, Arthur C. Jackson gave an illustrated account of the work done by Friends' relief workers in Germany, from which country he recently returned. He was one of the group headed by Alfred G. Scattergood, who sailed for Europe in January to begin the work undertaken by the American Friends' Service Committee at the request of Herbert C. Hoover, head of the European Relief Administration. This work is especially the feeding of undernourished children and nursing mothers.

A large number of interesting slides were shown, with illuminating description, information, and comment. Many of the slides showed groups of school-children, in whom the effects of underfeeding were painfully evident. They commonly had their overcoats on (if they had any), although they were indoors, because, as Arthur Jackson explained, it was impossible to get coal to heat even the school buildings. Their footwear was in pathetically bad condition. One of a group of little boys standing in the snow of the street on a bitterly cold day was wearing an old pair of an adult's bedroom slippers; and under the outer garment there was often no underclothing at all! A group of ten-year-old boys looked as if they were but seven or eight. With the very little ones, thin, shrunken arms and bent legs, with enlarged joints, swollen abdomens, and sunken eyes, told the story of rickets. Instead of being bright and merry, the common expression of the children is one of listless, hopeless dejection. "It is a rare thing to see a German child smile," said Arthur Jackson. In one picture two of the group were making a feeble effort to start play. Then a group was shown that for eight days had been given one good meal a day,—and with them the change of expression was thrilling; they were laughing and gay, all ready for play or work.

It is difficult, said the lecturer, to help the middle class, for they are too self-respecting, too much accustomed to independence, and in many cases too proud to accept relief. But even where the father of a family has employment, his earnings are not sufficient to buy even enough food for the family, to say nothing of clothing or shelter. Comparative price-tables were thrown on the screen, which showed that while wages and salaries have doubled or trebled, food prices have risen to twenty and even forty times their former level. The German mark has fallen until as much as 110 marks have been paid for an American dollar. The effect on prices can be only faintly imagined.

The large meeting-house was well filled, and deep interest in the work of the German Unit was manifested.

FRIENDS IN PENNSYLVANIA.

PLYMOUTH MEETING.

DURING the week-end of February 28th and 29th a most inspiring pilgrimage was held at Plymouth Meeting. On Seventh-day afternoon Monthly Meeting was held. During the devotional meeting Wilbur K. Thomas gave a very beautiful talk. His main thought was the giving of "Such As I Have." He said that if every person in meeting on First-day morning would *speak*, even though they felt themselves incapable, if they would just give "such as they have," how inspiring our meeting would be.

After a box supper a lecture was given in the evening by Wilbur K. Thomas. The subject of the evening was "Ministry." In his lecture he enlarged on the following forms of Ministry:

1. Educational, or having secretaries in our various meetings.
2. Pastoral, as in the Friends' Churches in the West.
3. Exhortation or evangelical work.
4. Self-ministry. Here again he brought out the point of our giving "such as we have" at all times.

After the lecture a very pleasant, social time was spent around the fireplace at the home of Mary and William Ambler. Then we all parted for our homes, looking forward to the First-day morning meeting, when we would again see our visitors.

It seemed that the words of Wilbur K. Thomas were still ringing in our ears when so many of the young folks spoke during the First-day meeting. In First-day School the pilgrims visited the different classes, after which some of them gave us some very helpful messages.

Mrs. George Corson very kindly invited the pilgrims and some of the young folks of the meeting to dinner, and opened her home to all who wished to join them in a discussion group in the afternoon. At this meeting the forms of ministry which Wilbur K. Thomas had spoken about the night before were discussed. The Ministry of Exhortation was discussed with great interest. The discussion was about the evangelistic meetings which are held in our Western Friends' Churches. The meeting was concluded by singing "Lead, Kindly Light."

Thus we each went toward home, sorry to part, but feeling that we were certainly very much strengthened to take up our tasks of the week.

LENORE SHOEMAKER.

WEST CHESTER

SOME weeks ago (writes a West Chester Friend) a vital concern was expressed in our West Chester Meeting that we definitely set about raising a special fund as a contribution toward furnishing milk for the starving babies of Central Europe.

Proffers of help promptly came from two of our members, each offering to present a *lecture.* These were planned for on successive Seventh-day nights, in the High Street Meeting-house; a committee representing both bodies of the Society having charge of the same. Four hundred postals were sent out giving a clear idea of the urgent need, and requesting contributions from those unable to be present. In addition, some special individual letters were written.

On the evening of March 6th, J. Carroll Hayes gave his inspiring talk, "The Story of the Cathedrals." On the bare wall of our meeting-house were thrown beautifully colored pictures of these great buildings, the work of the devoted architects of long ago. In spite of storm and rain, an interested company listened to him, and a considerable sum was taken in.

On the evening of Seventh-day, March 13th, the night proved even more tempestuous, with blinding snow and wind. A courageous group gathered, however, and were rewarded by a

delightful evening of rare pictures presented by Marion Cock, under the title of "The Lure of the Mediterranean."

World-wide traveler and student, with broad experience as a lecturer, she gave to her hearers in an easy, conversational way, with humorous touches here and there, glimpses of the great riches of the Moorish cities of Spain, of the remains of the Greek Colonies in Sicily, the Islands of the Aegean, bits of Asia Minor, and Greece proper. Having for many years given especial attention to the culture of the Greeks, Marion Cock speaks at first hand of this the most highly gifted race the world has ever known.

With the one regret that more could not share these happy evenings, we are glad to report from our Treasurer, Sara R. Paiste, with whom the idea originated, the sum of over *three hundred dollars* raised for the babies. Possibly some other communities may profit by our experience!

PHILADELPHIA Y. F. A.

At the regular meeting of Philadelphia Young Friends' Association, on March 8th, the following were received into membership: M. Annie Archer, Mary T. Burgess, Ophelia Mathews Feamster, Katherine Hunn, Louise Marie Lawton, Sara M. Murray, Mary Jane Pancoast, John C. Patterson, Dorothy G. Pownall, Frederick J. Froriep, L. Clarence Smedley, Howard J. Webster, Margaret Burgess Webster.

The committee having been informed that there were several returned Service men, members of Race Street Monthly Meeting, who are not members of the P. Y. F. A., directed the Secretary to invite them to attend the April meeting. It is hoped that all members of the Y. F. A. will help interest them in our meetings.

The Sectional Committee reported that they were planning to hold a Public Meeting in Broad Street Theatre on First-day afternoon, Fifth month 2nd, to be addressed by Elbert Russell on "The Principles of Friends."

Mrs. Alice Dunbar Nelson read from Paul Lawrence Dunbar's poems interpreting childhood, the life of his race, and Dunbar's philosophy, in an appreciative manner. Mrs. Alice Crawford, soloist, added to the enjoyment of the evening.

HANNAH L. ROBERTS.

FRIENDS IN NEW JERSEY.

The living period of silence which marked the opening of Salem Quarterly Meeting, held at Woodstown, on the 4th instant, was followed by prayer offered by Joel Borton, bringing the assembly closely to the throne of grace; and our Scottish friend and brother, Daniel Oliver, of Edinburgh, a missionary from London Yearly Meeting, preached a sermon based upon the Book of Daniel, that deeply touched the hearts of those present. His earnestly spoken "I know, I know," thrilled with joy the inner consciousness of his hearers, even as Job in his affliction must have taken renewed courage when he declared to those who condemned him: "I know, I *know*, that my Redeemer liveth." Mary Elizabeth Whitall, Rev. C. Harold Thompson and Mrs. Thompson, of the Baptist Church; Rachel Davis DuBois, Laura E. Holmes, Rachel M. Lippincott and others spoke briefly.

It was then proposed by Chamlis Buzby that the business meeting be entered into, to which invitation was cordially extended to all present to remain. J. Bernard Hilliard and Rachel L. Borden, Quarterly Meeting clerks, took their places at the table, and the required queries with their answers from the constituent Monthly Meetings were read and the summary answers united with. The statistical report showed a membership of 999. Representatives were appointed to attend our approaching Yearly Meeting at Race Street, Philadelphia. The Philanthropic Committee's report was read and showed in a marvelously-condensed form a great deal of work accomplished. J. Bernard Hilliard having requested to be released as clerk, Warner Underwood was named in his place, with Rachel L. Borden as assistant.

Invitation was then extended to all to partake of the luncheon that is always deftly and daintily served in the annex by the young Friends of the meeting. The mingling of friend with friend at this period of fellowship is always a joy.

At 2.30 p.m. a conference was held, at which time Daniel Oliver gave an intensely interesting report of the starting out years ago, as missionaries, of fifteen young men from London Yearly Meeting, who called themselves the Matthewites, so closely did they follow the teachings of Jesus as recorded in the 10th chapter of Matthew. The description of his experience during the late war in the Ottoman Empire and in Syria was thrilling, and his quotation of an old Syrian proverb, "The Hand above my hand," was vividly applied, and held the closest attention of the large gathering.

It was stated by Joel Borton that three Woolman students and two ex-Woolmanites were at the meeting, to which may be added that a number of *near*-Woolmanites were also present.

E. R. K.

FRIENDS IN CALIFORNIA.

This interesting letter from Ellen H. E. Price has been crowded out of preceding issues:—

Orange Grove Meeting has been blessed with many visitors this season. Our meeting-house is well filled every First-day, and helpful messages are given. It is interesting to note the different sections of our country that are represented. George and Marcia Powell from Ghent, N. Y., have been present several times, and George has spoken very acceptably,—bringing back to many of us dear memories of his gifted brother Aaron and equally gifted sister, Elizabeth Powell Bond. The Robinson sisters from Richmond, Ind., are spending the winter here, and Frances often has a message for us. Mary Travilla, with her warm handclasp and her cheering words, is here. Recently she gave a very interesting talk on Abraham Lincoln as a mystic before the social service class. Marianna Burgess is making Pasadena her home now, and is heard at times in expression of thoughts on practical religion.

Helen Comly White and daughter, Anna, from Lansdowne, Pa.; Thos. W. Brown and wife, with their son and daughter from Fawn Grove, Pa.; Eleanor Foulke, of Quakertown; Wm. E. and Ella Walton, of Glenburnie, N. Y.; Saml. Seaman and wife, of Glen Cove, N. Y.; Caroline Engle, of Mount Holly, N. J.; Anna Atkinson and daughter, Jane, of Holicong, Pa.; the Pownalls from West Branch, Iowa, are among our recent visitors. We have also had guests from across the sea,—Anna Fox from Somerset, and Thompson and Esther Bright Clothier and their son, Peter, from Street, England.

Our First-day School is growing in members and interest, and altogether we feel that the year so far has been a very profitable one.

FRIENDS IN WASHINGTON, D. C.

Washington Friends and their friends are still singing the praises of the concert given on Seventh-day night, March 6th, by the Swarthmore Glee Club at the Eye Street Meeting-house, under the auspices of the Friends' Club.

The large meeting-house was filled with an appreciative audience, that enjoyed in fullest measure the delightful program of vocal and instrumental music rendered. Following the concert there was a dance in the school gymnasium.

One of the happiest features of the occasion was the entertaining of the boys (about forty in number) in the homes of friends. We are all in line for Swarthmore after such a week-end!

MARION H. LONGSHORE.

BIRTHS.

Scott.—On First month 6th, to Austin Allan and Wally Scott, of Brooklyn, N. Y., a son, named Austin Allan Scott, Jr.

Webster,—On Second month 23rd, to Howard S. and Vinetta Webster, a son, who has been named Frederick Richard. Members of Gwynedd Monthly Meeting.

DEATHS.

Davis.—At Woodstown, N. J., Third month 10th, Sarah Colson, wife of Frank Davis, manager of South Jersey Farmers' Exchange. Beside her husband she leaves one sister, Maggie Colson Lippincott, of Woodstown, and one brother, Asa L. Colson, of Wildwood.

Haines.—On Third month 9th, M. Elizabeth, daughter of Zebedee and Anna P. Haines, West Grove, Pa., in the 35th year of her age.

Holloway.—Suddenly on Second month 28th, William R. Holloway, from neuralgia of the heart. He was born Eighth month 6th, 1848, at Darlington, Hartford Co., Md. He leaves a widow, two sons, and one daughter. A member of Deer Creek Meeting.

Jacob.—At Moylan, Pa., Third month 10th, Flora Lewis, wife of Walter W. Jacob.

PANCOAST.—On Second month 21st, at Miami, Florida, CATHERINE EVA, infant daughter of J. Arthur and Bettie Quarterman Pancoast.

PRESTON.—On Third month 12th, ELLA W. PRESTON, widow of Joseph G. Preston, aged 83 years. Interment private in Buckingham Friends' Burying Ground.

VAN HORN.—Near Wood Hill, Pa., on Third month 8th, W. WATSON VAN HORN, husband of Rebecca B. Van Horn, aged 70 years. Funeral at the Wrightstown Friends' Meeting-house.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

THIRD MONTH.

19th—Third lecture of the series by Warwick James Price, under the care of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, meeting-house, 35th St. and Lancaster Avenue, 8 p.m. Subject, "Some American Problems To-day."

20th — Western First-day School Union will be held at West Grove, beginning at 10.30 a.m. At the afternoon session, the general topic for discussion will be, "Worship,—How can we teach our children to worship God and to get the most help from our meetings for worship?" Mary A. Maule, of Woolman School, will present the matter in a paper, to be followed by discussion by representatives from each of our schools.

21st—Chester Monthly Meeting at Chester, Pa., at 2.30 p.m.

21st—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Marguerite Hallowell will lead the class, the subject being "Conversion of the Northern Barbarians."

21st—A conference under the care of the Philanthropic Committee of Concord Quarterly Meeting will be held in West Chester Friends' Meeting-house, at 8 p.m., to be addressed by Dr. Louis N. Robinson, of Swarthmore, subject, "The Treatment of the Offender."

23rd—Address by Isaac Don Levine, recently returned from a long trip through Russia, on "Russia, To-day and To-morrow," at Witherspoon Hall, Walnut and Juniper Streets, Philadelphia, at 8 p.m.

26th—A supper given to the returned Reconstruction Workers of Philadelphia and vicinity by the Young Friends' Movement of Philadelphia Yearly Meeting will be held in the P. Y. F. A. Auditorium, 15th and Cherry Streets, at 6 p.m.

AVIS.—Nous espérons qu' il y aura une bonne réponse. L' occasion est tout à fait informale, une occasion de musique, bonne cameraderie et plaisanterie.

All replies should be sent to Eliza M. Ambler, Secretary, 154 North 15th Street, Philadelphia. In order that the workers may be the guests of the

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.

Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE,
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR

First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children.

An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WOOLMAN SCHOOL,

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

Offers special training to young Friends for service in the meeting and community.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

evening, all others will be charged seventy-five cents.

27th and 28th—Pilgrimage under the care of the Young Friends' Movement will be held at Fairhill Meeting, Philadelphia.

28th—Elbert Russell expects to attend meeting for worship at Washington, D. C., and O. Edward Janney at Winchester, Va.

28th—Visiting Committee of Concord First-day School Union will visit Swarthmore School. It is hoped the entire committee will attend.

29th—Yearly Meeting of Friends (Orthodox), Fourth and Arch Streets, Philadelphia.

FUN.

"NOT GUILTY."—A Maryland housekeeper had two maids in her employ, who, she discovered, were not on good terms; so she remonstrated with Mattie, the more intelligent girl, and was told that Lizzie "ignored" her. She then interviewed Lizzie, who answered: "I never *ignored* her none! I never speaks to her, I never sits down with her, I never has nothing to do with her."—*Mary Bentley Thomas*, Sandy Spring, Md.

HIS relatives telegraphed the undertaker to make a wreath with the inscription "Rest in Peace" on both sides, and (if there is room) "We Shall Meet in Heaven." The undertaker was out of town, and his new assistant handled the job. It was a startling floral piece which turned up at the funeral. The ribbon was extra wide and bore the inscription, "Rest in Peace on Both Sides and if there is Room we shall Meet in Heaven"!—*Christian Life.*

FATHER.—"Don't tell me how to run this business, boy. I've forgotten more than you ever knew about it." "That's just it, Dad. Nowadays we don't trust to memory. We card-index everything."—*Life.*

THE hoary-headed examiner glanced over the top of his spectacles. "Are you sure," he inquired, "that this is a purely original composition you have handed in?" "Yes, sir," came the answer. "But you may possibly, sir, have come across one or two of the words in the dictionary."—*Liverpool Post.*

ERRATUM.—According to the Wichita (Kansas) *Eagle*, an editor in a nearby town has moved his press over against the door, and is having his meals sent in at the window, since he let this get by in a society item: "Mrs. Catt's popularity is evidenced by her mangy friends in this vicinity."

THE conviction that an immigrant has only to be taught the rudiments of English to be Americanized reminds the *Survey* that when a canvass was made among neighboring foreigners by one of the New York settlements for its English classes, a *native-born* resident of the neighborhood designated the drive as the "Learn 'Em English campaign."

Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.
Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.
Immediate delivery—Order today.

F. W. WALTER
Dept. C. 43 Letitia St., Phila., Pa.



The Priceless Gift
Your Sight

Protect it. Consult an oculist at the first sign of trouble. Then bring your prescription to us. Expert opticians of 35 years' experience.

Williams, Brown & Earle
918 Chestnut St. Phila.

Guaranteed to bloom

CONARD ROSES BLOOM

Send for FREE Catalog

"SUCCESS WITH ROSES" Will Help You

Thirty-two pages of practical rose information. Tells what, when and how to plant, proper soils, culture, etc.

We send **"SUCCESS WITH ROSES"** (value 25 cts.) and new 52-page illustrated **CATALOG** of 300 Conard Rose varieties and other choice flowers—**BOTH FOR 10 CENTS.**

CATALOG alone FREE on request.

Our durable Star Tag marks the genuine Conard Star Rose and also labels each growing plant—an exclusive feature of Conard Roses.

Send 10 cents today for the two books or write for FREE CATALOG

CONARD ★ ROSES
Jones Co., Box 10 West Grove, Penna.
Robert Pyle, President Antoine Wintzer, Vice Pres.

PEERLESS
Rubber Typewriter Keys.
Will last for years.
Sacrifice the glare and preserve your eyes.
Order them through
WALTER H. JENKINS
140 N. 15th St. Philadelphia

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.



Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

"THIS layout shows a real understanding of the problem" writes a customer who had a library to advertise.

"The catalogues certainly do you credit in the visible part of them, but what we also thoroughly appreciate is the invisible, but most effective co-operation you have given us from the first in making them possible," is the unsolicited comment of a large belting manufacturer.

Our counsel on printed advertising is yours for the asking

THE HOLMES PRESS
1336 Cherry St., Philadelphia.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate
Bundhar Wilton
DURABLE AS IRON
Rug or Carpet
Made by ! Sold by
Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

NOTICES.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

NOTICE—ON THURSDAY, MARCH 25th, we shall give a supper at Friends' Neighborhood Guild, 4th and Green Streets, from 5 to 7.30 p.m., for the benefit of the Guild. Aprons, smocks and home-made cakes for sale. The charge for supper, including a reading by Mrs. Lewis Dick, will be $1.50. Arrangements have been made for dancing from 9 to 11 o'clock. 50 cents per person.

Mary B. McIlvain, Jr., Treasurer, Supper Committee, Haverford, Pa.

MUSICALE IN AID OF THE AUXiliary Fund of CHAPIN MEMORIAL HOME FOR AGED BLIND, under the auspices of the Matinée Musicale Club, at THE NORMANDIE, 36th and Chestnut Streets, Thursday evening, March 25, at 8.15 o'clock. Voluntary offering.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

FOR RENT.

FOR RENT—COUNTRY HOMESTEAD. Twelve-room brick residence of late Thomas R. Smith; hot and cold water, steam heat, telephone, ½ mile from macadam road; 1½ miles from good high school. Hicksite Friends' Meeting, and Orthodox Friends' Meeting at Lincoln, Va. Good neighborhood; mail at door four times a day; nice lawn, garden, fruit trees, pasture for cow and horse. Unusual chance for family of moderate means to live inexpensively and educate children well. Some Friend should have it. J. Russell Smith, Swarthmore, Penna.

FOR RENT—TWO COMMUNICATING second-story front rooms, unfurnished, Friends' family, best reference. Mrs. Jamison, 2107 N. 12th St., Phila. Phone Dia. 1222-J.

FOR RENT—ATTRACTIVE APARTment for one or two people, consisting of kitchen and living room opening on porch; bedroom on second floor front, with use of bath and cellar. In best residential part of Malvern. Occupied by owner. Ref. required. Phebe E. Taylor, Malvern, Pa.

FOR RENT—AT 211 SOUTH 33RD ST., Philadelphia, one or two well-furnished rooms, or part of house unfurnished, in small private family. Corner house, convenient to several trolley lines.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word.

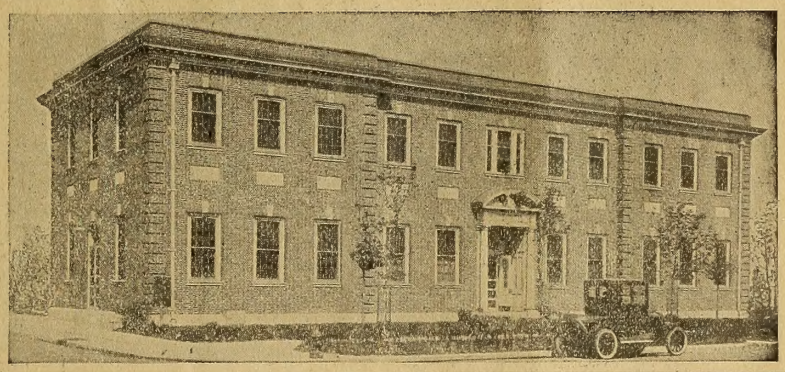
BALLINGER & PERROT

ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH, *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

Note the Place! Reserve the Date!

Friends' General Conference

AT CAPE MAY

Seventh Month 7th to 14th

TELL OTHERS

BONSOR
FANCY POULTRY
TERMINAL MARKET

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.



The World is Short 5,000 Missionaries

THE INTERCHURCH WORLD MOVEMENT, which is 31 Protestant denominations in cooperation, has made an epoch-making world survey of foreign missions.

Representing between 80% and 90% of all Protestant American missionary work in foreign fields, the survey of the 31 denominations sought facts, cold, hard facts.

More than 12,000 questionnaires were sent to missionaries in the field. Hundreds of missionaries home on furlough were personally consulted.

Previous denominational surveys were carefully re-analyzed and re-checked.

Out of this mass of material came the facts—startling facts.

The war called more than 500 American and British missionaries from their work; it swept 2,000 other missionaries from the field; and it kept at home missionaries who would normally have gone out in the past five years.

But the outstanding challenging fact was this—

The world is short 5,000 missionaries.

Surely the war-madness of man shall not longer be allowed to hold back His great work. The 5,000 must be found; and 5,000 more in the next five years.

Never have the churches of Jesus Christ had such a vision and knowledge of the world field as they have today.

On the basis of this definite knowledge, scientifically acquired, the churches are prepared to go forward in the spirit of cooperation—avoiding the waste of duplicated work, making sure that every man and every dollar count for the utmost.

If you cannot personally carry the Word into foreign fields, you can uphold the hands and strengthen the hearts of those who do.

Surely you will help—that the Light may shine in the dark places; that minds blinded by ignorance may learn; that hearts hardened by savagery may be turned to His gospel of love and peace.

When your church calls upon you give—and give from your heart as well as your pocketbook.

INTERCHURCH WORLD MOVEMENT
of North America

The Evangelical Denominations Cooperating in the Service of Jesus Christ

45 WEST 18th STREET, NEW YORK CITY

Camp for Little Folk

7 to 12 years
AT CANAAN, CONN.
June 30th to August 31st
LAURA B. GARRETT
529 N. 138th St., New York City

WANTED.

WANTED — SETTLED WOMAN AS cook; must be good baker; permanent place. Answer Mrs. H. V. Register, Montgomery Ave., Bryn Mawr, Pa.

WANTED — A REFINED YOUNG woman to care for girl of four and assist with light housework. Experience not necessary. Address W. 118, FRIENDS' INTELLIGENCER.

WANTED — ONE GIRL AS DISH-washer and kitchen helper, and one as chambermaid. $8.00 a week each. M. E. Home for Aged, Belmont and Edgely Aves., West Philadelphiaa. Phone Overbrook 29-06.

WANTED — YOUNG WOMAN AS mother's helper in Friend's family in Germantown. Three children, five, seven and nine years. Address B. G. Waring, Chestnut Hill, Pa.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

POSITION WANTED — PRACTICAL nurse to elderly woman, semi-invalid, not helpless; assist with light duties where maid is kept; plain sewer. Suburbs preferred. Address B. 118, INTELLIGENCER OFFICE.

WANTED—TEACHERS FOR SIXTH and seventh grades in Friends' School Apply G. W. Chipman, Principal, 112 Schermerhorn St., Brooklyn, N. Y.

WANTED—NURSERY GOVERNESS, refined and intelligent, for little girl five; assist care of girls 10 and 11 attending school. Eaglesmere in summer. Mrs. S. B. Scott, 2106 Spruce Street, Phila.

TRAINED WORKER — POSITION AS assistant headworker offers opportunity for experience in all lines of settlement activity. Applicants should apply at once. Friends' Neighborhood Guild, 4th and Green Streets.

STUDENT WORKER—SCHOLARSHIP offered for months of July and August to students of social work desiring practical experience, field work, and directed reading. Apply not later than June 1st. For further details write to Louise Marie Lawton, 534 No. Orianna Street, Philadelphia, Pa.

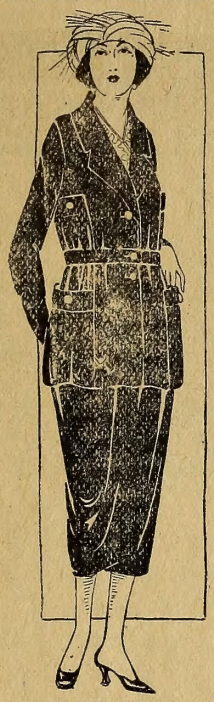
WANTED — IN GERMANTOWN, young girl as mother's helper; two children; willing to assist with housework. Address Mrs. C. Sellers, Jr., 3301 Baring St., West Philadelphia. Phone Baring 7811-J.

WANTED — BY A MIDDLE-AGED woman of refinement and ability (Friend) position in the mountains or at the seashore, where but part of each day is required for duty. Pleasant occupation and surroundings more important than salary. Can go by the first of May and stay as long as required. References exchanged. Address L. 25, FRIENDS' INTELLIGENCER OFFICE.

WANTED — IN WEST PHILADELphia, by two adults, two large unfurnished rooms in a private home. Rent reasonable. References exchanged. Address H. 55, FRIENDS' INTELLIGENCER OFFICE.

WANTED—A MOTHER'S HELPER. For particulars write to Mrs. J. Thompson Brown, 2406 Delaware Ave., Wilmington, Del.

Strawbridge & Clothier



Among the New Suits At $65.00 is This Smart Tailored Model

The group includes many belted and semi-belted models of distinction, with all the newest features in the way of plaits, tucks and fine tailored details. Of men's-wear serge, tricotine and Poiret twill, in black and navy blue. Some are slashed and trimmed with flat silk braid or bias folds of the material, some are embroidered, and some are smartly finished with stitching and bone buttons.

A Fine Group of Suits Of Serge, Tricotine and Silvertone, at $47.50

Men's-wear serge, tricotine and silvertone, in black, navy blue, Copenhagen blue and rookie shades. Box-plaited and side-plaited effects, smartly belted; models with distended pockets, others with tailored pockets. Shawl collars and Tuxedo styles. Strawbridge & Clothier—Second Floor, Centre

JUST OPENED UP—100 PIECES NEW PRINTED FOULARD SILKS

In designs never shown before—fresh on our counters and as new and beautiful as Spring itself. Other beautiful Prints include—

Printed Florentine Silks, 32-inch—$2.50 *a yard*
Printed Foulards, 36- and 40-inch—$3.50 *to* $4.50 *a yard*
Exclusive Chippendale Prints, 40-inch—$6.00 *to* $7.00 *a yard*
Printed Pussy Willow Taffetas—$5.50 *and* $6.00 *a yard*
Printed Crepes Georgette—$4.00 *and* $4.50 *a yard*
Printed Sweet Briar Silks—$3.00 *to* $3.50 *a yard*

Strawbridge & Clothier—Aisle 6, Centre

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

WANTED — WOMAN TO ASSIST housekeeper with light duties in small institution. Address G. 120, INTELLIGENCER OFFICE.

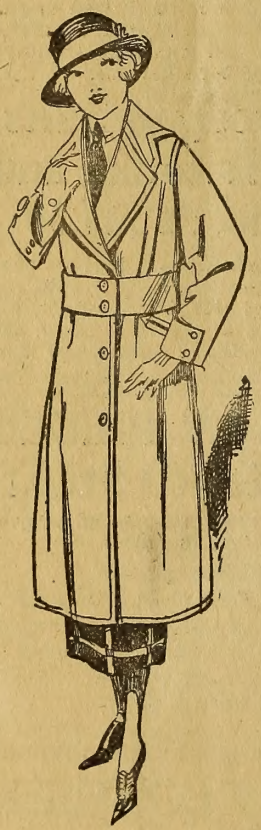
Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS THIRD MONTH 20, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL

TYROL WOOL Suits and Coats in our original man-tailored styles are sold here only. No other similar fabric has proven so satisfactory.

New Spring Styles and Colors

Ladies' and Misses' Tailored Suits
29.75 36.75 49.75

JUNIOR SUITS
Street & Motor Coats
32.75 46.75 66.75

New Spring Hats

MANN & DILKS
1102 CHESTNUT STREET

Penn Seaboard Steel Corporation
7 1/2% Notes

AT LEAST $100,000 A YEAR RETIRED BY THE SINKING FUND

FULL INFORMATION ON REQUEST.

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, THIRD MONTH 27, 1920

VOLUME 77
NUMBER 13

"WITH THEE."

BY ELEANOR SCOTT SHARPLES.

ART lonesome, O my soul?
Art longing for just one to understand?
Just one to fathom all the depth
And know the hunger, and the purpose
Foiled by weakness, and the pain?
To know the rapture thrilling through and through,—
The very depths and heights of you, my soul?

Then go alone out 'neath God's stars,
Look up and up and up,
Out in the stillness, till thou see,
Not field of heaven with wee, twinkling lights,
But depths of darkness reaching deeper, deeper,
Deeper, measured by great worlds of light,
Some near, some far, far, far,
Guiding thy sight from star to distant star,
Right to the very footstool of His throne,—
There He will softly whisper to His own,
And thou no more wilt feel alone, alone.

VISITS TO SOUTHERN GOVERNORS ON LYNCHING.

WHEN the committee appointed by Philadelphia Yearly Meeting of 1919 to consider the subject of Lynching met for the first time, to formulate, if they might, some plan of action, one of the possibilities that arose was a trip through the Southern States for the purpose of having brief interviews with their Governors. It was believed that the chairman of the committee, Esther Morton Smith, accompanied by a suitable companion, might be the person to carry out such a plan.

During the summer months she allowed the subject to rest quietly in her mind, believing that if it were right the way would open before her. In the autumn it was possible to consult a number of people in New England who had long been thinking and working on the vexed racial problem. The advice received from these people was as various as the number of people consulted. That fine old fighter for the right, Judge Storey, of Boston, when asked if he thought well of such a trip, answered, "I do," adding later:

"The Quakers were in it before, and I'd like to see them in it again."

From others equally interested, but not of Judge Storey's uncompromising attitude, came many doubts as to the wisdom of such a trip. It was thought that the Southerners might look upon it as an impertinent intrusion on the part of the North, and that the situation might be made worse for all, rather than better. Others again felt even a little fear that personal violence might be offered. But most of those consulted usually added:

"Ask Dr. Dillard,—he knows better than anybody else."

So the final word of Dr. Dillard, after a very interesting talk and the exchange of several letters, was awaited eagerly. It was to the effect that at a recently-held conference of Governors of the Southern States, he had consulted several Southern men, all of whom believed it was not the time for such a trip, and that, of all the Governors there gathered, only four seemed genuinely interested. As a postscript, however, Dr. Dillard added that, in his opinion, all depended on the method of approach.

With all idea of going abandoned for the time, a meeting of the committee was held, at which one of the members made a suggestion that took root in the mind of the chairman, who wrote a draft of a letter to send to the four interested Governors, and laid it before Dr. Dillard. He sent a quick return note of hearty approval, and the names and addresses of the four Governors of North and South Carolina, Georgia and Tennessee. Meanwhile, the chosen companion of the chairman had written of her willingness to go, and the four letters were despatched, a copy of which, with slight variations, follows:

"GOVERNOR ———:—

"Dear friend:—Almost one year ago a committee of fourteen men and women was appointed by the Religious Society of Friends to consider the subject of lynching. They have tried to give this matter careful thought, and unite in the belief that this crime is not confined to any one section of the country. Certainly we in Pennsylvania suffer from a justly-earned stigma because of the awful lynching in Coatesville some years back, and of the more recent shameful race riots in Philadelphia.

"The committee feels that this whole problem of race intercourse and mob violence is becoming more difficult and critical the country over. They believe that the only solution of such problems is to be found by applying in a practical way the words of the Great Master that all human beings are the children of one just and loving Father, and are brothers one of another.

"As Governor of a State and leader of a group of American citizens, they feel sure that this problem of mob violence, with its burden of responsibility, must at times have come very closely home to thee.

"Would it be agreeable to thee to have a short visit from one or two of the committee referred to, in order that they might confer with thee in a spirit of fellowship on this subject, which all so deeply deplore, with the hope and belief that where two or three are gathered together in an earnest endeavor to seek the light, some degree of that light may be granted them?

"Very sincerely thy friend,
"ESTHER MORTON SMITH, *Chairman.*"

It should be said that Race Street Yearly Meeting had also nominated its committee of fourteen to consider the same subject, and Esther Morton Smith, from the beginning of her contemplation of this trip, greatly desired to be accompanied by Sarah Wharton Hallowell, a member of the New York (Hicksite) Yearly Meeting, and of the Cambridge, Mass., Group of Friends.

The committee of both Arch and Race Streets Yearly Meetings were called together on the evening of Second month 14th, a minute prepared by a joint committee of both was given these two Friends, and they left Philadelphia the next evening, to attend a meeting of the Inter-racial Committee at Atlanta, Ga. This committee was composed of a group of about thirty men, representing all the States south of the Mason

and Dixon Line; a forward-looking, broad-minded body, earnestly endeavoring to work out their difficult problem of race adjustment with fairness to both races. The day spent with them was one of very great interest and education to our two Friends, who listened to reports from the different representatives and to intelligent and animated discussions on every phase of the subject.

The meeting lasted all day, and before adjourning, our Friends were courteously invited to tell of their mission, which seemed best done by reading the letter to the Governors and the minute. The committee listened very quietly to the two papers, and seemed to show real interest, afterward saying that they liked the method of approach. Several said that there was nothing in either letter or minute that could possibly cause ill feeling.

After reading these two papers Esther Morton Smith said that if any of the members there assembled thought it wise for them to visit the Governors of their States, it would be very acceptable to them to do so. This brought words of advice from the representatives of Alabama and Mississippi to visit the Governors of those States.

The Governors of Tennessee and South Carolina were the only ones who had answered the letter, but through the kindness of the chairman of the Interracial Committee, an interview was obtained with the Governor of Georgia before our Friends left Atlanta.

It was with a little trepidation that, at the appointed time, they walked up the path to the Governor's mansion and rang the door-bell. Governors were new to them. But this particular example of the species proved to be anything but formidable. Our Friends told him of their sympathy with his stand in trying to find the perpetrators of the absolutely unjustifiable lynching of an old Negro whose only crime was that of shooting in self-defence after he had been wounded.

Sarah W. Hallowell then read the minute, to which he listened appreciatively and attentively, and requested that it be left with him. She also said that they felt that the crime of lynching was not peculiar to any one part of the country. He listened soberly, and after a moment said very quietly that unfortunately his State must claim the sad distinction of having had more lynchings than any other State in the Union.

He was trying to pass legislation to strengthen his own power to suppress mob violence, to have a sheriff removed from office who had allowed a lynching to occur without using every means in his power to prevent it, and to have a Negro accused of crime removed to another county for trial. But he seemed to feel his helplessness, said that he was often bowed down with the shame of the awful conditions of his State and that he saw no reason why the crime of lynching should not be made a Federal offense. It would be interesting to report in detail all that he said, but space does not allow. At parting he thanked our Friends cordially for their visit, and wished them success.

The next Governor they saw by candle-light in the Capitol. There was something wrong with the lighting of the great building, and for weeks there had been only the light of candles and lanterns after dark. It was quite mysterious and romantic to walk through the long corridors, by the glimmering light of a little candle, to the Governor's office, where he was awaiting them by the light of *two* candles. It was evident, in spite of his perfect courtesy, that he was entirely out of sympathy with their mission. In the first place, the North neither understood nor loved the Negro as did the South. After listening attentively to the reading of the minute, he said that they had left out the heart of the matter, which was that until the Negro man was educated to cease assaulting white women, lynching would not stop; that no man, east, west, north or south, would endure the commission of this crime. On being questioned, however, he did admit that sometimes the wrong man was lynched. He said that he was doing all that he could to suppress lynching, and had twice brought out his troops for the protection of criminals. He ended with a statement as to the constant peril in which the women of the South lived, and a reiteration of the fact that the only way to stop lynching was the removal of the cause. Our Friends heard later from several different sources that he had taken a firm and creditable stand against lynching.

A call of about half an hour (opening, as was their custom, with the reading of the minute) revealed an absolutely antipodal point of view on almost every phase of the subject, but no one could have been kinder or more courteous than was the Governor. He said of the minute, "That's a good, strong statement."

Two days later they were most kindly received by the Chief Executive of another State, who was awaiting their call at the Governor's mansion, and came in person to open his front door and welcome them.

They heard again of the impossibility of Northerners understanding the subject, and of the love of the Southerner for the Negro. He also made the positive statement that lynching was done for only the one crime, and that every Southern woman was living in a state of siege, adding that a terrible state of things existed in the South. He sketched the Negro character in words that made our Friends fairly gasp with horror at the object pictured.

They said little save to ask a few questions, his answers to which simply revealed a little more clearly his views on the problem. There was no impatience nor anger in his words, and at length he ceased speaking on that subject, and became a courteous host to the two strangers within his gates. He said that he was very sorry that they were leaving that evening, and that if his wife were not ill, it would have given him much pleasure to have entertained them at the Governor's mansion, to have shown them the town, and to have had some of the best people to meet them. They left their minute with him, which seemed all that they could do, and parted with the feeling that though their views differed irreconcilably, they had been met and heard in a kindly spirit, and left a friend behind them.

(*Continued in next issue.*)

EARL GREY'S FAREWELL.

You know the idea of those words,—he being dead, yet speaketh? A voice from the grave often gets a hearing. That's what I'm after. I want to try and make my voice sound from the grave. I want to say to people that there is a real way out of all this mess materialism has got them into. I've been trying to tell them for thirty years. It's Christ's way. Mazzini saw it. We've got to give up quarreling. We've got to come together. We've got to realize that we're all members of the same family. There's nothing that can help humanity, I'm perfectly sure there isn't, *perfectly sure*, except love. Love is the way out, and the way up. That's my farewell to the world.—*Earl Grey.*

"Whosoever would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ."—*Thos. a Kempis.*

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

"SUFFER THE LITTLE CHILDREN TO COME."—I.

BY ELEANOR SCOTT SHARPLES.

THERE is a difference between *letting them come,* and bringing them, and there are ways of forbidding besides saying "No." Have you ever tried to point out to a little child some object that you saw, and, being surprised at his not seeing, stooped down to bring your eyes on a level with his, and discovered that a near-by fence or window sill entirely cut off his view? It is quite possible to lift the little one, for the time being, to the height of our vision,—but he would not grow naturally if we *held* him there; we must let him run about in his own world, with his eyes at their natural level, and grow gradually to see things from our angle. And to teach him, that is, to bring to his sight the truths we wish to show him, we need to do more than merely to love him,—we must accustom ourselves to *look from his level.*

This is the first and most important characteristic for a teacher of little people. (And perhaps it is not a digression from the subject to suggest that all the "little children" are not in little bodies,—some look quite grown-up.) It is not difficult to acquire such a mental attitude; a little daily practice will soon accomplish it.

If you hear a little child scream in fright when approached by a friendly dog with lolling tongue and wagging tail, just imagine how *you* would feel if some unfamiliar monster as high as your head came to you with open mouth and sniffed about your face. Then, if you see a small child holding to the table with both hands and straining on tip-toe to see what is there, picture how you would feel if all the tables and windows and everything interesting, were just a little higher than your eyes.

Having acquired the habit of looking from the level of the child's eyes at his outward surroundings, it is only a short step to learn to look from his mental level and discover the boundaries of his mental horizon. This much of sympathetic insight being gained by us, we are ready to take him by the hand and lead him slowly and reverently from his world out into an ever-widening sphere.

Next, in order to know how and when to use any lesson, we need to have clearly in our own minds what our aim is in the religious training of our very little children. It is *not* to teach facts, or Bible stories as such. It is to lead the child out from his self-bounded sphere, and his *unconscious* following of elementary instincts, into a fellowship with his neighbor, and a *conscious* obedience of laws, that, at times, may even seem at variance with his personal welfare. Bound up in each child is the instinctive desire for fellowship and union with others, and also the balancing instinct (every instinct has its balancing instinct), which, for self-preservation, leads him to repel others and draw into himself. Both are God-imparted, but both must gradually come under the control of *conscious will.*

The time to teach any particular lesson is the time when the particular child is ready to take the step forward for which the lesson prepares him. Children have their problems as surely as we have ours, with the main difference that the little ones are *unconscious* of any problem. Each situation comes to them without warning, and must be met by instinctive impulses. It is out of this unconsciousness that we aim in our religious teaching to lead them, very slowly, very carefully, to a consciousness of a world around them, of their own connection with this world, of the Father who guides it, and their responsibility to Him.

How to present to the very little child the idea of God is a matter of vital importance, and sometimes of much perplexity to earnest teachers. If we recall our own first impressions, away back in the dimmest recesses of our memories, we shall probably not find them associated with any particular teaching, and most certainly not with any definitions. It may be we have been looking out of the window at some little birds, and our mother has spoken of God's care for all the little birdies. She did not explain who God is, but somehow we *knew.* How? The look in her face, the tone in her voice, told of someone respected and loved and trusted.

Perhaps during a thunderstorm, we sat in father's lap, and as, instinctively, we held more tightly to him at some particularly blinding flash, with its crashing peal of thunder, he has said, in a quiet, calm tone, that we need not fear, that God makes the thunder, and He will take care of us. He did not explain God, but somehow we *knew.* We felt a power higher, mightier than even our father, someone whom he trusted at a time when his own power could do nothing. Thus is it and only thus that we can bring to our very little children an idea of God. In our own hearts we must know Him, and love Him and trust Him; we ourselves must see Him in everything we see in His world; then, by our look and tone and manner as we talk of Him, we shall bring to the little child the knowledge of God.

What is truly sacred to us we will never speak of lightly, nor to those to whom we are not closely drawn by the invisible ties of a fellow-feeling. And, until we have grown to be on terms of intimate fellow-feeling with our class, and have aroused a feeling of common interest among the little folks, it is well not to talk directly about God. The first lessons can be confined to interesting things in nature, and the home life of the little folks, realizing that when we bring the little ones directly to the thought of God, we are entering the "holy of holies."

In some lesson, when all is quiet, possibly after the singing or repeating of some lullaby song, and the rocking of imaginary babies or birdies to sleep, if the teacher can do so naturally, the children may be asked to close their eyes and bow their heads, while the teacher, in a few simple words, thanks the Heavenly Father for the trees and the nests, for the wind and the clouds, for the homes and the fathers and mothers. It is better not to explain what prayer is, or even to call special attention by any introductory remarks, just let the children learn by seeing and listening. The reverent tone of a teacher who can really pray, who knows what it is to talk to her Heavenly Father, will teach more than any explanation. Then the first moments *after* a prayer are moments of importance. There should be no sudden break of thought, no sudden drop from the height to which the children have been guided. A few words of teacher and of little folks on how we can show God that we thank Him, by helping to care for others as He cares for us, and by making others happy, may help to bring the thoughts to ordinary things without too sudden a jar.

Very slowly in our first lessons we will keep following our object, of leading the little ones to learn to see something outside their own homes and their own surroundings, to become interested in life and in nature, to become conscious of the relations of other things to themselves, and of giving, by manner more than by word, some thought of God, the all-Father, and our connection with Him, and ability to talk with Him, and so "suffer them to come."

A LOVING heart is the beginning of all knowledge.—*Thomas Carlyle.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, THIRD MONTH 27, 1920

THE "FRIENDS' INTELLIGENCER ASSOCIATES."

IN response to the invitation given two weeks ago to readers to join the group of "Friends' Intelligencer Associates," to whom is to be transferred the management and (if they so decide) the ownership of the INTELLIGENCER, the following persons have already responded, pledging yearly contributions ranging from $5.00 to $100 a year for five years:—

James H. Atkinson, Moorestown, N. J.
Ellis P. Bacon, Philadelphia
William P. Bancroft, Wilmington, Del.
Emma C. Bancroft, Wilmington, Del.
C. P. Blackburn, Baltimore, Md.
Edith Sharpless Blackburn, Govans, Md.
Bertha L. Broomell, George School, Pa.
Edith N. Brubaker, Philadelphia.
Marianna Brubaker, Bird-in-Hand, Pa.
Charles F. Branson, Pittsburgh, Pa.
Samuel J. Bunting, Jr., Philadelphia.
Gladys Brooke, Germantown, Pa.
Margaret Sellers Brown, Swarthmore, Pa.
Melissa R. Bell, Bayside, N. Y.
J. Howard Chambers, Philadelphia.
Hetty S. Coale, Riverton, N. J.
William C. Coles, Moorestown, N. J.
Caroline M. Cooper, Wilmington, Del.
Edward Cornell, New York City.
Mary L. Cox, Baltimore, Md.
Anna L. Curtis, New York City.
Alice C. Darnell, Woodstown, N. J.
Mabel P. Foulk, Flushing, N. Y.
Henry Ferris, Philadelphia.
Martha E. Gibbs, Columbus, N. J.
Caroline A. Haight, Millbrook, N. Y.
Ellwood Heacock, Philadelphia.
Rachel W. Hillborn, Swarthmore, Pa.
Annie Hillborn, Swarthmore, Pa.
J. Bernard Hilliard, Salem, N. J.
Elwood Hollingshead, Moorestown, N. J.
Emma G. Holloway, North Manchester, Ind.
Charles F. Jenkins, Philadelphia.
Thomas A. Jenkins, Chicago, Ill.
Raymond E. Jarrett, St. Louis, Mo.
William H. Kemp, Easton, Md.
Rachel Knight, Iowa City, Iowa.
Lucy Biddle Lewis, Lansdowne, Pa.
Sarah E. Gardner-Magill, St. Petersburg, Fla.
Albert A. Merritt, Poughkeepsie, N. Y.
J. Lindley Mendenhall, Waynesville, Ohio.
Charles L. McCord, New Rochelle, N. Y.
Mary S. McDowell, Brooklyn, N. Y.
Charles Palmer, Chester, Pa.
Tacie P. Paul, Moorestown, N. J.
Hannah S. Parry, Highland Falls, N. Y.
William B. Parry, Langhorne, Pa.
Alice Hall Paxson, Swarthmore, Pa.
Edward A. Pennock, Chatham, Pa.
Robert Pyle, West Grove, Pa.
Edward L. Richards, Newark, Del.
Abby Mary Hall Roberts, Swarthmore, Pa.
Reuben Roberts, South Charleston, Ohio.
Susan M. Roberts, South Charleston, Ohio.
Alice C. Robinson, Baltimore, Md.
Eleanor Scott Sharples, Norristown, Pa.
Marion L. Skelton, West Chester, Pa.
Elizabeth M. E. Solly, Colorado Springs, Colo.
Estelle Hall Speakman, Claymont, Del.
C. Marshall Taylor, Elizabeth, N. J.
Deborah V. Teeters, Alliance, Ohio.
Edwin C. Tyson, Flora Dale, Pa.
George A. Walton, George School, Pa.
J. Barnard Walton, Swarthmore, Pa.
Joseph J. White, New Lisbon, N. J.
Samuel D. Wilson, Nottingham, Pa.
Elizabeth Koser Wilson, Biglerville, Pa.
Isaac Wilson, Biglerville, Pa.
Edith M. Winder, George School, Pa.
Caroline H. Worth, Coatesville, Pa.
Alfred W. Wright, Norristown, Pa.
Lydia Wright, Springboro, Ohio.
Emily Wright, Springboro, Ohio.
Margaret L. Yeatman, Kennett Square, Pa.
Samuel P. Zavitz, Coldstream, Canada.

It is evident that the plan to broaden the basis of ownership of the INTELLIGENCER and to enlist the interest and support of a large group of Friends in its management, has the approval and co-operation of many interested readers. Evidently they realize that private ownership of such a paper, while it was the natural and indeed the only practicable method in the beginning, now hampers its development and improvement and lessens its efficiency in spreading the message of Quakerism. The following letter well expresses this feeling, while at the same time it shows cordial appreciation of the service of those who for years have borne the burden of work and responsibility which should be shared in a larger degree by our members generally:—

SOUTH CHARLESTON, OHIO, 3-17-1920.

FRIENDS' INTELLIGENCER ASSOCIATION, LTD.,

Dear Friends:—It gives me pleasure to address directly a body of Friends that have maintained the FRIENDS' INTELLIGENCER for so many years, when the Yearly Meetings probably would not have been willing to accept the responsibility or recognized the necessity of a paper devoted to the interests of the Society, and willingly offer to give way when there is an apparent demand for enlarging its usefulness. I want to thank you.

I am very much interested in the good of the Society, and believe the INTELLIGENCER should be published and financed by the seven Yearly Meetings, thereby creating more financial interest in the publication. I could not approve the latter part of Section (a), as it would only be enlarging the present organization without making it an official representative of the Yearly Meetings. I would favor an additional representative from New York and Baltimore Yearly Meetings, thereby giving the Yearly Meetings a voting majority on the Board of Managers. The trustees named in the INTELLIGENCER of Second month 21st are very suitable, unless one could be named from the Western Yearly Meetings.

I have filled out the blank for *two* members. If you find that you have more than the one hundred applications, count this as *one*, and the amount of ten dollars will stand good.

Your interested friend,

REUBEN M. ROBERTS.

In a short time, no doubt, the list of Associates will number more than one hundred, and the date of a meeting for organization, to be held in Philadelphia, will be fixed, of which due notice will be given.

As this movement for increasing the efficiency and influence of the INTELLIGENCER is vital to the progress and growth of our religious Society, all interested Friends are earnestly invited to join the group of Associates and take part in the re-organization. Every Associate is asked to agree to contribute at least $5 annually for five years, beginning with 1920, or $25 in one payment, if preferred. These contributions will

no doubt be used first to clear off the deficit of about $1400 which existed on January 1, 1920, and then to support and improve the paper, according to plans to be agreed on by the Associates. A blank for this purpose is printed in this issue.

Many Friends have desired to know whether or not the present management and policy of the INTELLIGENCER are to be changed. This will depend entirely on the judgment of the Associates themselves, who will determine the policy of the paper, and select the persons who are to carry it on. While many readers realize its defects and shortcomings, due in part to lack of help, great increase of cost, and insufficient financial support, the indications are that its general policy during the war is approved by the great majority of its readers, and therefore it seems unlikely that any radical change in that respect will be made; but whatever changes are felt by the Associates to be desirable will no doubt be made, for the very purpose of the re-organization is to bring into the management of the paper a large number of interested Friends who realize the possible usefulness of the INTELLIGENCER in making our Society more useful to the world, and who will aid in making any changes that will accomplish that end.

H. F.

NOTE AND COMMENT.

AN APPEAL FOR DEBS.

M. CAMILLA ZAVITZ, of Ilderton, Ontario, calls attention to the continued confinement of Eugene Debs for an offence which is practically the same as that of the conscientious objector,—the offence of refusing to support war. She quotes Debs' speech to the Court, in which he said:—

"While there is a 'lower class,' I am in it; while there is a soul in prison, I am not free . . . He is true to God who is true to man. Wherein wrong is done to the humblest and the weakest 'neath the all-beholding sun, that wrong is also done to us."

Of Debs Leonard D. Abbott, Associate Editor of *Current Opinion*, says:—

"He is an agitator with the heart of a poet. The combination is rare, and Socialism in America is to be congratulated on having a leader of his caliber. . . . He leads men because he loves them."

A PLEA FOR OBJECTORS.

WM. RUFUS MCCORD, of Harrisburg, Pa., sends a letter clipped from the Harrisburg *Patriot*, pleading for the release of conscientious objectors. The writer says:—

In the midst of all the big reconstruction movements going on at present,—Y. M. C. A. and Y. W. C. A. work, Interchurch association, mission and Red Cross activities of peace times,—is there not yet in our communities enough courageous Christianity, enough plain humane feeling, to call for the free pardon of all those modern prophets and martyrs who are now suffering for the second year imprisonment under the harshest conditions, in American jails, for no other offense whatever save the expression of their beliefs? Other countries call them political prisoners. We, in our vindictiveness arising from hysterical fear, call them criminals, although they are, without exception, persons of good, even blameless, lives and character, whose fault consisted solely in trying to apply literally the teachings of the New Testament in their actions, and none of whose opinions uttered about war and killing were different from those often expressed by our President. Foreign countries, suffering far more from war injuries than we, have pardoned their political prisoners. Is it possible that the American people have in their nature a vein of cruelty? Can comfortable, easy-going older people sit serenely in their homes, or in their churches, in the knowledge that young people, and mothers of children, and venerable old men of saint-like lives, are imprisoned in our jails FOR THEIR BELIEFS, and that no hand is raised in protest by Christian people? Does not this suggest the terrible thought that, perhaps, if Christ had been on earth during the war, He would not have been acknowledged,—that perhaps the very churches now praying to Him would have cast Him into prison? What good does it do to profess Christ unless we learn how to recognize the Christ-spirit in those now living, and to perceive that there are followers of His to-day who are being persecuted because they hold His doctrine of love and refuse to kill their fellow-men?—*Lavinia L. Dock*, Fayetteville, Pa.

A NEW "SEDITION BILL."

THE American Friends' Service Committee says:—

The Sterling and Graham bills, and also that of Attorney-General Palmer, have been killed in committee as a result of the volume of protest of liberal-minded men, but the fight against free speech still goes on. Congressman Husted has introduced a Sedition Bill which is likely to be approved by the Judiciary Committee and sent to the floor. As in the case of the other bills, no overt *act* is required to prove intent to use force to "change the form of government or the subversion of any of its powers or functions," and the victim is at the mercy of any interpretation that may be given his *words*. Some more letters to Congressmen and Senators will kill this bill also, and full use should be made of this weapon.

AN EXPERIMENT IN INDUSTRIAL EDUCATION.

ALICE DONLEVY, an artist of New York City, sends the following account of an experiment at the Fort Valley High and Industrial School, written by a friend who heard it from Mrs. Hunt, the principal's wife. This school is one in which our Friend Henry W. Wilbur was deeply interested:—

A very interesting experiment, looking toward the reduction of the high cost of living, is that now being carried on at the Fort Valley High and Industrial School, situated at Fort Valley, in the midst of the "black belt" of Southwestern Georgia. Mr. H. A. Hunt, the principal of this school, is in charge of six hundred young people, who are being instructed, not only in regular school work, but in many industrial courses as well.

In addition to the work in the school itself, Prof. Hunt

Subscription Blank for those wishing to join the "Friends' Intelligencer Associates."

Please fill out, sign, and return the following blank to 140 N. 15th Street, Philadelphia.

FRIENDS' INTELLIGENCER ASSOCIATION, LTD., Philadelphia, Penna.

DEAR FRIENDS:

I desire to be enrolled as one of the FRIENDS' INTELLIGENCER ASSOCIATES, in whom is to be vested the control and management of the FRIENDS' INTELLIGENCER. I understand that when 99 others have signified their consent to become Associates, a meeting will be called in Philadelphia, to take the further necessary steps. Should the plan become operative, I agree to contribute $..... per annum on the 1st day of January of each year for a period of five years for the support of the FRIENDS' INTELLIGENCER.

.....

is taking up community work for the benefit of the surrounding population. One of the most interesting features of this work is instruction in the home-curing of meat, especially hams and bacon. In former times, much of the pork so extensively raised in this part of the country was lost through ignorance of proper methods of curing. For the past six or seven years, instruction in this kind of work has been given individually and in groups to the Negro farmers of the locality, and each year an exhibition of the finished products was made at the school. At an exhibition, given in March of last year, a Government expert from Washington and another from the State Department of Georgia were present to assist in judging the exhibits. It was found that, out of one thousand hams exhibited, only *one* was rejected as improperly cured.

On account of the lack of funds, the school is able to extend this instruction to but a limited number of farmers; but if the necessary funds could be secured, and work of this kind could be extended till a knowledge of the proper curing of meat would become general through the South, the amount of meat products that would be saved and available for shipment to all parts of the country would undoubtedly tend to reduce the present almost prohibitive price of ham and bacon.

INCREASED ENDOWMENT FOR SWARTHMORE.

Samuel C. Palmer, Executive Secretary of the Swarthmore Endowment Committee, sends the following appeal:—

Friends interested in education have been conscious, of course, of a very wide-spread movement in educational circles for increased endowments. So general has this movement become that American colleges to-day are calling for the vast sum of $250,000,000. The greater part of this money will go to the large universities, but the smaller institutions are finding the same need on a smaller scale.

Why do our colleges and universities need so much additional revenue? Where is this great sum to come from? What good purpose will it serve when once secured? "I have given to the last fund, why should I give so soon again?"

These are pertinent questions which are arising every day, to be answered by those unselfishly devoting their time to this campaign. If we apply these questions directly to Swarthmore, in whose progress we are all interested, some light may be thrown on the problem.

Under normal conditions the income of the college has been barely enough to satisfy its needs. At no time has the professor or his assistants received a salary commensurate with the cost of their preparation. Never has the college been supplied with funds adequate to meet its demands. Between the years 1913-14 and 1919 the operating costs of the college have increased $82,501.26,—a sum that has in itself practically absorbed all the additional income yielded by the contributions made from 1914 to 1919. The equipment has remained stationary. Salaries to the professors and assistants have increased a bare 15 per cent. With the purchasing value of the dollar at 47 cents, the faculty has benefited but little by the slight increase in salaries.

With the cost ever on the increase, what shall your representatives on the Board do to maintain the high standard held by Swarthmore College? Shall its equipment be allowed to rust out? Shall our young men be trained on machines now obsolete? Shall our operating expenses be allowed to absorb the income from the existing endowment, and the teachers waste their energies in a desperate struggle to make ends meet? Shall we allow the College to drop from the rank of first class because we have failed to appreciate the value of education? Do we propose to allow our children to be educated by less capable teachers than was our own good fortune?

Already Swarthmore has lost a number of its teaching staff to the lures of business. Young men and young women are unwilling to sacrifice their lives in an underpaid profession. Where then are the teachers of the next generation to come from?

Mrs. Herbert Hoover, speaking in Baltimore before an Association of Alumnæ of a number of colleges, said, "In the near future there will be 750,000 vacancies in the teaching forces of the country, with nobody to fill them." If education is the great need of the day (and the testimony of great men the whole world over is overwhelmingly in accord with this), it would be an act of wisdom on our part for our children's sake if we took immediate steps for its continuance not only on its present high plane, but even higher and better if possible.

Two methods are suggested as possible solutions. First, It has been ascertained that by charging all students $900 for board and tuition, Swarthmore could carry its increased operating expenses and pay adequate salaries to all its teachers. Why should Swarthmore not charge its students the full cost of their education?

If all colleges would be willing to do this, Swarthmore might be able to carry this into operation successfully. Swarthmore is already charging as much and in most cases more than her competitors. To add to this would mean that we would turn desirable applicants away from our doors. There are too many earnest, sincere people anxious to be educated at Swarthmore, who could not meet this great increase. The Society of Friends cannot afford to have them turned away. The democratic spirit now prevailing at Swarthmore would soon give way to privilege. When we consider the great people of the world who have risen from the ranks, we cannot find it in our hearts to take this risk. We must say No to this proposal, for the sake of those who most need the education.

The second proposition places the burden of the future of the college in the hands of its friends. Will they be wise and generous enough to provide now in this crisis for the future education of their people?

The need for this increased endowment is great. The operating costs are increasing; the equipment must be renewed; the teachers must be paid a better wage.

We pray that the friends of the college will take this matter to heart, and give their sincere support to what we believe is the only possible way. Not only should they give themselves and their money to the cause of the endowment, but their deep-rooted interest should lead them to urge others to offer their sacrifice on the altar of education.

A PARABLE?

Perhaps you will not think it much of a story, or even that it has a parable's meaning,—but it has set two people to thinking, and out of thinking may come doing; and so, why not tell it to more people?

A certain young man had an artist friend, an older man, who painted beautiful nature-pictures. The young man loved to go to his friend's studio and enjoy the pictures.

One especially he loved and longed to have for his own. But though he was rich in ability and youth and health he was not rich in gold, and could not buy the picture. But one thing he did, all unconsciously to himself,—he *looked* at it so often and so hard that it became fixed on the walls of his memory.

Years passed. The artist died, and his widow went far away. The young man met sickness and trouble and suffering and *blindness* in his journey of life. Hard, very,—you all would say so.

Then came a day when the widow of his friend came back from her travels, and a wonderful thing happened. *She brought the picture and gave it to him.*

What good was it to him now, you say, blind and unable to see it?

Ah, but you forget, he had it hung on the walls of his *memory*. It was a wonderful picture. The artist had wrought with power to show God's handiwork. Every one who came to see the blind man talked of the picture, and he could enjoy it with them as he could enjoy nothing else brought to others by the sense of sight.

Is it a parable that I am writing out for you?

It is a "truly true" story.

* * *

Oh bring us back once more
The vanished days of yore,
When the world with Faith was filled!
Bring back the fervid zeal,
The hearts of fire and steel,
The hands that believe and build!

—LONGFELLOW.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.
Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

CONDITIONS IN DRESDEN.

Here we are, four of us in Dresden, Albert J. Brown, Moses M. Bailey, myself and an interpreter, Johannes Gramm, a son-in-law of Max Reich. We have been asked to look over the situation and organize the work for the distribution of food in Central and Eastern Saxony and Silesia. We came up from Berlin Tuesday evening.

True to our Quaker instinct for simplicity, and in keeping with the spirit of our mission, we sought modest quarters, and are located at the Hospiz, a quaint old place conducted by the city Inner Mission. While the charge for our rooms here, at the current rate of exchange, is only 18 or 20 cents a day, it is by no means a second-rate place. Years ago the Evangelical Church built the Center,—a sort of Young Friends' Association plant, or institutional church,—and with it the Hospiz.

The city is *cold* and *dark*. Never before have I been in such a dark place at night. Long stretches of street are without lights. A gas lamp here and there on a far corner is the only relief. Doors and shutters are closed at six or before, and such a thing as an electric street-sign is unknown. People congregate in saloons and theatres to keep warm and pass the time.

As one walks the main thoroughfares he finds plenty of show windows full of pictures, beautiful china, jewelry, and even expensive laces and rugs, to which no one pays any attention; but if he wishes to see the people he turns into the smaller streets, where foodstuffs are sold. Outside these shop windows may be found, most any time of day, little knots of people studying the prices on the display cards to see if there is not something they can buy at a figure which will enable their earnings to satisfy the cravings of their hunger.

School children have been crowded together to economize fuel, and the usual daily meal is now served only three times a week for lack of food.

We were made to realize most vividly the scarcity of fuel by a superintendent of one of the schools, who told, with some show of enthusiasm, how he managed to cook the school meal by having each child bring a lump of coal, a piece of wood, or a newspaper ball (made by wetting newspaper and squeezing it into a ball about the size of your fist).

We visited one of the schools this morning, and saw some of the children who will doubtless receive our food. A group of boys about the height of six- and eight-year children gave their ages as 12 and 14. One lad twelve years old weighs about 50 pounds; another of 14 years weighs less than 60 pounds.

We are planning to have the food cooked in the Volkschule Kueche, where the older girls who are taking domestic science can do the work, and where there is equipment for preparing and serving the meal.

The city has sixteen such centres, which can be brought into use if needed. At present we are authorized to plan for only 1,500 children. There are 20,000 on the underfed list at present.

The people here are very kind and the city authorities are providing office space for us free, and co-operating in every way to help. We hope to have a working organization perfected this week and to have food in the mouths of children by the middle of February.

Every one, however, tells us that the greatest distress is farther south, in the Erzgebirge region. (Herman Newman, Dresden.)

AN APPEAL FROM POLAND.

Góstinos Village, 22 October, 1919.

Greatly-esteemed Amelia Farbizowski:—

I think that you, while in the town of Buzuluk, Samara district, remember how the refugees always longed to return to their birthplace, and how this never came about; but behold! in the month of May of this year, we who did not own horses bought them with our last cent, and undertook this hard journey with horses.

Very difficult this journey was! However, with God's help we accomplished it, and in exactly four months covered more than 2,500 versts, traveling by wagon from Samara district to our own Looblin district,—to our own beloved ruins! And what do you think we found at our birthplace? One after another, with hardly an exception, barren waste! Of our village there remained not a trace,—all entirely burned. Winter was coming; the people arriving home found themselves in distressing circumstances,—nowhere to live, nothing to eat. Everywhere is needed,—quick and urgent help, both in provisioning and especially in the rebuilding of dwelling-houses, of farm buildings, and also in live stock, without which it will be difficult to bring back to their former aspect our barren fields.

The government, coming to the help of the suffering people, are letting wood for building go at a low price, but the returning refugees are so poor that they cannot even pay this. I also returned with the people, together with my family, but am terribly poor, because neither I nor the children can obtain any employment suitable for us. Dear, deeply esteemed Amelia, not once only did I hear from you when in Buzuluk that the chief aim of your Mission was the reconstruction of the refugees in their own homes. If this is so, then I, in Christ's name, pray you to report our hard and desperate condition to the Society of Friends, to take upon yourself the trouble to intercede with them and ask them to put themselves into our miserable places, and render us any possible help in any way in re-establishing our war-torn homes. In our village are about 200 families. Besides this, in our neighborhood are burned,—destroyed by war,—about ten other villages, so that at every step help is needed. When you receive this letter, I implore you to answer,—a telegram would be desirable,—if we may hope for help from the Society of Friends. My address is Poland, the town of Groodeshov, district of Looblin, Gostinos Village, deacon Johan Kotnovich.

I greet you warmly. I and all my family often recall good, sweet Amelia Farbizowski, and all the members of your Mission who were known to us in Voronsooka. We ask you to extend to them our hearty greetings. I hope you are well,—am very sorry to trouble you. From my heart I esteem you.

Awaiting your answer, your humble servant, former refugee in the village of Voronsooka, Buzuluk district,

Johan Kotnovich.

VIENNA WORK RAPIDLY INCREASING.

The Vienna Mission reports considerable progress with the depots which are being opened in connection with the Infant Welfare Centres. Nine are in working order, with an ever-increasing number of women coming to them to purchase clothes and special foods for their children. Three more are in process of formation; others will be opened as soon as the necessary workers arrive. The prices at which goods are sold have been carefully regulated with regard to the present rate of wages in Vienna, and in the case of widows and other special circumstances goods are given free.

The organization of the supply of fresh milk has proved very successful, and according to a report just to hand 1,780 children in ten welfare centres are receiving 980 litres a day. The quantity of milk is increasing and it is intended to considerably extend the scheme by £10,000, which has been granted by the Save-the-Children Fund of England.

The question of providing seed potatoes, beans, and peas is now occupying the attention of the Agricultural Department, who expect to secure a large supply with the help of grants made from the English and American Committees. The chief cost of the seed will eventually be borne by those who receive it, and in the case of larger growers, arrangements are being made to enable the Mission to purchase a proportion of the crop at a fixed price.

The growing distress among the middle classes in Vienna is making it necessary for the Mission to prepare a scheme of relief for them, as there seems to be no other agency prepared to deal with the problem efficiently.

The question of the starting of industry is always under consideration, and there are signs which give hope that something may be accomplished in this direction in the near future.

The personnel of the Mission is rapidly increasing, though the work increases still more rapidly. At pres-

ent it numbers about thirty, whereas to carry out the work which has been outlined in Vienna and other places, such as Buda Pesth, Wienerneustadt, Graz, Linz, and mining districts a staff of about sixty-five will be required.

MEXICAN NOTES.

(The following is the first report received from Francis R. Taylor and Arthur L. Richie, who are making an investigation in Mexico preparatory to the Service Committee opening up work there.)

THE LOWER RIO GRANDE.

A SHORT-LIVED spurt of notoriety during Roosevelt's administration put Brownsville, Texas, definitely in the storm-area of American politics, and, incidentally, informed most of the people in the United States of its existence for the first time. We had this vague recollection of it; the revolt of Negro troops in the military barracks there, and the consequent turmoil all over the country. We were not prepared, however, to find it the center of so prosperous an agricultural enterprise. The usual "port of departure," as our passports called it, from the States to Mexico is Laredo, further up the river. Our first objective was Matamoras, directly opposite Brownsville, hence we went, by different routes, to the southernmost point of Texas. Arthur L. Richie had spent a day in Austin, the State capital, in helpful conference with Commissioner of Agriculture Davis. The latter's suggestions have been very valuable in forming a proper perspective for Mexican agriculture.

The Rio Grande Valley, on both sides, is wondrously fertile. The soil, for many miles back from the river, is composed of a deep, rich silt. For full production, irrigation is essential, and about 250,000 acres have been brought into intensive cultivation within the past ten years. From Raymondsville down, irrigation by gravity is possible. Strange as it seems, the river bank is almost always higher than the land for miles around. Twenty pumping-plants raise the water, by lifts varying from 23 to 60 feet, to the river bank, whence it is dyked away across the level stretches for miles, to be lost in small rivulets between the rows of lettuce, cabbage, onions and beets.

We were fortunate in meeting Charles Jessup, of Friendswood Monthly Meeting, Texas, and through his kindness Arthur Richie spent a day inspecting farms and irrigation plants up the river as far as McAllen, while I was busy in the schools, hospital, and prison in Matamoras. On the Mexican side, there are only a few small plants, pumping from the river. An extensive project at Rio Bravo was interrupted by the revolution, and stands unfinished as a mute evidence of the Diaz regime. If completed, it will be an enormous boon to the parched territory on the Mexican side.

Brownsville on First-day looks little different from other days. We essayed the passage of the river very soon after our arrival. A rowboat carried us across the stream, now about at its lowest, and somewhat smaller than the Schuylkill at Market street, Philadelphia. We immediately realized that we were in company with parched Americans who were seeking "irrigation" of a kind in which Mexico, unfortunately for herself, now excels the United States. A brief but intensive linguistic bout with the courteous immigration and customs official was successfully maneuvered, and we entrusted ourselves to the good offices of a Ford car "coachee."

Clyde E. Roberts and his wife gave us a warm welcome to the Friends' Mission and the interesting family housed within it. Our stay with them was of necessity devoted to intensive inspection of Friends' work, centering about the local meeting and the Hussey Institute, a day-school of a hundred pupils, below the 6th grade.

We were glad to attend the evening services in the "church," in charge of a native pastor. The next morning the school claimed our attention. Seven native teachers, all women, under the able leadership of "Directora" Gomez, handled the children very well, in spite of many drawbacks. For our benefit, the simple gymnastic drill in the open air, was advanced a day. It looked very similar to like exercises in our schools, but is of even greater significance, as the Mexican children, like most Latins, do not take readily to collective sport. Their characteristic of being "poor losers" follows them in later life into business and politics, to their own detriment and, as we well know, to the discomfort of their neighbors.

This city of 8,000 people is as much a part of the Rio Grande Valley as is the Texas farming land. It is of far greater significance as a breeding-place for possible trouble. Vice, in its various forms, crowds across the river and flourishes apace, away from the stricter surveillance of the United States Army Post. The houses, like all in Mexican cities, are built of stone or sun-dried brick, with their fronts directly on the street. They could not make better fortifications for street fighting if built for the purpose. Both factions in the recent revolution fought for and held the city for successive periods. Just above on the river banks are the breastworks and machine-gun nest erected by the Carranzista troops for their successful resistance to the last attack of the Villistas in 1915. The defeat was so decisive that no attack has since been made, and the town has enjoyed comparative peace.

The best-cultivated gardens are those of the Chinese, of whom there are many in Mexico. Such gardeners are usually perched on the river bank. By primitive methods, varying from hand pumps to gasoline engines, they lift the water necessary for their little patches, and circulate it with infinite patience and skill over the surface, until the gardens respond with bumper crops of delicious vegetables. Except for these gardens for profit, the natives make no use of their extensive back yards for food. The lack of water is one handicap, but wells would suffice if they took the initiative to dig them. Instead of cultivating their yards, they sweep them sedulously every day to keep the dust and fleas down. The main water-supply of the city is purchased by the barrel from drivers of little burro-drawn water carts, which ply their easygoing way between the river and the consumer all day long.

In fact, water is the crucial problem in the lower Rio Grande. Even the well-water is alkaline, and fit only for irrigation. The river is the salvation of the section. Proper filtration would render it a real blessing.

A pressing problem which must be solved in the near future is the international control of the irrigation from the river. The Texas farmers are a decade ahead of their Mexican neighbors. If adequate restraint is not observed, real friction may result in the near future to precipitate a "crisis" which a little foresight at this time will avoid. It is a subject about which the friends of peace may well concern themselves now. This wondrous fertility was given for the amicable use of both nations. If we are reasonably inclined, there should be no greater trouble between the nations than there is under similar circumstances between two of our States.

FRANCIS R. TAYLOR.

"FRIENDS' MISSION SENTENCES OLD WOMAN TO DIE BY STARVATION."

THAT would make a rather startling head-line in an American newspaper, —yet in fact I was a party to the delivery of what amounted to such a sentence. I was just leaving the office in Singerstrasse yesterday evening when, as I opened the outer door, I found a most pitiful old woman toiling up the last of the long flight of stairs which leads to our office. I asked her to come inside, and then called Miss Korin, the Austrian lady who acts as our official interviewer, to speak to her, as she seemed too timid to talk to me. The story was soon told; the old woman wanted something to eat. And yet we had to refuse her, for if we once began to give aid to the multitudes whose only crime is that they are too old and feeble, we should soon be so swamped that our work for the babies and little children would have to stop. And as well as I can estimate, we have the means definitely in sight to care for less than *two-fifths of the children* under seven years of age who imperatively need help. Fifteen cents in American money will buy a person in Vienna a good meal. Five dollars in American money converted to Austrian will pay a month's wages for a chauffeur or book-kooper or clerk; so that even the smallest gifts mean something, and larger help is many times multiplied in the giving.—(W. T. Thom, Jr., Vienna.)

FRANK SHAW has left London the second time under the auspices of the London Committee with a shipment of goods for Petrograd, after obtaining proper authority from the British government. This shipment consisted of medical supplies for fighting typhus, and concentrated foods for nursing mothers.

SERVICE NOTES.

THE new address for the Unit at Vienna is: Lagerhaus der Friends' Relief Mission, Viehmarkt, St. Mary, Vienna.

THE total contributions received for the week ending March 13th amounted to $31,156.97. Forty-six shipments of clothing have been received at the store-room; nine from the Mennonites; one for German Relief.

A CABLE from A. G. Scattergood received March 16th says in part: "First conference all district representatives send greetings. Now feeding 21,000 daily. Expanding rapidly. Trust situation here will soon settle down. All well."

THE following workers returned by S. S. Rochambeau, March 15, 1920: Milton C. Davis, Miller Place, L. I., N. Y.; Julia A. Gardner, 2026 P. St., Washington, D. C.; Jesse H. Holmes, Jr., Swarthmore, Pa.; Mark E. C. McMillan, Wilmington, Ohio.

TWENTY cases of clothing, mostly for children, were shipped to Syria from the Philadelphia store-room on March 11th. They will go by steamer directly to Beirut. This shipment will be distributed by Daniel Oliver's mission.

A MEETING for worship under care of a joint committee of English and American Friends is held in Berlin on Sundays. The attendance has averaged about seventy-five, and the silent worship is being greatly appreciated. Friends have accepted many invitations to attend and speak at meetings.

REFUGEES and ex-prisoners of every nationality are pouring through Galicia from Soviet Russia and the Ukraine, where the typhus is raging. It is estimated that over 2,500,000 have come so far, and unless treated they form a serious menace to the rest of Europe. The disinfecting work is difficult and dangerous, and the Polish Unit is exhibiting real heroism and self-sacrifice in its tremendous task.

THIRTY cars belonging to the transport department of the French Mission, together with more than 100,000 francs' worth of garage material, spare parts, etc., have been sent to Vienna, for the use of the Friends' Mission there. Three G. M. C. cars are to be sent to Poland and a Ford truck to Serbia. Leslie Heath accompanied the shipment, and he is now engaged in installing it in Vienna. Four expert mechanics from the French mission were also sent in order to get the machines in order and organize the work. These are Hubert Richardson, Harlan Fuller, George Springer and Elmer Carter. It is planned to hand over as much of the work as possible to Austrian drivers and mechanics as soon as the Austrians can be "broken in" to American cars.

THE A. F. S. C. has authorized the transfer of five more workers from the French to the Polish field. The Polish Unit is planning to extend its anti-typhus work to eastern Galicia, probably at Tarnopol.

A DELOUSING station will be set up able to treat several thousand a day. A hospital will be established for the more serious cases, and it is expected that the American Red Cross will furnish the major part of the equipment.

A REPORT from the Serbian Unit dated February 14th says that the workmen have nearly finished repairs on the orphanage. The big brick stove has been completed. The Eliots report great need at Tulari, especially clothes for children, and medical attention. A car-load of child-feeding supplies has been sent to them there. The A. R. C. will take over our work in Petch, where two car-loads of orphanage supplies have been sent from Belgrade. Dr. Wolfram and Mr. Eliot have been ill, but are now better.

A QUAKER Embassy will be maintained in Paris. Two rooms in the Hotel Britannique have been rented by the London Council for International Service. Paris is in a unique position as a world-centre; people are always passing through, and it is accordingly considered important that a permanent Quaker centre be maintained there. A series of lectures and discussions on Friendly topics has been held in the Hotel Britannique by the Reconstruction workers stationed in Paris. These have been well attended, and will form a good foundation for future Quaker Embassy work.

THE receipts of the last five days of a sale at Grange, France, amounted to 35,000 francs. The Varennes equipe dressed 300 dolls for their own children and others. The Pargny equipe distributed 43 tons of food and 90,000 tins of milk, and supplied 11,000 metres of sheeting. One hundred pictures have been framed by three of our workers, and distributed to schools. Two hundred sewing-machines have been bought and resold below cost. Varennes heads the list in houses built, one hundred having been erected there. Highly encouraging reports are received from the French who are taking over our workrooms and co-operative stores. The surplus material in France is being shipped to our Units in Serbia, Austria, Germany and Poland.

CONTRIBUTIONS FROM PHILADELPHIA YEARLY MEETING (RACE ST.).

FOR FEBRUARY, 1920.

Wrightstown Mo. Mtg.	$60.01
Same, Serbian Relief	8.50
Same, German Relief	36.70
Chester Mo. Mtg.	6.00
Salem Mo. Mtg.	70.50
Same, for German Relief	2.00
Race St. Mo. Mtg.	107.00
Abington Mtg.	50.00
Swarthmore Mtg.	209.50
Upper Springfield Mtg.	20.00
Horsham Monthly Mtg.	9.00
Wilmington Mtg.	960.00
Same, for German Relief	1.00
Valley Mtg.	10.00
Lansdowne Mo. Mtg.	95.00
Middletown Mo. Mtg.	98.50
Same, German Relief	1.50
Same, not for German Relief.	25.00
Race Street Mo. Mtg.	102.00
Darby Mo. Mtg.	40.00
Abington Mtg. (for March)	50.00
	$1,962.21

CURRENT EVENTS.

WOOLMAN SCHOOL.

EVEN aside from the main purpose of a stay at Woolman School, there are so many attractive features about it that it really is difficult to be sure which feature is the most attractive. But surely all will agree who have experienced these good things, that among the very best is the kindly interest in all "Little Woolmans," and the open-hearted hospitality extended to them by "the Poet of Swarthmore" and his wife. One evening all the students were invited to their home, and beneath the red glow of the lamp, and in front of the open fire, listened to humorous readings and played games of a more or less poetic character.

And then upon another day the students who could show the requisite number of gray hairs were bidden to afternoon tea.

And, how would new students keep the ordained monthly tryst with "Woolman Tree," if Russell Hayes did not take up his wanderstaff and lead the way?

One evening Paul Pearson and Mrs. Pearson, J. Barnard Walton and Mrs. Walton were our guests. Doctor Pearson read a number of amusing selections from various sources, especially from a new volume by Edmund Vance Cooke; then he donated the book to Woolman School. Mrs. Walton's music was a great treat.

One afternoon Miss Esther E. Baldwin, who has been one of the harmonious group at Woolman, in the intervals of her teaching of English at the college, invited us over for a visit of inspection. After a cup of tea and a short visit with Dean Richards, we saw many points of interest about the college, including the beautiful view from the very tip-top of Parrish Hall.

Dr. Elihu Grant's ill-health having prevented his coming to Woolman School for his lecture on Hosea, we went over to the Haverford Graduate School, and not only had the great privilege of hearing that lecture, but also one upon the "Development of Christian Thought" by Rufus M. Jones, and one upon "George Fox" by Allen C. Thomas.

We enjoyed a most delightful day at the school, where there are eight students taking a year's course of study. Most of them are expecting to enter upon definite Christian work next year.

None of our company at Woolman was considerate enough to have a birthday during our stay there, except our hostess, Mary R. Williams. A cake with candles, a copy of Russell Hayes' collected poems, with an inscription in the author's own hand, marked our appreciation of the event.

The week-end conference on the 13th and 14th was very successful and inspiring. Notwithstanding the storm of snow and wind a goodly company of young people gathered at the school. In the afternoon and evening of Seventh-day earnest discussions took place in regard to many phases

of Christian life and experience from the standpoint of Friends.

"Worship" was the general theme. In speaking of the deeper unrealized possibilities of worship, Walter Abell feels the necessity of music and art in expressing our religion. William J. Brockelbank feels that God speaks to him through the beauties of art and nature, and all such experiences help to develop our idea of God and bring Him closer to us.

In the evening Charles H. Harrison spoke of the necessity of preparing for worship by being in a receptive state of mind, or by going with some thought in mind which we develop and give to the meeting.

J. Passmore Elkinton gave some ideas on how to recognize the call to duty.

Margaret Jenkins, in discussing unity in the meeting desires the victory over the wandering thoughts through a unity of feeling and expression.

On First-day afternoon Elbert Russell spoke of the great task of bringing the spirit of good-will and brotherly love to the whole world. He cited the methods of Moses and Paul, who were loyal to God and to the call to duty in the face of all the obstacles that the world presented. Through a consciousness of God's presence and their supreme faith in Him they gave themselves wholly to the work at hand, and thus were enabled to carry on their great tasks.

Since we have given so little of what we have for the sake of the Gospel of Christ, we were deeply moved to a feeling of humility, for we realize the great need of carrying Christ's message to those around us.

At each of the sessions there were profitable discussions, and the seriousness with which the subjects were handled and the consecration of spirit made the conference a great source of strength to the group of young people who spent the week-end in this uplifting atmosphere.

So now we have come to the end of the winter term of 1920. On Sixth-day as a fitting end to the lectures and conferences which have been so helpful, a conference was held by the students and Dr. Russell upon "What Should Be Our Attitude Toward the Society of Friends as a Whole." Are we to consider our message as only suited to a select few, or is it a message of universal application to supply a universal need?

It was felt that our message is nothing less than the Gospel of Jesus Christ, and we shall be recreant to our faith if we do not make the best use we can of the great opportunities we have had at Woolman School.

One very interesting event must be added to this chronicle. On Fifth-day afternoon, the 18th, Madam Caroline Van Helden presented to Woolman School a beautiful copy of the Sir Peter Lely portrait of George Fox. In a few earnest words the artist expressed her deep concern that the great principles of truth and peace for which Fox stood should to-day find expression in the lives of Friends; and that especially the younger Friends should strive to teach these things to the world at large.

FRIENDS IN PENNSYLVANA.

EASTLAND.

IDA W. COATES sends from Nottingham, Pa., this account of a recent conference at Eastland:—

Eastland Friends were given a real treat on First-day, the 14th, by way of a week-end conference. On Seventh-day evening Edward C. Wilson and Louis Lamborn braved the stormy elements and journeyed up from Baltimore.

A little gathering of thirty listened on First-day morning to a sermon by Edward C. Wilson. He paid tribute to the Christian home of his boyhood, and expressed the belief that the *home* was the place for teaching the principles of Christ. The Epistle of James contains the gist of Christ's teachings. In this, he sends forth a challenge to us which is being met more and more by each succeeding generation. Christ's wonderful foresight is shown by the easy application of his teachings to our lives to-day.

The afternoon conference was on the subject, "A Religion for the Present Time." Papers by H. Bennett Coates and Cora Wood, followed by an address by Edward C. Wilson. Remarks by Louis Lamborn brought out the thought that it is the religion of Christ we want in any time. We need *deeds*, not words; less critical judgment concerning our fellow-men, lives full of love and service to humanity. We need to "seek first the Kingdom of God," making that always our first thought rather than our second, and to be as perfect as the talents given us by our Heavenly Father permit us to be.

The conference opened with Scripture reading and singing, and closed with the hymn, "Prayer." All felt that it was a worth-while occasion, both for the social hour when lunch was served, and the meetings for the feeding of the spirit.

COLLECTION EXERCISES AT SWARTHMORE COLLEGE.

THE Swarthmore *Phoenix* says:—

The revision of the Collection program, suggested editorially in the *Phoenix*, is effective beginning Monday of this week. This new prescription for Collection "pep" was taken up by representatives of both Student Government Associations in conjunction with the Faculty, and will be tried out during the present semester.

Dr. Miller has released the following statement:

"As a result of a conference of the Collection Committee with the representatives of the Student Government Associations, the committee makes the following recommendations for the present semester:

"1. On Monday, Wednesday and Friday mornings the exercises shall be entirely of a religious character, consisting, in general, of the singing of hymns, reading of the Scriptures and a brief period of silent worship. It is not intended that any rigid form shall be prescribed, but that any exercise appropriate to the nature of the occasion may be included, and that clergymen of various denominations shall be frequently invited to conduct the service.

"2. On Tuesday morning, Collection shall be in charge of a committee representing the Men's and Women's Student Government Associations who shall arrange for musical programs, outside speakers, student discussions, or such other events as are to be considered interesting and appropriate.

"3. On Thursday and Saturday mornings, the present system of speeches by members of the Faculty shall be continued. It is requested that the speaker and his topic be announced on the weekly calendar of college events. The singing of the hymn shall be discontinued on Tuesday, Thursday and Saturday mornings."

FRENDS IN NEW YORK.

HEARING ON THE BOYLAN BILL.

ANNA L. CURTIS writes from New York City:—

A live bill in the Albany Legislature, at present, is the Boylan Bill, presented by State Senator Boylan, which provides for the abolition of capital punishment in the State of New York. A public hearing on this bill was held on the 16th of Third month. New York Monthly Meeting was represented at this hearing by James McAfee, armed with a vigorous resolution from the meeting urging the passage of the bill, and a petition signed by nearly a hundred members of the meeting, who were present at the Monthly Meeting on the 8th, when this matter was brought up. The hearing was attended by representatives of various other interested bodies, and James McAfee says, "It was *grand*."

FRIENDS IN WASHINGTON, D. C.

MARION H. LONGSHORE sends the following account:—

On First-day evening, the 14th, the Friends' Club Room in the Eye Street Meeting-house was aglow with light and warmth, to welcome the Friends assembling for the six o'clock supper party. During the delightful supper, served at little tables, there were happy progressions from table to table, as friends greeted friends, old and new.

In response to the words of welcome given by T. Janney Brown, the Secretary spoke in part, of the meeting and its activities, putting the question of how we might help to make our meeting a more constructive force in the lives of the men and women, the boys and the girls with whom it comes in touch.

To help the meeting to meet the problems of to-day with vision, inspiration, and power, must be the concern of every Friend, if that meeting is to do its best work.

The various fields of endeavor through which Eye Street Meeting is organized to meet the needs were touched upon, and Friends were urged to use more largely the First-day School, the Reconstruction Sewing Group, and the Friends' Club. The meeting is alive and vital in so far as its members are alive and vital; and to that end "Every member of meeting a member of a committee" might be a worth-while slogan to adopt.

At the close of our evening together,

all gathered round the piano for a short service of song. Then we separated, grateful indeed to the committee and their co-workers who had made possible such a delightful "get-together time."

March 22, 1920.

We have been glad to have with us this week, Anna P. Fox, of Gloucester, England, who stopped over in Washington to visit the Capital City and to meet with Friends here. Both the Eye Street Meeting and the Irving Street Meeting planned to have her meet with as many Friends as possible. She spent one evening with Eye Street Friends, talking of English Friends and the beginning of their work for the war victims, and of the wonderful opportunities offered us through our Reconstruction Work to carry "The Quaker Message." Another evening she attended the Prayer Service of the Irving Street Friends, and met one afternoon with their Sewing Group.

Her talks were intensely interesting and breathed the spirit of goodwill and service.

WELFARE WORK IN PHILADELPHIA.

HANNAH F. PERROTT sends a report of the Welfare Work for 1919 done by Margaret W. Woodhouse, under direction of the Philanthropic Committee of Philadelphia Quarterly Meeting. From it the following extracts are taken:—

"During the winter of 1919 your worker assisted in the survey of homes, tenements and courts in the Eleventh, Twelfth and part of the Thirteenth Wards; also assisted in the health exhibit at the Neighborhood Guild, both of which brought the worker in touch with the people of the neighborhood and the conditions under which they live.

"During the summer there was a splendid opportunity for studying the child in his or her hours of recreation, through the playground work, at the Friends' Neighborhood Guild, home visiting and recreation, leading to an all-around friendship with the families.

"Through Mr. Moses Brown, of Germantown, the worker had the privilege of inviting fifteen girls to an afternoon in Mr. Brown's beautiful grounds, where he had games and refreshments. Fruits and many beautiful flowers were given to the girls to take home. Mr. Brown was very much interested in the girls, and the worker was very much gratified at the appreciation shown by the girls, who were of the immediate neighborhood of Fourth and Green Streets.

"There were also two days spent in the woods at Morristown, through the interest of Miss Elizabeth Lippincott, which were most enjoyable. There were games, wading in a stream, which was a novelty to the children; luncheon and refreshments just before leaving. The ride on the ferryboat and the automobile ride to the woods were by no means least of the day's pleasure.

"Through Mrs. William R. Fogg, of Lansdowne, two women had the privilege of spending a week in her home. The worker was asked to give the invitation. An old woman in her seventies living in one room, making children's dresses to help out her income, had been invited for several summers; she was again selected. The other, a woman who had seen much sorrow during the year and was in need of a change. The week in the country with the Fogg family was an event in the lives of the two women.

"The place of properly trained social worker, who has a real understanding of the problems of the school and the home, as they react on the ultimate conduct of the child is already proven. It has been shown she has a place in every big school organization as a necessity. The aim of the Welfare Worker is to make the life of the children more livable, through personal service in better housing conditions, wholesome recreation and an abiding interest in their families."

AN "ECONOMY CLUB."

ELLEN COPE, director of North House Settlement, Philadelphia, an enterprise supported by our Orthodox Friends, sends the account of the "Economy Club" printed below, and writes:—

"I have called up the Friends' Neighborhood Guild to see whether we would be trespassing on their work if we advertised in the INTELLIGENCER for clothing, but Mrs. Woodhouse tells me they do not have classes for people over twenty-three, and do not believe in the Rummage Sale principle; so I think it would be safe for us to go ahead.

"I am interested to hear that Mr. Leavitt, of the Methodist Temple, is starting or has started a department store on the same principle, and is taking donations of all sorts, and employing handicapped persons of various kinds to repair these old things. That seems like very real service,—and is quite a money-making enterprise also, I understand."

CLOTHING WANTED.

North House is planning to organize an Economy Club for the women of the neighborhood. We hope to be able to obtain from friends a large amount of clothing of promising or unpromising description which can be cut over for children. These garments may be bought for a small sum by club members, and either taken home or made up at North House, with the help of the sewing-teacher. We have a loom for carpet-weaving, so that there is little that would not be acceptable, even if it could not be used for clothing.

We feel that if we are to be of use to the mothers of the community, we must answer some real need; and at the present time, here as elsewhere, the most pressing one is to find ways of reducing the cost of living.

We hope very much that this method of helping will appeal to Friends or others who have clothing which they would like to send, where it could be used to good advantage. We propose advertising the first meeting of the Club for Sixth-day, Third month 12th, and we shall be very much pleased by any early and visible indications that the plan has the hearty approval and support of Friends.

Ellen Cope, Director, 864 North Randolph Street, Philadelphia.

FRIENDS' HOME FOR CHILDREN.

THE last public service at the Friends' Home for Children, 4011 Aspen Street, was omitted, the Board of Managers deeming it best as a precautionary measure to prevent disease being introduced from outside.

The service on Fourth month 4th it is expected will be held, and special efforts are being made to make it worth while, under the instruction of the new teacher, Miss Bertha Marshall. The loss of Miss Ethel Collins, who has been so painstaking in her work, is much regretted. The managers desire to thank the many kind Friends for their timely and valuable aid which came to them, through information in the INTELLIGENCER several months ago. The new annual reports are expected soon, and will be mailed to all our helpers and contributors. W. J. MACWATTERS.

DEATHS.

BARTRAM.—Third month 19th, HANNAH P., wife of Joseph D. Bartram, aged 78. Interment Friends' Burial Grounds, Darby.

DAVIS.—On March 12, 1920, at the home of her daughter, Maria Davis Fulton, 3910 Duvall Avenue, Baltimore, Maryland, MARIA KENT, widow of Franklin Davis, aged nearly 86 years.

This dear Friend, daughter of Joseph and Maria J. Kent, was born in Chester County, Pa., Fourth month 9th, 1834, and married in 1857 Franklin Davis, then of Staunton, Virginia. Ways of traveling were more primitive then, and her bridal trip was by carriage to her new home in the Virginia valley, where during the Civil War they suffered much loss from the destruction of their property. Sometimes the Northern and sometimes the Southern army was camped around them, and for each in turn she baked bread, furnished food, and nursed the sick and wounded. At the end of the Civil War they removed to Richmond, Virginia, where for about ten years they lived during the difficult reconstruction period. And here she was again a mother to black and white alike of the many employees of the Franklin Davis Nursery Company. All loved her, and many were her faithful friends to the last.

That they might command better advantages for the education of their children they removed to Baltimore in November, 1877. Although many years separated from Friends, she had been a constant reader of the INTELLIGENCER, and thus kept in touch with them; and now she felt it a great privilege to be able to attend the Baltimore meeting, which she loved and served as elder during years when she was able to do so.

Two sons and two daughters survive her, sixteen grandchildren and five great-grandchildren, by all of whom she was beloved and revered, and the

memory of her sweet unselfishness and loving spirit will remain with them. Not to *get*, but to *give* was her great pleasure. Her great love was for little children, and the flowers she so loved, and clasped in her dying hands, were showered around her by loving and distant friends at the last.

Many and great were her trials, but through all she never murmured, but continued to count her blessing,—the chief of which were her friends.

"Beautiful mother with thy work all done,
Beautiful spirit, to Heaven now gone,
Beautiful life with the crown now won,
God giveth thee rest."

E. K. B.

EASTBURN.—On Third month 14th, EMILIE ROBERTS EASTBURN, aged 83.

SHREVE.—On Third month 19th, at Devon, Pa., ELIZABETH JACKSON SHREVE, wife of the late Benjamin D. Shreve, and daughter of the late William and Elizabeth H. Jackson, in the 75th year of her age. A member of Radnor Monthly Meeting.

TAYLOR.—At Columbus, N. J., Third month 13th, SARAH C., wife of Henry Taylor, aged 74.

TEAS.—On Third month 14th, REBECCA S. TEAS, widow of the late George S. Teas, aged 83 years. Interment at Upper Dublin.

THOMAS. — At Wilmington, Del., Third month 13th, RUTH A., widow of Charles F. Thomas, aged 76.

WALMSLEY.—On Third month 17th, ELIZABETH WALMSLEY, widow of Abner W. Walmsley, in her 88th year. Interment at Horsham Meeting.

ANNA WALTON WOODWARD.

"You may break, you may shatter the vase if you will,
But the scent of the roses will cling round it still."

MEMORY recalls these lines, and they seem a fitting testimony to our dear friend Anna Walton Woodward, who passed away in Eighth month, 1919, after several months of severe illness. Her exemplary life was evidenced by the cheerfulness and patience shown during her sickness, manifesting a strong faith and trust in her Heavenly Father. Those of us who knew her well feel that her life has been an inspiration, and have learned many lessons from her quiet ministry. The little home circle in which she was such a source of sunshine, feel her loss keenly, but the fragrance of her life will live in memory of all who knew her.

M. C. S.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

THIRD MONTH.

26th—A supper given to the returned Reconstruction Workers of Philadelphia and vicinity by the Young Friends' Movement of Philadelphia Yearly Meeting will be held in the P. Y. F. A. Auditorium, 15th and Cherry Streets, at 6 p.m.

AVIS.—Nous esperons qu' il y aura une bonne réponse. L' occasion est tout à fait informale, une occasion de musique, bonne cameraderie et plaisanterie.

All replies should be sent to Eliza M. Ambler, Secretary, 154 North 15th Street, Philadelphia. In order that the workers may be the guests of the evening, all others will be charged seventy-five cents.

27th and 28th—Pilgrimage under the care of the Young Friends' Movement will be held at Fairhill Meeting, Philadelphia.

28th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Esther F. Holmes will lead the class. Subject, "Gregory I: The Last of the Fathers and the First of the Popes."

28th—Elbert Russell expects to attend meeting for worship at Washington, D. C., and O. Edward Janney at Winchester, Va.

28th—Visiting Committee of Concord First-day School Union will visit Swarthmore School. It is hoped the entire committee will attend.

29th—Yearly Meeting of Friends (Orthodox), Fourth and Arch Streets, Philadelphia.

FOURTH MONTH.

3rd — Gwynedd Monthly Meeting held at Gwynedd, Pa. Box supper at 6.30. Lecture by George A. Walton, on "A Quaker's Faith," at 7.30 p.m.

3rd—Salem First-day School Union will be held at Mickleton, N. J., sessions at 10.30 a.m. and 2 p.m. At the morning session after general business and reports there will be a talk on "Work With a Class of Boys," by Louise E. Hall, of Salem, N. J., and a demonstration class conducted by Annie Hillborn. At the afternoon session there will be exercises by the children of Mullica Hill First-day School, and an address by Annie Hillborn, of Swarthmore, Pa. Subject, "Some Things That Succeed in First-day School (Primary Grade)." There will be "A Quaker Meeting of the Olden Time" by Mickleton School. During intermission Annie Hillborn will conduct a round-table conference.

4th—3 p.m. A meeting for divine worship will be held at Providence Friends' Meeting-house (Media, Pa.), under care of the Circular Meeting's Committee of Concord Quarterly Meeting. Non-sectarian; all persons interested are invited.

4th—Daniel Batchellor expects to attend First-day School and Meeting at Concordville, Pa.

9th—A lecture by Professor Francis H. Green, of West Chester State Normal School, West Philadelphia Meeting-house (35th and Lancaster Avenue), 8 p.m. Subject, "The Six Great Cities." Friends are most cordially invited to come and enjoy this lecture.

9th—A social entertainment will be given in the gymnasium of the Brooklyn Friends' School, 110 Schermerhorn Street. Two short plays will be presented by younger members of the Meeting. All are cordially invited.

11th—Preparative Meeting will be held at the close of the meeting, in both Brooklyn and New York.

12th—New York Monthly Meeting will be held in Brooklyn, at 7.30. Supper will be served at 6 o'clock, to all

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

present. The meeting for Ministry and Counsel will meet at 5 o'clock.

17th — Abington First-day School Union held at Quakertown, Pa. Morning session, 10.30; afternoon session, 2. The question for discussion in the afternoon session is "Fundamental Principles of the Society of Friends as Taught in the First-day School. How can the teaching of these principles be developed in 1. Primary Classes; 2. Intermediate Classes; 3. Young People's Classes; 4. Adult Classes; 5. Opening and Closing Exercises.

20th—Western Quarterly Meeting, at London Grove, Pa.

21st—Southern Half-Yearly Meeting, at Easton, Md.

22nd—Caln Quarterly Meeting at Christiana, Pa.

24th—Westbury Quarterly Meeting, at Brooklyn, N. Y.

24th—Prairie Grove Quarterly Meeting, at Monroe, Nebraska.

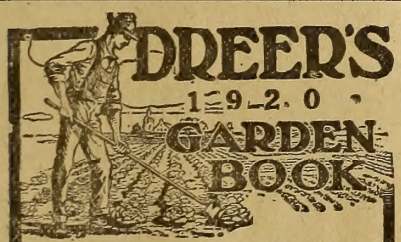
25th—John Duxbury, of London, England, will attend Brooklyn Meeting.

27th—Concord Quarterly Meeting usually held at this time will be held on Fifth month 1st, at Wilmington, Del.

28th—Purchase Quarterly Meeting, at Amawalk, N. Y.

FUN.

THE fashionable physician walked in, in his breezy way, and nodded smilingly at his patient. "Well, here I am, Mrs. Adams," he announced. "What do you think is the matter with you this morning?" "Doctor, I hardly know," murmured the fashionable patient, languidly. "What is new?"—*Life.*



WILL BE YOUR GUIDE TO A SUCCESSFUL GARDEN

It tells in its 224 pages how to grow the best Vegetables and Flowers and offers everything needed for the Garden, Greenhouse, Lawn and Farm, including Vegetable and Farm Seeds, Roses, Dahlias, Hardy Perennials and other Plants. Garden Implements, Lawn Mowers, Lawn Rollers, Fertilizers, Insecticides, etc. You will need this book of reference mady times during the season for gardening.

A copy will be mailed free if you mention this publication.

HENRY A. DREER
714-716 Chestnut St.
PHILADELPHIA, PA.

Earlham College

ANNOUNCES

that it has become necessary to limit attendance.

Therefore those desiring to attend Earlham next college year are encouraged to make application for admittance before May the first. The dormitories will doubtless be full by that time.

Only a limited number beyond the capacity of the dormitories will be admitted.

In writing address,

DAVID M. EDWARDS, President
EARLHAM, INDIANA

WOOLMAN SCHOOL,

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

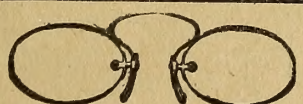
Offers special training to young Friends for service in the meeting and community.

Send for Catalog.

ELBERT RUSSELL, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.



Bring Your Oculist's Prescription To Us

Our 35 years' experience assures you that it will be filled accurately. None but the most skilled workmen employed. Reasonable prices.
Williams, Brown & Earle
918 Chestnut St. Phila.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

FUN.

LADY (who has given beggar a shilling).—"Don't imagine I believe in you. I only give you this because I like giving." Beggar.—"Well, make it 'arf-a-crown, lidy, and thoroughly enjoy yourself."—*London Opinion.*

DINER.—"You charged me more for this steak than you used to." Restaurant Manager.—"I have to pay more for it. The price of meat has gone up." "And the steak is smaller than it used to be." "That, of course, is on account of the scarcity of beef."—*Buffalo Commercial.*

IN a Methodist magazine, says the Baptist *Watchman-Examiner*, we read this quotation from Booker T. Washington: "If a Negro is not a Baptist or a Methodist it is a sign that some white man has been tampering with his religion." This is the first time we have ever heard the Methodists included in this saying. The natural inclination of Negroes is toward the Baptist denomination. They began going to the Methodists only after some white men had begun to tamper with their religion. When a Negro preacher was asked why his people were generally Baptists, he said, "Negroes are generally Baptists because they haven't got sense enough to explain away the Bible." That is exactly the case. They take the Bible as it is, and they get from it just what it is intended to teach. But that makes them Baptists, not Methodists.

NOTICES.

NOTICE—The P. Y. F. A. office desires to maintain a calendar of Friendly activities in the vicinity of 15th and Race Streets. Information regarding such activities is solicited from the chairman of committees or meetings. This co-operation with our endeavor will be greatly appreciated. Estella J. Brinton, General Manager.

NOTICE.—**The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.**

NOTICE. — "AT THE INTERNATIONAL Christians' Conference, held at Bilthoven, Holland, from the 4th to the 11th of October, arranged by the Fellowship of Reconciliation, at which the following countries were represented: America, Denmark, Britain, Holland, France, Hungary, Germany, Norway and Switzerland, it was decided that at the next meeting Esperanto should be used as the second language, everything being translated into it, and not into any other language; particulars from the office of The Fellowship, 17, Red Lion Square, London."—(From the December, 1919, *The British Esperantist.*)

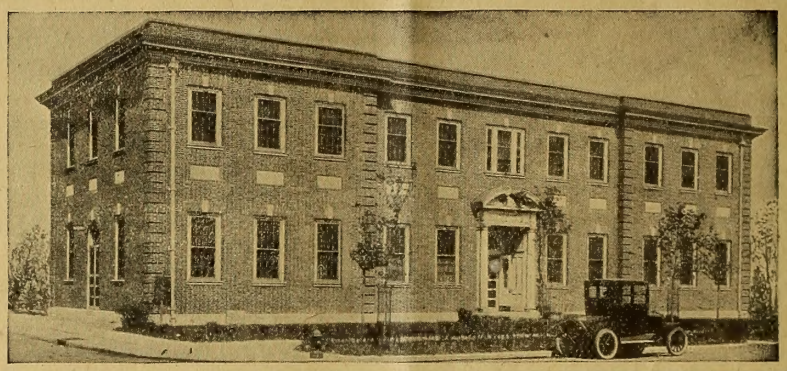
BALLINGER & PERROT

·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



WalterWool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.

Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.

Immediate delivery—Order today.

F. W. WALTER

Dept. C. 43 Letitia St., Phila., Pa.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

Camp for Little Folk

7 to 12 years
AT CANAAN, CONN.
June 30th to August 31st
LAURA B. GARRETT
529 N. 138th St., New York City

WANTED.

WANTED — COMPANION FOR OLD lady, permanent position for suitable person. Apply H. C. Bunting, Wynnewood, Pa.

WANTED—VISITING HOUSEKEEPer for Main Line suburbs, Philadelphia. Address S. 122, FRIENDS' INTELLIGENCER OFFICE.

WANTED — A REFINED YOUNG woman to care for girl of four and assist with light chamberwork. Experience not necessary. Address W. 118, FRIENDS' INTELLIGENCER.

WANTED — YOUNG WOMAN AS mother's helper in Friend's family in Germantown. Three children, five, seven and nine years. Address B. G. Waring, Chestnut Hill, Pa.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

TRAINED WORKER — POSITION AS assistant headworker offers opportunity for experience in all lines of settlement activity. Applicants should apply at once. Friends' Neighborhood Guild, 4th and Green Streets.

STUDENT WORKER—SCHOLARSHIP offered for months of July and August to students of social work desiring practical experience, field work, and directed reading. Apply not later than June 1st. For further details write to Louise Marie Lawton, 534 No. Orianna Street, Philadelphia, Pa.

WANTED—A MOTHER'S HELPER. For particulars write to Mrs. J. Thompson Brown, 2406 Delaware Ave., Wilmington, Del.

WANTED—MOTHER'S HELPER, REfined, willing to do some housework. Two small children. Salary $50. Room and bath. Mrs. C. Sellers, 3rd, 3211 Queen Lane, Germantown. Phone Gtn. 2307-J. Trolley and train.

POSITION WANTED—IN FAMILY IN or near New York, by Friend, teacher in modern languages and music; experienced; willing to help with light household duties. Address P. 121, FRIENDS' INTELLIGENCER OFFICE.

WANTED — YOUNG WOMAN AS mother's helper; good wages and desirable home for an efficient person. Address 4224 Spruce Street, West Phila.

WANTED — NURSE OR MOTHER'S helper for care of young child. Reference required. Phone Overbrook 3540.

WANTED — GIRL FOR GENERAL housework, cooking and ironing; sleep in. Reference required; good wages. Woodland 2232-W, or apply 447 S. 51st Street.

FOR RENT.

FOR RENT — ATTRACTIVE APARTments of three and four rooms each (unfurnished), with use of bath and cellar; or will rent as one. Located in best residential part of Malvern. Ref. required. Phebe E. Taylor, Malvern, Pa.

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

Strawbridge & Clothier

Rugs at Special Prices

Many unusual values are available just now in the Special Department of Lower-priced Floor Coverings. The following are attracting the attention of springtime home-furnishers—

Axminster and Seamless Velvet Rugs, 9x12 feet—$39.50

Seamless Velvet Rugs, 8.3x10.6 feet, $36.50

These Rugs are marked at ONE-FOURTH LESS than regular prices, because of slight imperfections in the patterns—nothing that can be noticed and in no wise affecting serviceability. Both groups include a goodly variety of Oriental patterns—and those at $36.50 also including some Chinese designs and colorings. Also—

Seamless Tapestry Brussels Rugs, 9x12 feet—$19.50
Japanese Straw Rugs, 6x9, $6.25; 8x10, $9.25; 9x12, $11.75
Inlaid Linoleum, long remnants—85c a square yard
Cork Linoleum, long remnants—60c a square yard
Felt-base Floor Covering, remnants—30c a square yard
Inlaid Linoleum Stair Treads, 6x18 inches—15c each

Strawbridge & Clothier—Fourth Floor, Filbert Street

Tailored Hats

Becoming Straw Models For Wee Boys and Girls

Even little fellows of 2 to 4 years look best in Straw Hats with just a suggestion of mannish effect in the shape of brim or crown. For small girls, 3 to 6 years, Tailored Straw Hats include models with wide or narrow brims, smart bows and ribbon streamers. Hats in black, navy blue, brown, rose or Copenhagen blue, some combined with white. Newest styles in serviceable, good-looking models—$2.00 to $15.00.

Strawbridge & Clothier—Third Floor, West

Plain Linen Scarfs to Grace the Home

The housewife will appreciate the daintiness and the decorative effect of Linen Scarfs finished with hemstitching or with scalloped edge. Sizes for trays, tea wagons, buffet, bureau, dressing table or chiffonier.

Hemstitched Scarfs

From 18x27 inches at $1.25, to 27x72 inches at—$6.00.

Scalloped and Hemstitched

From size 18x36 inches at $1.75, to 18x72 inches at—$2.75.

Strawbridge & Clothier—Aisle 11, Centre

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

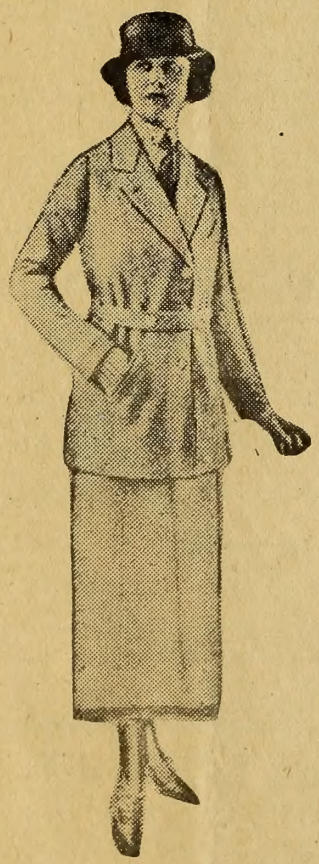
Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS THIRD MONTH 27, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYR WOOL
REG. U.S. PAT. OFF.

TYROL WOOL is an all-worsted finely knit non-wrinkling damp-proof fabric of almost endless wear. No other similar fabric has proven so satisfactory. Sold here only.

New Colors and Styles

Ladies' & Misses' Tailored Suits
29.75 36.75 49.75

JUNIOR SUITS

Top, Street & Motor Coats
32.75 46.75 66.75

Tailored Hats

MANN & DILKS
1102 CHESTNUT STREET

THERE ARE UNUSUAL OPPORTUNITIES FOR INVESTMENT OF FUNDS AT HIGH RATES OF INTEREST WITH SAFETY OF PRINCIPAL, OWING TO THE PRESENT HIGH MONEY RATES.

FULL INFORMATION ON REQUEST.

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

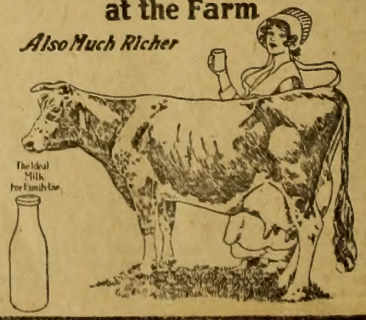
Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To yield from 4.50 to 8 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts
"A"
MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FOURTH MONTH 3, 1920

VOLUME 77
NUMBER 14

An Easter Service.

"One hundred years ago Karl Marx was born." These words appeared a year ago on Easter morning in the papers of Moscow, replacing the words "Christ is risen," which had always appeared before at that time. Since then the influence of Moscow has spread in ever-widening circles, until now a broken, blinded, and despairing Europe looks to it as its only hope. The frontier of Bolshevism is advancing fast to the Rhine and the Alps.

Are there no other messages; no other messengers?

There are. The agents of Allied imperialism force an exhausted Poland to make great conquests. They back reactionary terrorism in Hungary. Their guns are still pointed at cringing and starving Germany. They blockade Russia, pauperize Austria, invade Syria.

If Europe is forced to choose between these two, who can blame her for choosing the way that promises a new world?

But there is another voice in Europe to-day, and many who can not see salvation in guns, or in materialistic economic theories, are listening to what it says. A thin and scattered line, stretching across Europe through Germany, Poland, Austria, and Serbia, tells of a gospel of love and forgiveness, and tries to preach it through deeds. These Friends' Missions are not mere instruments of charity. Their uniqueness consists in the fact that they make the colossal claim that they have a plan which will transform Europe and the world,—a new order whose constitution is the Sermon on the Mount, and whose name is The Kingdom of God.

But such voices can as yet only feebly pierce the din of contending forces. In the darkness of this Easter it would almost seem that the resurrection light had faded from the world. The shadow of the cross of suffering lies deep over the ruins of Europe. Only the star of Moscow rises in the East where once another star shone.

How then can a world which has crucified Christ again, celebrate his resurrection? Can Easter music drown the voices of hate which come even from "Christian" pulpits? Can lilies remain white in that pestilential air spreading so far from the decay of the battle-fields? Will our hallelujahs not mock those millions dying of hunger and despair?

The only possible Easter service to-day will begin when we serve as he served. The only way we can celebrate his resurrection is to resurrect him in our hearts and in the world.

But the Cross preceded the Resurrection. Out of sacrifice alone can come fulfillment. Life has triumphed over death before, and it will again, through his sacrifice and ours.

HOWARD H. BRINTON.

AN EASTER CANTICLE.

In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see thee come from out the tomb,
Thou risen Lord.

In every April wind that sings
Down lanes that make the heart rejoice,
Yea, in the word the wood-thrush brings,
I hear thy voice.

Lo! every tulip is a cup
To hold thy morning's brimming wine;
Drink, O my soul, the wonder up—
Is it not thine?

The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched dell
I see Him pass.

His old immortal glory wakes
The rushing streams and emerald hills;
His ancient trumpet softly shakes
The daffodils.

Thou art not dead! Thou art the whole
Of life that quickens in the sod;
Green April is Thy very soul,
Thou great Lord God.

—*Charles Hanson Towne.*

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

HOW SHALL WE KNOW?—II.

BY ELEANOR SCOTT SHARPLES.

Is there any way by which a teacher of children may judge of the success of the religious teaching that is being given? How does a child show love of God, or trust in His care? Can he express them in words, or will it be that we must learn to read his actions, his tones, and even his silences? Is it in the child-garden as in the flower-garden, that it is easier to recognize the full-grown, blossoming plant, than the two little seed-leaves pushing up from the brown earth?

If we were to ask the child, after some well-planned and well-given primary lessons, just what he had learned, probably he would say, and with perfect truth from his standpoint, "Nothing, we just *played.*" But let us look at the subject from our point of view, this time, and see what we find.

He has learned to sit undismayed beside a stranger. He has found a point of common interest with that stranger. He has shared some of the interests of his world with those from another sphere. He has become conscious of other homes, other parents, other families of children. He has talked at will, and found he could understand and be understood. Then *he has stopped talking to follow in concerted action the will of another.*

The door in the wall of his self-bounded world has opened, and he has stepped out. In fact, he has taken a first step *in becoming a member of society,* one of a group, and with the dawning consciousness of his relations to his fellows, comes the possibility of a consciousness of the All-Father.

But he is not conscious of the working of his own mind and soul. He does not know what is happening; he could not express it in words, if questioned. Yet, occasionally, he will give glimpses into his soul, so that those who can interpret, know what is happening.

A small boy took his kindergarten lunch-basket and went into the cellar to get his apple for lunch. Coming out of the cellar he went to his mother and asked the apparently irrelevant question, "Mother, can God see everywhere?"

And she answered simply, "Yes, dear."

"Can he even see in my lunch-basket?"

And wisely as before, she answered only, "Yes, dear." There was a moment's thought; then he turned to the cellar, saying, "Then I guess I'll put one of those apples back."

Do we smile? Ah, but was it only a *little* conquest? Would that we all were as brave, and as eager to please our Father *even in secret.*

It is hard to find words to express love fully. A small child spending, for the first time, several weeks away from his mother, seemed perfectly content: not once did he even ask for her, or for home, until the aunt who was caring for him wondered almost resentfully, whether he had really forgotten or did not care. Then one day when he saw his aunt in a white dress, he looked at her thoughtfully, and said, "Aunty looks pretty in a white dress," and added, "My mamma looks pretty *all the time.*"

Did you ever play you were a princess in disguise? Did you go to school on a rainy day in your old dress, and not care because you played that that was part of the disguise? And did you hold your head high, and step lightly "with an airy tread," like the princesses in the stories? And did you do all your lessons well and *gladly,* so that some day people would say as they did in the stories that they had always suspected you were a princess in disguise, for they could tell by your actions?

And was it all merely a play, or was it a reaching out, in a child's way, after the real, the spiritual self, the self that can ignore the body, and outward things, and glory in a higher parentage? Was it a miniature beginning of the "being about my father's business?"

Once a child was told a simple little story about some one who, when she heard her grandmother say, "I wish somebody would bring me my knitting," had answered, "Somebody means Mary," and because that name happened to be her name, she kept on saying it, and had *great fun* listening for folks to wish for "Somebody," so that she could answer, "inside herself" (for she was too bashful to say it aloud), "Somebody means Mary," and then do "Somebody's" job. Was that, too, a beginning of "being about the Father's business"?

How may we teachers know of our work? Just as our Master said, "By their fruits," and the fruits are of the same variety, no matter what the age of the vine,—*"love, joy, peace."*

"Sow broadcast," the packet read,
And smoothly the ground I spread,
Then scattered the seed in the bed,
And watered it well.
Brightly the sun shone out,
Little seedlings began to sprout,
But I watched them, troubled with doubt,
How could I ever tell
Which were the ones I had sown?
If they *only* would come full-grown,
Then surely I might have known.
But, perhaps, if I wait, I can tell.

THE CATERPILLAR'S JOURNEY.—AN EASTER STORY.

ONCE upon a time a lazy brown caterpillar started out on a journey. You would not have thought it a very long journey,—just across the road and under the fence to the roots of the big maple tree, where he thought he would spin himself a hammock and hide away from the cold winds and snow which he knew would soon come. But the caterpillar thought it a long way and full of dangers. Some careless boy or girl might step on him, or an automobile or wagon might run over him. He trembled when

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

he thought of it, but one bright day he started out. He could see a tall white daisy on the other side of the road, and he thought he would stop and talk to her when he reached her.

It took him a long time to cross the road, and when he came to the place where he had seen the daisy there was no daisy there, only a tall brown stalk.

"Where is she?" he asked a robin who was watching him with bright eyes from a bough above.

The robin answered in a little song that said, "She is dead, she is dead."

"Oh!" said the caterpillar, "I want to talk to her."

The robin went on singing in a soft little voice, and soon the caterpillar knew he was saying, "She shall live again, she shall live again."

But the caterpillar did not understand and he felt very sad as he went on.

Soon he began to look about him and think what he would say to the friendly green grass which had nodded to him on the other side of the road. When he looked, he saw there was no friendly green grass; everything was dry and hard.

"Where is the friendly green grass?" he said to himself. "Where can it have gone?"

And then came a little whisper in his ear which he knew was the wind, "It is dead, it is dead."

The poor little caterpillar felt very lonesome and he put his head close to the ground as he cried out, "Oh! the friendly green grass, I shall miss it so."

Then he heard the wind whisper again very softly this time, "It shall live again, it shall live again."

But the little brown caterpillar did not understand and he felt very sad as he went on.

By and by he came to the roots of the big maple tree and as he looked up he saw the branches were all brown and bare and the lovely green leaves were all gone.

"Oh, dear!" he said to himself, "the big maple tree is dead, too."

But he heard again the soft voice of the wind as it said, "It shall live again, it shall live again."

But the caterpillar did not understand, and he felt very sad as he began to spin his silken hammock.

"They are dead," he kept saying to himself, and every time he said it, he heard the soft wind answer, "They shall live again, they shall live again."

But the caterpillar did not understand and he was sad.

Soon the hammock was all done and the caterpillar was ready for his long nap. He did not hear the two children who came and looked at the hammock and said to each other, "The caterpillar is dead, too," but the wind heard them and answered softly, though they did not understand, "He shall live again, he shall live again. Wait and see."

The cold wind and snow came and stayed all winter, the birds were all away in the southland, and the wind no longer whispered in a soft voice, but whistled shrilly through the trees and shook the branches roughly.

By and by the sun grew warm and bright and the snow melted away and spring came to all the earth. The little seeds began to grow in the warm earth and soon everything was a lovely green again. Something began to happen in the silken hammock where the caterpillar went to sleep. Slowly it came open and something moved inside.

The soft wind saw it and said, "The caterpillar is alive again." And then out of the silken hammock came a queer wet thing, not at all like the brown caterpillar. The sun shone warmly upon it, and soon it was resting there on the trunk of the big maple tree, a great, beautiful butterfly, with wings of black and gold.

The butterfly did not understand, and he said to the robin who looked down at him from the branch above, "I thought I was a caterpillar."

But the robin answered as before in a little song, "Now you are living again."

Then Mr. Caterpillar Butterfly thought of his friends, the lovely white daisy, the friendly green grass and the big maple tree, and he remembered the soft voices that said, "They shall live again." He looked around him and there they were, every one of them, more beautiful than ever in the warm sunlight.

He did not understand,—nobody understands,—but we know the soft voices were true when they said, "They shall live again, they shall live again."—*Charlotte Brown, in the Pilgrim Elementary Teacher.*

VISITS TO SOUTHERN GOVERNORS ON LYNCHING.—II.

(*Continued from last week.*)

THE next Governor received them in the State Capitol in the early evening of the following day. He welcomed them very pleasantly, and soon said that he knew something of Friends, as his sister had joined the Society in Kansas.

After the reading of the minute he said at once: "I subscribe to every word of that." His view was broad and liberal; he believed in the education of the Negro as the solution of the problem, said he often spoke to their gatherings, and that his passwords for them were education and justice,—fair play industrially, socially, economically, educationally, every way.

He feels that the punishment of criminal assault on a woman must be death. Before his coming into office, capital punishment had been abolished in his State, but one of his first acts as Governor was to persuade his Legislature of the wisdom of reinstating it, both as a protection to women and to the law-abiding Negroes, who greatly desire it, and feel that their own lives are in much less danger from an angry mob if the whites know that that crime against their women will be visited by swift and stern justice.

Before leaving, he took their names and addresses most accurately, and asked the exact reason of their making this trip, which information he intended to give to the local paper for publication, as well as the minute in full. As they left he shook hands with them with great friendliness, saying: "Ladies, I thank you for coming, come to see us again." They left him with spirits refreshed and encouraged.

Our Friends reached their next capital city at about five p.m., and at once called up the Capitol building, only to find that the Governor was extremely busy with his Legislature which was in session, that there was hardly a chance of seeing him that night, and not much more (though a *possibility*) if they waited over night and went to the Capitol at 10.30 the next morning. They investigated the extremely unattractive and *only* hotel in town, to be told that there was not a single room vacant. A call at the post-office gave them some mail, among which was a letter from the Governor of North Carolina, saying that he saw no reason for them to visit him. Back to the station to engage berths, and another blow,—not a berth to be had on the outgoing train! While they were wondering exactly what was before them, the station telephone rang, and the message came that if they would take a taxi at once to the Capitol, the Governor would see them.

That visit will stand out above all others.

The Governor's personality was straightforward and pleasing. They told him that they wanted to express to him their appreciation of his courage and promptness in dispersing the mob at Lexington a short time back. He seemed moved, and said that such words meant more to him than he could say, adding rather slowly and with much feeling: "Ladies, I can't tell you what I suffered that day." And, after a pause, very emphatically, *"But it had to be done."* He spoke of the letter sent him a few days previously, and said that he had read it twice, and felt that "it came from a kindly people." He listened with much interest to the reading of the minute, and said "That's a beautiful message." Asked if he would like them to leave it with him, he answered at once, "I would."

He gave them his fine, direct conception of the preservation of law and order, especially, of course, in reference to mob violence, every word of which they wished they might remember and carry away with them.

He seemed in no hurry to end the interview, wanted

them to see the Capitol, and asked their plans about sight-seeing the next day. When told that they had not been able to find accommodation in the town, with the heartiness and cordiality of an old friend he at once said that they must spend the night at his house. They protested, and the Governor said: "Ladies, I *wish* you would; it would give me *great* pleasure." His heartiness was so evidently genuine that they yielded, were sent in his car to the station for their bags, and arrived finally, rather dishevelled and train-soiled, at the Governor's mansion, where his wife came forward pleasantly and had them shown to two very grand, very clean and inviting rooms. After the uncertainties and discouragements of an hour back, it seemed far too good to be true!

The Governor had told them that he and his wife were dining out, so a delicious little supper was prepared for them alone.

The next morning there was further opportunity for them to talk with him for an hour or more. They asked him if it were really true that in the South no unarmed woman was safe from the possibility of assault by a Negro, and were much interested to find that he holds a very different point of view. He added that white men, too, were guilty of this crime, perhaps not quite to the same extent as Negroes, but considering their superior advantages, the white race was equally guilty.

He answered the question as to whether he believed in the education of the Negro, that he did, absolutely, and that it was the only solution of the problem.

Our Friends left the Governor's mansion refreshed in body and spirit, and feeling themselves enriched by the gain of two real friends.

A trip of almost twenty-four hours, which included the crossing of the Blue Ridge Mountains (fortunately for our Friends by daylight), brought them to the city of the next Governor. By chance they met in the lobby of the hotel one of their friends of the Inter-Racial Committee of Atlanta, who arranged to introduce them to the Governor at the Capitol at eleven o'clock the next morning. That was an interesting interview with a man who, strangely enough, was the descendant of one of the Friends who had come to Pennsylvania with William Penn, and who bears a well-known Pennsylvania, Friendly name.

He had very decided views and, like several of the others to whom they had talked, he too said that the North did not understand the Negro question. He seemed much in earnest and very straightforward, but our two Friends thought it very doubtful whether his ancestor who crossed the sea with William Penn would subscribe to all the opinions expressed by his descendant.

He wanted the Negro to be educated just "so far and no further," said that he always let it be understood by them, once and for all, that they must never expect to take any part in politics, and that he hoped to live to see the day when the Negro should be absolutely disfranchised for all time, and peace would reign! He brought out one interesting point, of which no one else had ever spoken, when he said that the North must not forget that for every lynching committed, there were ninety prevented! A law also exists (and is enforced) in his State making the county in which a lynching occurs liable to the family of the victim for the sum of $2,000. He talked with them for nearly an hour, seeming to feel that he had much to say, courteously answered their questions, and shook hands cordially and warmly as they left.

The visit of our Friends to this Governor was the last; and now, safely back in their own homes, they wonder what was accomplished, other than a little widening of their own horizon. Not anything great,—of that they are sure; nor did they expect to accomplish anything great. But their wise friend and adviser, Dr. Dillard, had prepared them for this. He said that he thought it unlikely that they could devise any plan for the suppression of lynching, but that every time people met together in a friendly spirit, it was a help.

They feel that in every case, with one possible exception, they were received in a courteous and friendly spirit, and that almost all of these men with whom they talked were trying, according to their light, to stamp out this disgraceful crime.

THE SWARTHMORE ENDOWMENT FUND.

A FEW days ago I received a letter written by the wife of a college professor which brings home to us the every-day embarrassments and difficulties which beset the families of teachers. This is in direct line with a digest of replies to a questionnaire sent out by Swarthmore to its heads of departments (which will appear in a later issue). The letter in part is as follows:—

Thee has heard, of course, of the Million-Dollar Endowment Fund Swarthmore College is endeavoring to raise. I wonder if thee has put it aside with the thought that it is just one more call for money, of which we have all had so many that we have become callous to them. But how many of us, with all our giving, really have had to give up the necessities of life? Have we not only cut down on the luxuries, large or small? Yes, even college professors have luxuries compared with a large number of people in our country, but in order to hold their positions in college what would be luxuries to some are necessities in their life. Take for instance, the home. The way rents are now, a college professor cannot get a house for less than fifty dollars a month. His salary runs for ten months, but his rent runs for twelve. By the time he has paid his rent and bought food for his family, the money left for clothes is so small that the mother has to make most of the garments for herself and children. She has to do most of her own housework, for help by the week is out of the question, and by the day is very high and uncertain. Then when sickness comes, unless there is some family connection who can give her services, the professor has to do his wife's work as well as his own. Thee says his hours are short and he can spare the time. I grant it is a physical possibility, but can a man get up at six, cook the breakfast and take care of the children, and go to college prepared to meet his classes, knowing his wife is in need of help which he cannot afford? In order to keep up with his work every teacher needs to give a large share of his time to reading and study, but often his time has to be given to earning extra money, or in helping at home to keep down the running expenses. Think of the long vacation the teacher has, thee will say. Salaries do not run through vacation, and one is brought face to face with the problem of finding something for the summer months. Some are fortunate in finding occupation which makes the summer helpful both financially and physically, but such positions are not numerous. Every professor feels the need of new ideas and study along his line to enable him to return to his classes fitted to give them new inspiration, but this is impossible if the summer has been spent making ends meet.

It is in part to help give the teachers of our children and grandchildren a salary which will enable them to do the best by these young people that our colleges are trying to raise so much money. It is not charity the professor wants, but a realization and an appreciation of the work he is doing, with a salary commensurate with that work.

When Friends realize the truth of the situation, we are optimistic enough to believe they will respond generously to the cause. Every Friend should make some sacrifice, to the end that education shall not suffer. We who are charged with the duty of collecting this money will be mindful that many a gift carries a sacrifice with it, and we will bear in mind what Jesus said about the widow and her mite.

SAMUEL C. PALMER, *Executive Secretary.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FOURTH MONTH 3, 1920

God doth not bid thee wait
To disappoint at last;
A golden promise fair and great
In precept-mould is cast.
Soon shall the morning gild
The dark horizon-rim,
Thy heart's desire shall be fulfilled,
Wait patiently for Him.

—F. R. HAVERGAL.

TRIUMPHS OF WAR AND OF PEACE.

"IN the evening," writes Catharine Cox from Berlin, "English and American Friends went out to Potsdam, where Max Reich has arranged a meeting to expound the principles of Quakerism to interested persons. A small notice in the Potsdam paper brought a full house."

Does not this statement make you rub your eyes to be sure that you are not dreaming?

Historians and artists love to record the triumphs of war,—the conquering armies entering the city, the captains and the kings riding at the head of the victorious columns, the submission and prostration of the conquered. But what are these to the triumphs of peace and good-will?

In April, 1865, William Lloyd Garrison, the non-resistant warrior of freedom, went with a ship-load of distinguished men from the North to witness the raising of the Union flag over the ruins of Fort Sumter. After the triumphal pageant was over, he went to the old churchyard in Charleston in which John C. Calhoun lies buried; and there the pacifist abolitionist who had been mobbed in Boston stood victorious over the grave of the man who had declared that the American republic was built upon Negro slavery, and that to attack slavery was to undermine the foundation of our Government.

Which was the greater triumph?

In 1870, after the Franco-Prussian war, the German hosts marched into Paris victorious; and in the palace of Versailles, on the ruins of the empire of France, was set up the empire of Germany, which was to conquer and rule the world.

Fifty years afterward, amid the ruins of the German empire, a little group of Friends entered Berlin to feed starving children; and close by the palace of Potsdam, where the war-lord of Germany had held his court, the little company held a Quaker meeting.

Which was the greater triumph? H. F.

"FRIENDS' INTELLIGENCER ASSOCIATES."

SINCE the publication last week of the names of seventy-five persons who desired to be enrolled as FRIENDS' INTELLIGENCER ASSOCIATES, under the Re-organization Plan, thirty-seven more have joined the group, making 112 up to the time of going to press. Their names are as follows:—

William C. Biddle, New York City.
Morgan Bunting, Darby, Pa.
Helen McIlvain Bunting, Philadelphia.
Samuel J. Bunting, Philadelphia.
Nathan H. Conrow, Riverton, N. J.
Myra M. Eves, Millville, Pa.
S. J. Frink, Bloomington, Ill.
William R. Fogg, Lansdowne, Pa.
Mary P. Fogg, Lansdowne, Pa.
Elizabeth N. Garrett, Swarthmore, Pa.
Anna B. Griscom, Moorestown, N. J.
Harry A. Hawkins, Rutherford, N. J.
Jessie L. Hoopes, Swarthmore, Pa.
Ralph Howell, Springfield, Ohio.
Hannah Clothier Hull, Swarthmore, Pa.
William I. Hull, Swarthmore, Pa.
Anne W. Janney, Baltimore, Md.
O. Edward Janney, Baltimore, Md.
Helen Lippincott, Riverton, N. J.
Walter C. Longstreth, Philadelphia.
P. Francena Maine, Brooklyn, N. Y.
Clarence C. Mills, Decatur, Ill.
Benjamin H. Miller, Ashton, Md.
Furman L. Mulford, Washington, D. C.
Louisa Powell, Hancock's Bridge, N. J.
Henrietta S. Smith, Swarthmore, Pa.
J. Russell Smith, Swarthmore, Pa.
Anne Biddle Stirling, Philadelphia.
Mary W. Tyson, Flora Dale, Pa.
Mary H. Whitson, Philadelphia.
Daniel Willets, Trenton, N. J.
Frederick E. Willets, Glen Cove, N. Y.
Mary Willets, Sea Girt, N. J.
Frank C. Williams, Easton, Pa.
J. Paul J. Williams, Flushing, N. Y.
Cornelia N. Wright, Moylan, Pa.
Sue C. Yerkes, Philadelphia.

The date of the meeting of the FRIENDS' INTELLIGENCER ASSOCIATES for organization has been fixed for *Fifth-day, Fourth month 15th,* at 2 o'clock p.m., in Room No. 1 of the meeting-house at 15th and Race Streets, Philadelphia. All who intend to become Associates are invited. H. F.

"THE QUAKER."

CIRCULARS have been received by a large number of Friends, asking for subscriptions to stock and announcing the publication of "The Quaker, a fortnightly journal devoted to the Religious Society of Friends." Owing to the recent announcement of plans for the re-organization of FRIENDS' INTELLIGENCER in these columns, the idea exists in the minds of some that this new publication has some connection with the INTELLIGENCER. This is not the case. Those who are promoting the new paper are largely those who have been dissatisfied with the INTELLIGENCER as the representative of our Religious Society, and who desire to find an outlet for the expression of their particular views through another medium.

As far as "The Quaker" may tend to the growth of religious life and extend the influence of Friends' principles, we wish it, and those promoting it, all success. Whether there will be room for two live papers representing our rather limited constituency, time alone will show.

In any event, those responsible for the conduct of the INTELLIGENCER expect to press on in the endeavor to widen its ownership, strengthen its editorial influence and importance, and continue it as the organ of Philadelphia and the sister Yearly Meetings which compose our little division of the Society of Friends.

Third Month 30th, 1920. CHARLES F. JENKINS.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

J. M. KEYNES' BOOK ON THE PEACE.

EDITOR OF FRIENDS INTELLIGENCER:—

THE review of J. M. Keynes' book ["Economic Consequences of the Peace"] in the current INTELLIGENCER is of so much interest that the enclosed review of it by Professor Hazen, of Columbia University, should also be given. Of all that has been said about the book, Professor Hazen's criticism of it is the most judicial. I hope the whole can be given space, for the conditions, and the evident state of Mr. Keynes' mind at the time of writing, makes necessary a judicial analysis of his statements. JOHN COX, JR.

[As Prof. Hazen's review would fill five pages of the INTELLIGENCER, I can print only extracts from it. It is a very able and exceedingly interesting criticism of Mr. Keynes' book. It was printed in the New York *Times* of Sunday, Feb. 29th.—H. F.]

Mr. Keynes, an English economist, and a financial adviser to the British mission at Paris, has written a book on "The Economic Consequences of the Peace." Let no one think that, because written by an economist, it must be dry and dull. It is anything but that. It is a very angry book. Mr. Keynes resigned his position in Paris when he saw that the treaty about to be signed was not to his liking, and ignored his advice. Paris, he says, "was a nightmare, and every one there was morbid." Ordinarily any one who has just experienced five months of nightmare is in no condition to write a calm and balanced book.

Mr. Keynes' book is written with passion, and it has this peculiarity, that all the passion is directed against the Allies, who dictated an abominable peace to the Germans, a "Carthaginian Peace" as he calls it, thus striking at the outset a high rhetorical note, and evidently not fearing that the great, classically educated American democracy would be able to detect some quite important differences between that and the Peace of Versailles.

THE FOURTEEN POINTS.

What did the three blunderers do, since a Carthaginian Peace is surely worse than a crime? They made a solemn promise to the Germans that they should have a peace in accordance with the terms "laid down in the Fourteen Points and the subsequent addresses of the President," and they then gave them the negation of all this. Mr. Keynes admits in one place that the celebrated points were, in part, ambiguous; in another that there were many questions to which they gave no clear answer. Yet he is positive that the treaty departs from those points, in spirit altogether, and literally in many sections, and he sums up the matter in these words:

> The German commentators had little difficulty in showing that the draft treaty constituted a breach of engagements and of international morality comparable with their own offense in the invasion of Belgium.

This amazing statement accurately presents the tone that pervades the book from cover to cover. From this passage, as from many others, the reader can form his own idea of the sobriety of judgment, the restraint of language, the intellectual discrimination of the author. The world outside Central Europe long ago formed a very definite idea of the morality involved in the invasion of Belgium. Mr. Keynes places the treaty alongside as a fit and adequate companion piece. He is entitled to all the repute he may get as a fair thinker from that phrase. At any rate he gives us a clear revelation of his critical standards.

ATTITUDE TOWARD GERMANY.

Mr. Keynes' attitude toward Germany continues benevolent to the end. In the closing pages of his book he says that Germany

> "has the experience, the incentive, and to a large extent the materials, for furnishing the Russian peasant with the goods of which he has been starved for the past five years for reorganizing the business transport and collection, and so for bringing into the world's pool, for the common advantage the supplies from which we are now so disastrously cut off. It is in our interest to hasten the day when German agents and organizers will be in a position to set in train in every Russian village the impulses of ordinary economic motive."

If only Mr. Keynes had occasionally shown an interest in the economic future of France, Italy, Poland and other countries equal to his interest in that of Germany, if only he had adopted what Professor Haskins calls a less "Germanocentric" theory of European economic life, if, when he approached political questions as he constantly has done, he had shown more appreciation of their significance and more knowledge of facts, he might have given us a judicial and trustworthy survey of the existing situation. Instead he has written what is in large measure an acrimonious party pamphlet, and the party represented is, in terms of European usage, that of the "Extreme Left."

The Treaty of Versailles is imperfect and satisfies no one entirely, but because that treaty is an attempt to clinch the liberation, which the war effected, of scores of millions of human beings from degrading subjection to Germany, Austria, Russia and Turkey, it is a great document in the history of human freedom. That fact should be borne in mind before it is decided to cast it completely aside. It is at least a mitigating circumstance.

MILITARY TRAINING AND THE SPREAD OF BOLSHEVISM.

RAYMOND E. JARRETT, formerly of Pennsylvania, who has spent some years in public service in China and the Philippine Islands, and has seen much of conditions in the army and transport service, writes from St. Louis a letter from which the following extracts are taken. His wife writes, "Sorry we cannot attend meeting in Philadelphia. St. Louis might be a good place to start a meeting. Have you ever thought of it?"

OVER twenty years ago the United States participated in a little war with Spain. By the Peace settlement, after paying $20,000,000, we acquired another war, the Philippine insurrection,—a long and costly struggle, ending in greater suspicion and ill feeling.

These insular possessions made it necessary to establish a transport system for the movement of troops between the United States and the Philippines. This is a long, tedious month's trip. Most of the transports were originally cattle-boats, rigged up as troop-ships. The ration allowances established were 25c per day for troop class, 50c per day for non-commissioned officers or second class, and $1.00 per day for officers or first-class passengers. The "efficiency" of militarism has kept the allowances for the amount of food at this rate, even to this day, twenty years later, when food prices have advanced many hundred per cent.

These army transports should be classified as what they were originally built for,—cattle boats. The enlisted men are herded together worse than cattle, and treated much worse. The only amusement provided for enlisted men is what they make for themselves, which is principally of gambling. To satisfy the cravings of the inner man,—something which the food allowances cannot possibly do, they steal. I have seen enlisted men forced by the officer in charge to eat decayed food, under penalty of being placed in the "brig" and court-martialed for disobedience of orders. At other times the mess officer attempted to force half-starved enlisted men to throw away food which they had purchased from some members of the crew against regulations. Yet I know that these same officers have bribed numbers of the crew to obtain fruit for them unlawfully, according to the same regulation.

These are some of the things that help to spread Bolshevism among the returning soldiers of the American Army, coming home to take their places in the community and commercial life of their respective neighborhoods.

Cannot we Friends do something to teach these young men the Christian solution of all problems and disputes,—the love of one another,—and giving to each man his fair share in the fruits of his labors? Let the great principle of service, helpfulness, love and self-devotion to the interests of our fellow-men be made the fundamental principle of all our lives, and see how it will simplify the problems of Bolshevism and universal military training.

So many gods, so many creeds.
So many paths that wind and wind,
While just the art of being kind,
Is all this sad world needs.

—ELLA WHEELER WILCOX.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

ORGANIZATION OF THE GERMAN UNIT.

Alfred Scattergood, chairman of the Mission, has his headquarters in a suite of three rooms, Am Karlsbad 23 III., in Berlin. His chief assistant here is Edgar Rhoads, who is responsible for shipments, dietetics, and the details of feeding. Arthur Charles, head of the Publicity Department, has his desk here, and also Harold Evans, who is in charge of the Berlin food district. The latter is assisted by Catherine Cox and Julia Branson, who are in charge of the inspection of the feeding in Berlin and the preliminary survey work. Ernest Votaw is in charge of the warehouse in Berlin. Caroline Norment presides over the outer Berlin office. Her chief assistant is Ruth Mellor.

Albert Brown is chairman of the East Saxon district, and his associates are Herman Newman, Moses Bailey, and Max Reich's son-in-law, Hans Gramm. Doctor Pratt is in charge of the Leipzig district. Richard Cary, in charge of the Hamburg district; Robert Balderston, director of the Milk Department, and James Vail, of the Shipping Department, are in Hamburg. They are assisted by Emma Williams and Caroline Nicholson in office and district work. William Eves has gone temporarily to Czecho-Slovakia to assist in Hoover's work and gain knowledge of the methods used there.

As the work expands, members of the Unit who are now assistants will be given charge of districts.

VIGNETTES OF THE FAMINE-STRICKEN.

BY FRIENDS' WORKERS.

The pale, pinched faces of the women, especially the old; the deformed legs, large heads, and protruding stomachs of the younger children; the wretched conditions of their clothes, and especially of their shoes and stockings, all tell the same story.—(A. Rissick, Vienna.)

I had an interesting account of one of the prison camps near here yesterday. You know the kind of stories we heard in the papers! This camp held English, French, and Russians, all of whom worked with the farmers round, and consequently were well fed. Not so the less fortunate Germans; and the English, having plentiful parcels from home (we heard they were starving) set to work to feed the Germans. A grateful wife and mother nearly throttled me when she heard I was English, saying there was nobody like them. Her little boy beamed on me when I said he was a regular little English boy. Imagine the reverse in England! I hear some of the English are arranging to visit their German friends.—(Constance Gostick, Berlin.)

I asked a postal employe to go to lunch with me. I got him a twelve-mark dinner,—twenty-four cents in American exchange, but $2.00 in the old German values. When he was through he said, "Add four marks to my share of this meal, and you have my salary for the day." On sixteen marks he was trying to live and support his wife. These government employes and school teachers suffer.—(Albert J. Brown, Dresden.)

On the day of my arrival in Linz, two vast demonstrations occurred in the courtyard of the Landeshaus. In the morning, war cripples, together with their children, and with widows of dead comrades, gathered in hordes to attest their misery and starvation. Battered men and emaciated women stood there silently. There were no speeches, no shouted threats, and no violent conflicts. They stood quietly, and the very sight of their unhappiness was a protest louder than oratory. They remained there, motionless, for an hour, and then, as peacefully as they had come, they dispersed.—(Frederick Kuh, Vienna.)

The workers have no work. There is no coal, no benzine, no raw material. Realize what it was like in Britain during the railway strike! Budapest suffers from what amounts to a general strike; only that state of affairs is due to political arrangements and natural antagonisms, as well as to the wastefulness of war. So the workers suffer and their children. Prices are so high that one cannot understand how the workers can buy any food at all. Often they have gone for a week without any bread. Then boiled vegetables form their chief diet. Add to this physical want and wretchedness the fact that they are also repressed politically, and bereft of their leaders. Also the fact that being without work, they are without any political and industrial power. Their conditions are therefore unspeakably bad. I have the impression that the middle classes are in the sorest plight. I stayed for a few days in an institution which is much better off than the average middle-class family at present, because it is supported by British money. Yet even there breakfast was composed of a cup of coffee and two half-slices of bread; the dinner was of the same standard,—a standard much higher than is usual in that class at present; and supper was of boiled cabbage and bread. I have been told of middle-class people who have sold their belongings little by little, until at last they have been obliged to sell their *bed*, for food. Among students, I know of two brothers who go on alternate days to their classes, because they have only the one suit *between them*.—(Donald Grant, Budapest.)

A study of the map shows very clearly the important position of Tarnopol as a railway and a road centre. Other towns, such as Stanislowov are also very seriously attacked by typhus, but for a new campaign against the disease they do not appear to be such important strategic points for starting operations. I, therefore, suggest that help with the following scheme of work be offered to the Government Anti-Typhus Committee:

a. To assist the Poles financially and otherwise to establish a typhus hospital at Tarnopol for the civil population. If this were done by the Friends there is good reason to believe that the A. R. C. would assist with linen, food and medicines.

b. To establish a delousing column to work in conjunction with this hospital.

c. To establish similar columns at Zbaraz, Podwoloczyska, and Mikulinze, with small hospitals containing about twenty-five beds.

d. To establish additional columns, as personnel allows, working southwards towards the Roumanian frontier.—(Cuthbert Clayton, East Galicia.)

DO YOU KNOW

That there are twenty-five Friends working in Vienna?

That there are twenty-eight Friends working in Germany?

That there are twenty-five Friends working in Poland?

That there are two Friends investigating conditions in Mexico?

That three Friends are now on their way to Soviet Russia?

That the total contributions to date for German work alone are $2,750,000?

That in a recent mass-meeting in a Catholic church in Philadelphia a $600 collection was taken up for the work of the American Friends' Service Committee?

That there are now ten American Friends' workers in Serbia? They are doing relief work in a large district and are maintaining an orphanage at Lescovatz for about 150 orphans?

That all kinds of children's clothing are needed in Serbia, Vienna, and Germany?

That the Austrians of New York recently gave a concert in a large hall on 58th St., New York City, solely for the benefit of the work of the American Friends' Service Committee in Vienna?

That a group of Russian Mennonites residing in Oklahoma, Kansas, and Nebraska have given us $14,000 in the last two months?

That English Friends have given for relief work *three times as much per capita* as American Friends have given?

That a small group of Mennonites residing in Pennsylvania have given us $10,000 in the last two months?

That the Allied Relief Administration, headed by Herbert Hoover, is feeding over three million children daily in countries outside of Germany?

That at his request we are trying to feed one million children in Germany for the next three months?

That the cost of the meal we serve in Germany (650 calories) is five cents?

That $1.50 will give a child a supplementary meal each day for one month?

That we must not let it be said to us, "I was naked and ye clothed me not," or "I was an hungered and ye gave me no food"?

THE YOUNG FRIENDS' MOVEMENT.

YEARLY MEETING WEEK.

JUST a word about our plans for Yearly Meeting Week! Has thee heard about the William Penn Lecture for this year? It will be given by John Haynes Holmes, on "Heroism in Peace Times," on First-day afternoon, Fifth month 8th, at 3 p.m.

Plans for Seventh-day are not ready for announcement as yet. We have several in mind. It may be that we shall have a supper and informal conferences, with plenty of chance to visit with each other. Of course, on Second, Third, Fourth, and Fifth-day evenings we shall have our regular supper conferences. These conferences were well attended last year, and we hope that everyone who can possibly come this year will be there. It is hard for many of us young people to attend the business meetings of the Yearly Meeting, but perhaps with a little special arrangement we can come for part of the afternoon sessions, stay for the supper conferences, and the meetings in the evenings.

Programs, ballots and dues cards will be mailed in late April to the thirty-eight hundred young people on our mailing list. If thee does not receive an envelope containing all this information, will thee write to headquarters concerning it? We may not have thy correct address. Please address Eliza M. Ambler, 154 N. 15th St., Philadelphia.

WELCOME HOME!

HAPPY the old Missionite lucky enough to reach Philadelphia on the evening of March 26th, and be welcomed home by the Young Friends' Movement at the Y. F. A. rooms. To us, you know, seeing an old Missionite here means as much as seeing folks from home meant on the other side. The Young Friends gave us an opportunity, and we rose to it with much joy. There was, too, the added opportunity that many of us had been looking forward to,—the chance to know the other side of the Mission,—the home side, the group of young people just as keen about it all as we. We need the exchange of experience and ideas, for we are keenly curious about life on this side since we left, and we want to tell our home backing more of the outcome of their tireless work here. We learned abroad the value of talking things out with other people of somewhat the same ideals, and we dreaded coming back and losing the contact. What joy to find that Young Friends here have realized the need of getting together to exchange ideas, and they are the first to show us we can keep up the momentum of the awakening we have had.

Over eighty old Missionites, with about an equal number of young hosts and hostesses, sat down to a delicious supper,—*real* butter, real ice cream,—yum, yum-m-m! Any fears the committee had as to the happy placing of guests must have died at once at the buzz of talk that broke forth. Such a jabbering about old times, new plans, latest arrivals home! And from the new engagements whispered about, a lot of salvaging is still being done as the Mission pulls out of France.

Then Raymond Bye greeted us all in no uncertain terms of welcome, whether we were just returned or already settled into work here again. Old comrades were called upon to talk to us, and oh, how good to see them again! Charles Rhoads led the talk from the French field, and introduced Frances Ferris, Ed. Webster, Binns, Griest, and Davis. Beulah Hurley spoke of the newer work in Central Europe. What a treat it was to hear the music and fun *comme en France*, from Carolyn Griest, Kitty Russell, Bill Price, and Ern Brown! Just as in France, Charles Evans summed up the essence of it all, the comradeship, the daily work, the forward look of the Mission; while George Downing and Anna Griscom spoke of "Reconstruction Applied at Home."

Then we wanted to linger and talk for hours and hours to old comrades and new friends,—Eliza Ambler, so busy all evening with the wheels of entertaining Curtis Preston, of the old French commissary, the Nortons, just back for a brief visit,—but no! days are short as ever they were in France, and we all scattered once more to our own équipes. But we took with us the warm feeling of comradeship intensified and widened. We had feared we might lose that precious gain, and now we know that fear was but a phantom,—that the first step of readjustment is firm and sure beneath our feet.

All thanks and appreciation to the Young Friends who made our dream come true. A RETURNED MISSIONITE.

FAIRHILL PILGRIMAGE.

A GROUP of the young Friends at Fairhill gathered at the meeting-house Seventh-day evening, the 27th, to welcome those coming to Fairhill on the Pilgrimage. All had a splendid time playing games. This was followed by a lively discussion, brought up by the question, "What answer can we give when a person asks us what Quakerism is?"

First-day morning some very helpful suggestions were given us on the subject of "Service." Louise Lawton spoke to us on this subject. Perhaps we had not realized before that the impulse to serve was so much a part of our lives. In laying the historic background of Service it is necessary to go back farther than the beginning of the Christian Era,—yes, as long as man has existed he has rendered service to his fellow-beings in one form or another. But Jesus, by the glorious and beautiful life which he lived, threw an entirely new light upon this thing which we are all called on to render,—Service.

Miss Lawton went on to say that we must not understand Service as meaning merely *social* service, but that it is any work honestly rendered; and she made a plea for conscientious work, in no matter what field one may be engaged, as a partial solution of the social problem that is now confronting us, the political and social unrest in the world.

Waldo Hayes took up another phase of Service, namely, service to stricken peoples in foreign countries. He told of some of his very interesting experiences with the American Friends' Service Committee in France, and later with the Red Cross in Palestine.

A picnic lunch was served, and after First-day School and Meeting in the afternoon, most of the pilgrims, joined by some of the Fairhill people, journeyed to Germantown in real pilgrim style, and attended the meeting held at School Lane Meeting-house First-day evening.

The enthusiasm and inspiration brought by the pilgrims was felt by all who attended Fairhill.

HARRIET I. RUSSELL.

The "Pilgrims" who visited Fairhill last week-end felt that they had a very pleasant and interesting time in every way. Splendid work is being done in the First-day school, where there are few Friends, but where Friendly principles and ideas are taught to about fifty live and enthusiastic children and young people. A PILGRIM.

NEWS ITEMS.

THE engagement of Dorothea B. Jones, of Conshohocken, Pa., and George W. Downing, of Wilmington, Del., has been announced. They are both members of the Friends' Reconstruction Unit. George Downing returned a few months ago, and Dorothea Jones is expected home in early May.

CURRENT EVENTS.

FRIENDS IN PENNSYLVANIA.

AT the meeting for worship in Germantown on First-day, the 28th, soon after gathering, the following letter was read from the Representative Committee of Philadelphia Yearly Meeting:—

To Green Street Monthly Meeting:—

At our last Yearly Meeting the following minute received earnest consideration (page 8 of the Yearly Meeting Extracts):—

"Many living concerns were presented, appealing for the upbuilding of our Society; by bringing into active participation in our meetings that portion of our membership who are not now giving us their full support; also by carrying our message to those outside our boundaries who would profit by religious fellowship, and by making a sustained effort to re-incarnate in our membership the spirit of Christ, that it may be more fully evinced in our lives and in our corporate organization."

The subject was referred to the Representative Committee, who after prayerful consideration realized that this vital work must begin in the hearts of concerned Friends in each Monthly Meeting. Therefore in tender love we are sending this message to your Meeting, urging you earnestly and weightily to consider this important subject, as each Meeting can best discern its own needs, and also

best decide what methods can most profitably be used to accomplish the required results.

We advise taking more time for the consideration of all the implications of true Christian living, and to talk them over, one with another, earnestly and carefully, that we may be bound more closely in a common understanding and steadfastness.

Family visits are urged, as advised on page 33 of the Discipline. In endeavoring to live the consistent Friendly life it is necessary to become familiar with our Book of Discipline, and especially in these troublous times to contemplate the lives of early Friends and other Christians who suffered for conscience sake and won the freedom which we have enjoyed, but which needs to be interpreted to the world again in this generation.

At this time we would also lovingly remind the officers of every Meeting of their sacred trust, and especially the members of the Meeting of Ministry and Counsel, and the Overseers, advising them to renewed efforts on behalf of their individual Meetings.

In accepting these appointments they have assumed the positions of "tender, loving, spiritual fathers and mothers," especially to those young in the faith, and should incite them and all our members to a frequent reading of the Scriptures, and to a dependence on Divine aid for the right understanding of them; encouraging all to abide in a simple and patient submission to the will of God. We know that in order to do our best in any line of work, thoughtful and prayerful preparation is needed, and this is especially true in matters relating to religious service. We would therefore urge, in addition to greater faithfulness in the study of the Scriptures, encouragement to the young to read the best in all literature, and to cultivate what is good and beautiful and true in their minds and hearts, where it will remain to serve a useful purpose in helping them to express the message of Christ, whether by word or deed. We realize that the Meeting does not depend on vocal ministry for life, but it is the spirit of the Meeting which helps to bring forth the little exercises that manifest the life.

Where the spirit of love prevails in a Meeting, it will inevitably result in a concern for one another's welfare, and a willingness to pass on the thought that has nourished one heart to the need of another; and from out of the desire to help and the openness to receive, there will arise a ministry in the Meeting, and humble though it may be, if blessed by the Giver of all Good, it will satisfy.

The deep concern to "re-incarnate the spirit of Christ in our membership" calls for the dependence upon Divine guidance for each day's work; the forgetting of self, the striving to understand our fellow-men in the spirit of love; the developing of the whole being, mind, body, and soul, as we endeavor to follow the Spirit of Truth, which will guide us into all truth.

On behalf of the Representative Committee.

HORACE ROBERTS, *Clerk.*

The reading of this letter was followed by a period of deep and living silence, after which Elizabeth Powell Bond, Florence E. Taylor, Walter C. Longstreth and others spoke, their words giving impressive evidence of the effect produced on the meeting by the memorable letter of the Representative Committee. It is long since that committee has sent to the monthly meetings a letter showing such loving care and concern for their upbuilding, and the heartfelt response which it aroused in all present was manifest in the silence as well as in the words which followed its reading.

In the evening of the same day, at 6.15, members and attenders of the meeting were invited to tea at the meeting-house, and after tea a large number gathered in the annex, and the letter of the Representative Committee was again read, and quite fully discussed. Beginning with the question of interest in Friends' vital principles, as shown by the attendance at our meetings and First-day schools, Ellis W. Bacon inquired how many of those present attended meeting at least twice a month, and how many did not, and asked those who did not to say *why* they did not attend. This brought forth some very interesting and significant replies, showing the power of habits and associations formed in childhood and youth, the danger of allowing business interests to prevent attendance of meeting, the need of more family visiting, the value of reading, study and memorizing of the Bible, and also of what is best in poetry and other literature. Elizabeth Powell Bond, Edith Jackson, J. Linden Heacock, Sarah K. Johnson, George W. Lukens, Florence E. Taylor, Henry Ferris and others took part in the discussion. There was so much interest evident that it was thought best not to attempt to finish it, but to look forward to a future meeting to consider further the various subjects suggested.

The meeting closed with an earnest prayer by Sarah T. Linvill.

FRIENDS IN PENNSYLVANIA.

WESTERN FIRST-DAY SCHOOL UNION.

ON Third month 20th the First-day School Union of Western Quarter met at West Grove, Pa. Edward A. Pennock opened the meeting by reading the 19th Psalm. After the reading of the minutes and the treasurer's report, the reports from the different schools were read.

There was much interest expressed in the enrollment and average attendance as sent in with statistical report by each First-day School:—

West Grove Enrollment 52; average 31. Old Kennett Enrollment 30; average 18. Ercildoun Enrollment 28; average 24. New Garden Enrollment 159; average 81. London Grove Enrollment 103; average 58. Kennett Square Enrollment 96; average 65. Hockessin—no report.

Extra reports were received from West Grove and Kennett Square which were much appreciated.

A letter from Lydia C. Engle was read asking for increased interest in encouraging pupils to attend Woolman School, and urging that a member from each meeting be appointed to awaken a deeper interest in the School, as it is doing most excellent work.

The afternoon session was devoted to the consideration and discussion of the question, "Worship,—How can we teach our children to worship God and to get the most help from our Meetings for Worship?" The question was introduced by Mary A. Maule, of Coatesville, Pa., who has just returned from the winter term at Woolman School. The paper was thoroughly enjoyed and well discussed. It has been sent to the INTELLIGENCER for publication later.

Rebecca Pennock, of London Grove, said that if children only get *one thought* out of the meeting for worship, that is something. The meeting should educate and train those present to realize their responsibility. Children should be urged and encouraged to be willing to do their part.

Cora F. G. Hall spoke of the value of the blackboard in the instruction of children as well as adults. Be sure to impress the minds of children with the origin and value of the conscience. Tell them to listen to the voice of God,—it is his love for them.

Sarah Cooper dwelt upon the part which story telling plays in religious instruction. She thought that we ought to guard against the thought that just service alone is sufficient. It must have the *feeling* in it, or it is not real service.

Bertha K. C. Marshall spoke of noticing and enjoying the text on the blackboard hanging in the front of the meeting-room at West Grove; that it might be a very helpful plan to follow, as it would centralize thought during the meeting hour.

Sarah Pennock read from a book of Tweedy and Weigle, entitled "Training the Devotional Spirit." Emphasis was laid upon the value of early religious training.

Ellen P. Way spoke of the attitude of prayer, and of a child's idea of prayer being something that you always said *at night.* She told of one little boy who had come upon a member of the family in the morning in the attitude of prayer. The child could not understand the meaning of it, and said, "I ask God to take care of me at night, but I can take care of myself in the daytime." The thought was expressed that too often we wait until the dark time comes, and then ask God to help us, and we forget to be grateful to Him for our sunshine and joys.

Mary A. Maule told of a meeting in New York, where the usher handed to each one entering the meeting-room a card upon which were printed the words, "Where two or three are gathered together in my name, there will I be in the midst of them." The result of this experiment was most wonderful, and the attitude of each individual as to their responsibility for the spirit of the meeting for worship seemed to be more reverent and vital.

It was hoped that our young Friends would learn to love to attend meeting as earnestly as they enter into the work of the First-day School.

Box luncheon was enjoyed and the West Grove Friends were most hospitable. The day was felt to be a very helpful one. BERTHA K. C. MARSHALL.

FRIENDS IN NEW YORK.

During Third and Fourth months a series of lectures on "Prison Conditions, Problems, and Possibilities," is being given on Fourth-day evenings at the New School of Social Research, 465 West Twenty-third Street, New York city. Among the speakers are Thomas Mott Osborne (who will appear three times), Frank A. Tannenbaum, Professor Harry A. Barnes, and Warden George W. Kirchwey. From the topics and the speakers, it seems that this will be a notable series, whose general purpose is (to quote Mr. Osborne) "to find an answer to that problem: How to treat men while they are exiled from society so that when they return they will not desire to repeat their offenses or to commit new acts which are criminal in character."

Careful reading of any Friends' paper for a few weeks shows that interest in penology is steadily increasing among Friends. Therefore, the group of New York Friends, who have attended the first of these lectures, has suggested that summaries be sent to the Intelligencer, hoping that they may seem worth printing, at least, in part.

Thomas Mott Osborne, the first speaker, introduced the subject in general. Six years ago the head of the British Penal System, in his annual report, set down the historic basis of penology, that punishment should have three purposes,—1, Retaliation; 2, Deterrence; 3, Reformation.—and he called "weak-minded" those persons who thought the order should be inverted.

Imprisonment as a punishment, to any large extent, is only a little over a hundred years old. It did not come into existence until capital punishment had been abolished for all crimes except that of premeditated murder,—1794 in Pennsylvania, 1795 in New York, and in England twenty years later.

The so-called Philadelphia system of solitary confinement provided that the men should never see each other. In Scranton jail, a few years ago, I found men so living, even for five years on end, with no work, nothing to do but degenerate.

The Auburn system allows the men to see each other at work, but supposes them not to communicate.

Prisons are places to which society sends men who do not play the game of life according to the rules which society lays down. Society is not interested in *why* a man breaks a rule. If he burns down a house, whatever his state of mind, he must be placed where he cannot do it again. The court-room should only establish that he did or did not commit the act. After that, his state of mind should be determined upon.

We can not undo the crime; we want treatment that will be a deterrent to future crime, by the same man or others. We can not make punishment "fit the crime," because the act committed is an imperfect index of the man's real criminology. A man who is a definite danger to society may be in prison for a minor crime; while another sent up for a serious crime may have much finer qualities. We can not tell in the law court how much punishment each man needs.

But the retaliatory system of autocratic and brutal methods in the prison is absolutely useless as a deterrent. The real deterrent to crime is to send the criminal back to society cured. You can not cure him by brutal treatment. The first forged note against the Bank of England was issued immediately after forgery was declared a capital crime. The main thing is the reformation; if you reform, then you deter, and need not bother about retaliation.

The condemnation of society involves the disgrace of exile and the deprivation of liberty,—both severe punishments, the severest, in my opinion, that can be inflicted on anybody. To my judgment, we are justified in giving no other punishment, because the moment we go beyond this, the punishment ceases to be impersonal, the act of society, and becomes an act of brutality inflicted by some man upon an individual.

ANNA L. CURTIS.

FRIENDS IN CALIFORNIA.

Ellen H. E. Price writes from Pasadena, Third month 14th:—

Orange Grove Monthly Meeting seemed to come into close touch with the other meetings of the Quarter when the reports of our representatives, to the West Chester session, Anna T. Speakman and Lydia G. Hawkins, were read this afternoon. Their impressions of the meeting and the copy of the clerks' minutes made the Quarterly Meeting seem very real to us.

Our meeting still grows. Three new members were received by certificate to-day.

Many visitors were with us; beside those mentioned in a former letter, Albert G. and Mary R. Thatcher, Mrs. Howard Pusey and her son and daughter from Swarthmore, and Mrs. Mary S. Verlenden, of Darby, are now here.

In our meeting for worship, as well as in the business session, George T. Powell had strengthening messages dwelling especially on the responsibility of parents and the influence of the home in the solution of many of the problems confronting us to-day.

The First-day school is still growing. A piano, recently purchased by contributions of interested Friends, is found to be a help in the general exercises.

On last First-day afternoon a goodly company — over a hundred — accepted the cordial invitation of John and Mary Carpenter to call upon them in their beautiful home at the foot of the mountains in Altadena for perhaps the last time. The home has just been sold, and the Carpenters will be leaving it within a month. Visiting Friends have always found a warm welcome in this ideal home, and many have been the Friendly gatherings within its walls. The warm hospitality extended by every member of the family, and the beautiful views from broad windows and piazzas of mountains and sky and plain will long be cherished memories.

BIRTHS.

Richardson.—At Langhorne, Bucks County, Pa., on Third month 20th, to Joshua and Marian Osmond Richardson, a son, named Vernon Malchom Richardson.

Spencer. — In Huntington, Indiana, on the 14th of Second month, to W. Paul and Gertrude E. Spencer, a son, named W. Paul Spencer, Jr., a great-grandson of Elizabeth H. Coale, of Holder, Illinois.

Tufts.—On Second month 20th, at Rutherford, New Jersey, to Anna Lea and Irving Elting Tufts, a daughter, named Miriam.

MARRIAGES.

Post-Hallock.—At the home of her nephew, David J. Irish, Yorktown Heights, Westchester County, New York, on Seventh-day Third month 27th, Josephine Hallock, of Poughkeepsie, New York, to Edmund L. Post, of Quaker Hill, Dutchess County, New York.

DEATHS.

Branson.—At Selma, Ohio, on Third month 23rd, Nathan V. Branson, aged 85. A life-long member of Green Plain Monthly Meeting.

Burlingame.—On Third month 26th, at Fallsington, Pa., Elizabeth T., daughter of Geoffrey G. and Lucy Tatum Burlingame, aged 10 months.

Coale.—In Gillett, Arkansas, at the home of her brother and sister-in-law, J. P. and R. J. Kennedy, on the 17th of Third month, Jennie E. Coale, wife of J. Warner Coale, of Holder, Illinois, aged 70 years. A birthright and life-long member of the Society of Friends. Interment in Benjaminville Friends' Cemetery.

Livezey.—At Spring House, Pa., on Third month 27th, Mary E. C., widow of Charles Livezey.

Roberts.—At the home of her relatives, in Colton, California, on the 20th of Second month, Mary H. Wood Roberts, in the 81st year of her age. She was most of her life a member of Fairfax Monthly Meeting, Virginia, but for some years has resided in California. She was a patient sufferer for many months, and gladly welcomed the summons to her Heavenly Home.

M. F. S.

Roberts.—At State Hospital, Norristown, Pa., Third month 29th, George S., son of Richard R. and Ruth A. Roberts, both deceased.

Row. — Seventh-day, Third month 27th, Martha M., widow of Washington Row. Funeral services at residence of Anne D. Flowers, Langhorne, Pa.

Watson.—On Third month 23rd, Martha C. Watson, widow of George Watson, in her 82nd year. Funeral services were held on the 26th, in the Oliver H. Bair Building, 1820 Chestnut Street.

STUDY GROUP OF LONDON CONFERENCE.

THE topics to be considered at the Conference of All Friends to be held in London Eighth month 13th to 20th will be considered by a Study Group to meet in Room 4, Race Street Meeting-house, at 4.30 p.m. on Fourth month 1st, 9th, 16th, 23d, and 30th, Fifth month 7th and 21st. Box supper.

The subjects of the seven commissions will be discussed, one at each session. Delegates, alternates, all who have not yet decided whether they will be able to attend, and others interested in the subjects to be discussed, are urged to be present.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FOURTH MONTH.

1st—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

3rd — Gwynedd Monthly Meeting held at Gwynedd, Pa., at 3.30 p.m. Box supper at 6.30. Lecture by George A. Walton, on "A Quaker's Faith," at 7.30 p.m.

3rd—Salem First-day School Union will be held at Mickleton, N. J., sessions at 10.30 a.m. and 2 p.m. At the morning session after general business and reports there will be a talk on "Work With a Class of Boys," by Louise E. Hall, of Salem, N. J., and a demonstration class conducted by Annie Hillborn. At the afternoon session there will be exercises by the children of Mullica Hill First-day School, and an address by Annie Hillborn, of Swarthmore, Pa. Subject, "Some Things That Succeed in First-day School (Primary Grade)." There will be "A Quaker Meeting of the Olden Time" by Mickleton School. During intermission Annie Hillborn will conduct a round-table conference.

4th—3 p.m. A meeting for divine worship will be held at Providence Friends' Meeting-house (Media, Pa.), under care of the Circular Meeting's Committee of Concord Quarterly Meeting. Non-sectarian; all persons interested are invited.

4th—Daniel Batchellor expects to attend First-day School and Meeting at Concordville, Pa.

4th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Luella Jones, of George School, Pa., will lead the class, the subject being "Separation Between the Greek and Roman Churches."

4th—At Friends' Home for Children, 4011 Aspin Street, West Philadelphia, a service will be held at 3 p.m.

4th—Isaac Wilson expects to attend meeting at Penn Hill, Lancaster County, Pa.

4th—Daniel Oliver, head of the Friends' Mission in Syria, will attend

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

16 Weeks at Griscom Hall

It is already apparent from inquiries received that Griscom Hall will again be "full up" this summer. It seems hardly necessary to urge that reservations for July and August be made as promptly as practicable—guests of previous years know what demand there is for rooms in these months.

For the first time, however, the Hall will open this year in time for Memorial Day guests. The opening date will be May 28, and this will give us the longest summer season we have had—sixteen or seventeen weeks.

Address inquiries for accommodations to

MARGARET EASTBURN,
Newark, Delaware.
Griscom Hall Association.

Would You Like An Income?

at 65; when your earning power has stopped or greatly decreased?

Then begin to provide for it now. You can do it by taking our Endowment Policy payable at 65—or upon your death, if before.

It is insurance, income, investment.

Will you let us tell you about this?

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.

BONSOR
FANCY POULTRY
TERMINAL MARKET

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

First-day school and meeting at Abington, Pa.

4th—Philadelphia Quarterly Meeting's Visiting Committee will visit Reading Meeting at 11 a.m.

4th—Reuben Kester expects to attend meeting at 15th and Race Streets, Philadelphia, at 10.30 a.m.

8th—Special meeting addressed by Daniel Oliver, head of the Friends' Mission in Syria, to be held at Camden (N. J.) Meeting-house, at 8 p.m.

9th—A lecture by Professor Francis H. Green, of West Chester State Normal School, West Philadelphia Meeting-house (35th and Lancaster Avenue), 8 p.m. Subject, "The Six Great Cities." Friends are most cordially invited to come and enjoy this lecture.

9th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

10th—A social will be held in the Friends' School Building, 110 Schermerhorn Street, Brooklyn. Two short plays, "The Locked Chest," by John Masefield, and "Waterloo," by Sir Arthur Conan Doyle, will be given by some of the younger members, and Hazel Kniffin will give a violin solo. All Friends are invited, and their friends. Entertainment begins at 8.15.

11th—At London Grove Meeting-house, 2.30 p.m., Daniel Oliver will speak on "Personal Experiences in Relief Work in Syria."

11th—Isaac Wilson expects to attend meeting at Centre and Unionville, Pa.; Reuben Kester at Grampian, Pa., and O. Edward Janney at Woodlawn, Va.

11th—Preparative Meeting will be held at the close of the meeting, in both Brooklyn and New York.

12th—New York Monthly Meeting will be held in Brooklyn, at 7.30. Supper will be served at 6 o'clock, to all present. The meeting for Ministry and Counsel will meet at 5 o'clock.

12th—Isaac Wilson expects to visit State College, Pa.

16th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

17th—Abington First-day School Union held at Quakertown, Pa. Morning session, 10.30; afternoon session, 2. The question for discussion in the afternoon session is "Fundamental Principles of the Society of Friends as Taught in the First-day School. How can the teaching of these principles be developed in 1. Primary Classes; 2. Intermediate Classes; 3. Young People's Classes; 4. Adult Classes; 5. Opening and Closing Exercises.

18th—Reuben Kester expects to attend meeting at 17th Street and Girard Avenue, Philadelphia, at 11 a.m.

18th—Allan Farquhar expects to attend meeting at Waterford, Va.

20th—Western Quarterly Meeting, at London Grove, Pa.

21st—Southern Half-Yearly Meeting, at Easton, Md.

22nd—Caln Quarterly Meeting at Christiana, Pa.

MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.
Tyrol Wool



Spring Styles

New Colors

Ladies' and Misses' Tailored Suits

29.75 36.75 49.75

Top, Street and Motor Coats

32.75 42.75 54.75

Tyrol Wool Garments in our original Man-Tailored Styles are up to date, serviceable and sensible.

MANN & DILKS
1102 CHESTNUT STREET

Guaranteed to bloom
CONARD ROSES *BLOOM*
Send for FREE Catalog

"SUCCESS WITH ROSES" Will Help You

Thirty-two pages of practical rose information. Tells what, when and how to plant, proper soils, culture, etc.

We send "SUCCESS WITH ROSES" (value 25 cts.) and new 52-page illustrated CATALOG of 300 Conard Rose varieties and other choice flowers—BOTH FOR 10 CENTS.

CATALOG alone FREE on request.

Our durable Star Tag marks the genuine Conard Star Rose and also labels each growing plant—an exclusive feature of Conard Roses.

Send 10 cents today for the two books or write for FREE CATALOG

CONARD ★ ROSES
The Jones Co., Box 18, West Grove, Penna.
Robert Pyle, President Antoine Wintzer, Vice Pres.

PEERLESS
Rubber Typewriter Keys.
Will last for years.
Sacrifice the glare and preserve your eyes. Order them through
WALTER H. JENKINS
140 N. 15th St. Philadelphia

Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will appreciate. Two cents a word.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

23rd—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

24th—Westbury Quarterly Meeting, at Brooklyn, N. Y.

24th—Prairie Grove Quarterly Meeting, at Monroe, Nebraska.

25th—John Duxbury, of London, England, will attend Brooklyn Meeting.

25th—Isaac Wilson expects to attend meeting at Washington, D. C.; R. H. and Pauline Holme at Fawn, Pa., and O. Edward Janney at Lincoln, Va.

27th—Concord Quarterly Meeting usually held at this time will be held on Fifth month 1st, at Wilmington, Del.

FUN.

"We learn from history," some one remarks, "that men never learn anything from history."—*Christian Register.*

"I couldn't have been speeding, your Honor." "But you say yourself you were in a hurry." "Well, you know the rule, the more haste, the less speed."—*Judge.*

A suggestion for a Wayside Pulpit discourse is offered in the *Evening Post*, New York: Less than an hour from New York there is a little New Jersey town where a church congregation has plunged very deeply into modern religious thought and tendencies. Just how deeply any one driving by their little white wooden building can tell from the sign hanging by its door: "Where do you spend Sunday? Around the fire? Where will you spend eternity? Surrounded by fire."

A press agent solemnly sends out this: "The Historical Film Corporation of America will not begin 'The Pageant of the Bible' with the picturization of the first chapter of Genesis. President James A. McGill has definitely vetoed the idea of setting up a motion-picture camera at the right hand of the Creator and shooting the panorama of creation as it was flung forth from the Everlasting Arms. The determination to eliminate the Creation is in line with the best religious and scientific opinion and of the policy of the producing corporation."

A SAFE 6% INVESTMENT
is offered in a limited amount of preferred stock of an established and successful manufacturing business controlled and operated by Friends. If interested, address "A. S.," care of Friends' Intelligencer, 15th and Cherry Sts., Phila.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

Earlham College
ANNOUNCES
that it has become necessary to limit attendance.

Therefore those desiring to attend Earlham next college year are encouraged to make application for admittance before May the first. The dormitories will doubtless be full by that time.

Only a limited number beyond the capacity of the dormitories will be admitted.

In writing address,

DAVID M. EDWARDS, President
EARLHAM, INDIANA

WOOLMAN SCHOOL,
A Friends' School for Social and Religious Education.
Offers special training to young Friends for service in the meeting and community.
Send for Catalog.
Elbert Russell, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
Charles Burton Walsh,
Principal.
15th and Race Sts., Philadelphia.


Bring Your Oculist's Prescription To Us
Our 35 years' experience assures you that it will be filled accurately. None but the most skilled workmen employed. Reasonable prices.
Williams, Brown & Earle
918 Chestnut St. Phila.

Spruce 5-75 for Intelligencer want ads. of higher class. We mail bill and coin card. Pay by mail.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.,
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Esperanto.

"I believe that the universal use of Esperanto would unite the nations into one great Brotherhood, and make the Kingdom of God on earth a greater and more real blessing than it has ever been."—JOHN MERCHANT, in *The British Esperantist.*

NOTICES.

NOTICE—The P. Y. F. A. office desires to maintain a calendar of Friendly activities in the vicinity of 15th and Race Streets. Information regarding such activities is solicited from the chairman of committees or meetings. This co-operation with our endeavor will be greatly appreciated. Estella J. Brinton, General Manager.

NOTICE.—The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

NOTICE—Friends interested in the Friends' Home for Children at 4011 Aspen Street, are arranging for a *Rummage Sale* the latter part of April for the benefit of the "Little Tots." All interested are asked during house cleaning time to lay aside discarded articles such as: old clothes, hats, pictures, china, curtains, window shades, furniture, bric-a-brac, toys, books, anything no matter what the condition.

Kindly drop a postal to any member of the committee and arrangements will be made for collecting.

Committee: Anna Kirby Swope, 4926 Cedar Avenue; Lula B. Dixon, 918 South Forty-ninth Street; Anna Fry Hall, 5301 Woodbine Avenue.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

H. W. HEISLER & SON

House Painting

IN ALL ITS BRANCHES

1541 RACE ST., PHILADELPHIA

Established 1888. Estimates cheerfully furnished.

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES

S. W. BLACK'S SON

REAL ESTATE AGENT AND BROKER

522 WALNUT STREET
PHILADELPHIA

ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

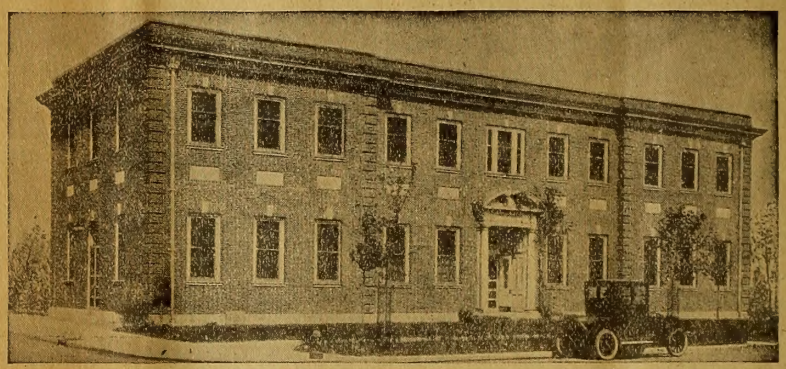
BALLINGER & PERROT

ARCHITECTS · ENGINEERS · CONSTRUCTORS

WESLEY BUILDING, PHILA. MARBRIDGE BUILDING, NEW YORK.

The Signing of Peace gives a new impetus to building construction. This is the opportune time for urgently needed institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.



Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.

Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.

Immediate delivery—Order today.

F. W. WALTER
Dept. C. 43 Letitia St., Phila., Pa.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton

DURABLE AS IRON

Rug or Carpet

Made by ! Sold by

Hardwick & Magee Co.

1220-1222 MARKET ST.
PHILADELPHIA

Mark on your 1920 calendars, and include in your 1920 plans, the

Friends' General Conference

AT CAPE MAY

Seventh Month 7th to 14th

TELL OTHERS

Camp for Little Folk

7 to 12 years

AT CANAAN, CONN.

June 30th to August 31st

LAURA B. GARRETT

529 West 138th St., New York City

WANTED.

WANTED—YOUNG LADY FOR CLERical position, Friend preferred. Address B. 127, FRIENDS' INTELLIGENCER OFFICE.

POSITION WANTED — BY REFINED middle-aged lady as companion or attendant to an elderly lady. Address B. 123, FRIENDS' INTELLIGENCER OFFICE.

WANTED—ON OR BEFORE MAY 15th, General Housekeeper in family of three adults, and one daughter of twelve. A refined capable woman desired who can be accepted as a member of the family. Address Marshall J. Reynolds, Malvern, Penna.

WANTED—MOTHER'S HELPER, TO assist in the care of two little girls, two years and five years old; must be gentle, refined and neat, and experienced with children; not under twenty-five years old. Address Mrs. J. R. B. Moore, 44 East 73rd Street, New York City.

WANTED — YOUNG WOMAN AS mother's helper in Friend's family in Germantown. Three children, five, seven and nine years. Address W. 124, FRIENDS' INTELLIGENCER OFFICE.

POSITION WANTED — By Protestant, companion or nurse to lady or gentleman, or managing assistant housekeeper in institution. Salary $12 per week. Address P. 126, FRIENDS' INTELLIGENCER OFFICE.

WANTED — A REFINED YOUNG woman to care for girl of four and assist with light chamberwork. Experience not necessary. Address W. 118, FRIENDS' INTELLIGENCER.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

TRAINED WORKER — POSITION AS assistant headworker offers opportunity for experience in all lines of settlement activity. Applicants should apply at once. Friends' Neighborhood Guild, 4th and Green Streets.

STUDENT WORKER—SCHOLARSHIP offered for months of July and August to students of social work desiring practical experience, field work, and directed reading. Apply not later than June 1st. For further details write to Louise Marie Lawton, 534 No. Orianna Street, Philadelphia, Pa.

FOR SALE OR RENT.

FOR SALE OR RENT — AT CRAGSmoor, N. Y., a long established, small summer hotel, on the Shawangunk Mts., extended view overlooking Rondout Valley. 12 acres of land with furnished house, accommodating forty guests; also cottage and laundry. Immediate sale at moderate price to settle estate. Address S. W. Collins, 40 Wall Street, New York City.

FOR RENT—TWO OR THREE FURnished rooms for light housekeeping. No children taken. References exchanged. Annie F. Ambler, Plymouth Meeting, Penna.

FOR RENT — A COUNTRY HOUSE, garden and garage, 1 mile from Moorestown, N. J.; large porch surrounding house, lawn and five shade trees. Mrs. William M. Paul, Moorestown, N. J., Phone 187-W.

Strawbridge & Clothier

Hundreds of Boys Will Want Smart New Suits This Spring

That we realize the surpassing importance of *wear* in Boys' Clothing is well demonstrated by the unusual fame of the lines assembled within our broad stocks.

Here are the Hart, Schaffner & Marx Suits, tailored by the same organization that makes that fine clothing for "Dad" and "Older Brother." The Jack O'Leather Suits and the Triple Service Suits, noted the country over for their extreme serviceability. These and scores of other lines from equally dependable sources are here to choose from—in an indescribable variety of smart styles and fabrics.

Outstanding among the many groups that parents are finding unusually interesting this week are—

Suits, Special, $15.00

Mixed Cheviot Suits, in trim plaited styles for boys of 8 to 17 years.

Suits, $18.00 and $20.00

Neat Mixed Cheviot Suits, with mohair-lined coats, in Spring styles for boys of 8 to 17 years.

Suits, $25.00 and $30.00

Fine Suits of cassimeres, homespuns and cheviots; handsomely tailored; sizes 8 to 18 years.

Blue Serge Suits

Remarkable values—
8 to 12 years—$14.75 and $18.50
13 to 18 years—$16.75 and $20.50

Hart, Schaffner & Marx Suits, $35.00 and $37.50

Of finest fabrics, faultlessly tailored in handsome new styles, for boys of 8 to 18 years.

Small Boys' Coats

Top Coats of mixed cheviots and blue serge; sizes 3 to 8 years —$13.50. Of homespuns and cheviots—$15.00.

New Wash Suits

Small Boys' Wash Suits, in buttoned-on, new Middy and belted styles. Sizes 3 to 8 years.

Strawbridge & Clothier—
Second Floor, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Genealogist Elizabeth B. Satterthwaite 52 N. Stockton St., Trenton, N.J.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FOURTH MONTH 3, 1920

To Yield 7%

CORPORATION MANUFACTURES HIGH GRADE STEEL BARS AND SHAPES IN PLANTS LOCATED ON THE DELAWARE RIVER, NEAR PHILADELPHIA, WITH TIDEWATER AND RAILROAD FACILITIES.

FULL INFORMATION ON REQUEST.

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.

BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use
Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



FRANKLIN NATIONAL BANK

PHILADELPHIA
INCORPORATED 1900

Capital $1,000,000 Surplus and Profits $4,750.000

OFFICERS:

J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier C. WALTER STUBBS, Assistant Cashier

DIRECTORS

Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain William C. Sproul Thomas S. Safford John F. Murray
C. Percy Webster

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

THE SALEM COUNTY TRUST COMPANY

OF WOODSTOWN, N. J.

Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00

Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 3½ per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

NEWTON COAL

Answers the Burning Question

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FOURTH MONTH 10, 1920

VOLUME 77
NUMBER 15

LITTLE KINDNESSES.

If you were toiling up a weary hill
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till baffled and bewildered quite, you lost
The power to see the way, and aim and move,
And one, if only for a moment's space,
Would give you shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much;
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.

—*Susan Coolidge.*

ISAAC SHARPLESS.

[Our Friend John William Graham, of Manchester, England, whose visits to this country are held in loving remembrance by many American Friends, writes as follows in the London *Friend.*]

By the death of Isaac Sharpless the Society of Friends in America has lost one of its central supports and its most uniting influences. Just in time, but not too soon, as is now apparent, had he divested himself in 1917 of his responsibilities as President of Haverford College, after thirty years' service. He had had time since then to publish his book on the early leaders of Pennsylvania, when his heart gave way and his work was done. He was not a man of great eloquence, nor had he remarkable literary gifts, nor was he a pioneer in science. He was a wise administrator, charitable, modest, friendly, humorous, and bearing without fuss the excitements and anxieties which centre round the head of a college. His modesty was very winning. He once explained to me that he was no man of great acquirements. "Friends came to me on my farm, and said, 'Isaac, we want thee to undertake Haverford College.' It was only because they couldn't find anybody else." He was, in fact, a qualified teacher of mathematics who had reverted to the land. His work as an American historian was to come later. So, as Cincinnatus to Rome, Isaac Sharpless passed from the plough to the Presidency.

He was not, however, modest where Haverford was concerned. He would come over to England,—or rather to Europe,—in quest of the best men, if we had any good enough. He was indeed happy in the offers he could make, due to the large benefactions the College was perpetually receiving. Dollars poured in, in tens of thousands, all his time, to the marvel of English teachers who struggle to keep their schools and colleges from actually falling back. So the broad lawns of Haverford are dotted by stately buildings, the great library, the science block, the ring of Professors' residences, Barclay Hall, the ancient nucleus, and others. All this needed public confidence. Currents of opinion run there more strongly, within narrower bounds, than here. Haverford had to be steered through difficult years of transition, had to be a pioneer in liberal thought, had to satisfy parents and students, yet not to alienate Friends of the ancient type, nor give way to the aggressive evangelicalism which reacted from the West. The Hicksite Friends, too, its neighbors, were in an isolation which as years went on, such men as Isaac Sharpless must have recognized to be wrong. I remember gratefully how he and Haverford stood by me in 1896 when paying the first English visit to those Friends. It must have needed some courage to a man in his position.

The habits of the undergraduate, also, not always a Friend, had to be adjusted to, at any rate, a moderate fit into the pattern of Quaker Philadelphia. To those who know his ways, the American undergraduate is, I dare say, no harder to manage than his English brother, but he is different, and somewhat mysterious to an outsider. There is truth in what Isaac Sharpless once said to me, that while Professors might cross the sea with advantage, administrative Heads should be native born. His humor must have been a great asset to him in this connection, as to all who have to keep people pleased and satisfied,—an emollient and a consolation. He told me once with a twinkle, that £500 a year (pre-war) was about the least a member of the Society of Friends could live on. He had in his mind, no doubt, the standards of a certain corner of Pennsylvania. He belonged to an old local family himself, migrating originally, I believe, from Sharples, near Wigan. Those families form an aristocracy, not always in wealth, but in spirit.

Like other things, the type is being merged, which reminds me of his telling me that he and I belonged to a generation which had unique advantages which would never recur. We had been born and bred under the old Quaker domestic régime, and the set of habits and restrictions that went with it; but we were living now in an age of liberal culture, unfettered inquiry, many recreations, and free artistic production. Our successors would have those things without the Quaker discipline and restraint. Our forefathers were sadly hedged in, but had a training which would not come back. This is more true of an American than of an Englishman, his junior, brought up where the restrictions went earlier. Our young Friends might ponder this.

Isaac Sharpless was one of the few Friends who took a hand in the occasional efforts made to purify local politics, in which, at one time, he held some position. But his real statesmanship found scope in the management of the College. And therein the quality which made the most abiding impression on one observer was his large charity. JOHN W. GRAHAM.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

Am I wrong to be always so happy? This world is full of grief;
Yet there is laughter of sunshine, to see the crisp green in the leaf.
Daylight is ringing with song-birds, and brooklets are crooning by night,
And why should I make a shadow where God makes all so bright?
Earth may be wicked and weary, yet cannot I help being glad;
There is sunshine without and within me, and how should I mope or be sad?
God would not flood me with blessings, meaning me only to pine
Amid all the bounties and beauties He pours upon me and mine;
Therefore will I be grateful, and therefore will I rejoice;
My heart is singing within me! sing on, O heart and voice!

—WALTER SMITH.

THE GRADED IDEA.

THE STORY OF JOHNNY.

JOHNNY came to Sunday-school for the first time. Johnny was only four. When the teacher saw him coming in,—so little and cunning and attractive,—she wished she did not have to teach one of Paul's missionary journeys, but to her delighted surprise, Johnny sat on the edge of his chair, apparently drinking in every word, and she thought, "After all, it doesn't matter so much what one says, as how one says it."

That week Johnny's mother said to her, "Johnny loves Sunday-school."

"He listened beautifully," replied the teacher.

The mother laughed. "He said he watched to see the yellow tooth when you opened your mouth wide."

Then she went on to tell how very much afraid Johnny was at night. The teacher went away thinking.

The next Sunday she had another of Paul's missionary journeys to teach,—alas, he took so many!—and soon after Johnny's mother met her and said, "I think Johnny is getting something out of Sunday-school. A boy moved into the neighborhood named Paul, and Johnny said, 'I heard about Paul in Sunday-school.'"

"What did he remember about Paul?"

"Nothing but his name, but that's something," and the mother went on to tell how very much afraid he was of the dark.

The teacher couldn't help wondering what possible difference it made in Johnny's life that he knew there once lived a man named Paul.

Johnny lived in the country and often he came to Sunday-school cross-lots. Sometimes the sunshine kissed his cheeks. Sometimes the rain-drops pattered down on the umbrella roof over his head. Often he filled his chubby hands full of flowers, to carry to his teacher. He watched ants building their tiny homes or listened to a bird singing, or felt the wind rumple his hair. But if he mentioned these things in Sunday-school the teacher thanked him for the flowers or pleasantly smiled, but interrupted him by saying, "Yes, yes, dear, but now we must pass to the lesson."

Johnny found his life very exciting. Let me tell you all the happenings of a single week. His father brought him home a Teddy bear; he spent a day with his grandmother; and his baby sister had a new tooth. Naturally he came to Sunday-school full of these events, but when he started to tell them, a gentle hand was put over his mouth and he was told to "hush" because it was time for the lesson.

Little by little the conviction grew in Johnny's mind that Sunday-school and home were two very different things, and that when a little boy had his Sunday-school lesson, he passed quite away from his real life.

Johnny grew older. He had outgrown his fear of the dark or of anything, he would have told you. He could fight with boys bigger than he and beat them, too. And it chanced that just then he had lessons on God's care and was taught to call him his heavenly Father. How much rather he would have called him King! How gladly he would have attempted big tasks for the Lord God Almighty! He had learned fairly well now the difference between right and wrong, and it seemed to him he was always making choices between them. How he would have thrilled over stories of men and women who dared choose hard things!

The conviction grew stronger in his mind that Sunday-school and the things that interested him most were very, very far apart.

Johnny grew still older. He came to a period when his whole nature craved service. He would not have told you this, for Johnny was very reticent these days; but his heart was tender and he was reaching out after an ideal, to whom he might devote himself entirely. If Christ, the great Ideal, had been brought to his attention just then, how gladly, how wholeheartedly he would have taken his name and entered into his service! But it chanced that just then the lessons in Sunday-school were on the minor prophets. Johnny did find an ideal, but not in Sunday-school, and it was not Christ. It chanced that he never did enter into Christ's service.

Then Johnny's various teachers got together and said, "Something must be done. We are tired of hearing people say, 'Johnny gets all the Bible in time. It only happened that the lessons came wrong for him.' Just as if it were inconsiderate in him to be born when he was!"

"No," these teachers said, "we propose to arrange matters so that no matter when Johnny comes to Sunday-school, he shall find something to fit his needs. For Johnny's needs shall be the reason for his lessons. When he is weak and fearful he shall hear of the heavenly Father, who cared for Baby Moses, for Jacob, far away from home, lying on his pillow of stone, and for all children. We will help him not to be afraid at night, when God's stars keep watch. We will show him a loving Father behind the rain, the sun, the bird, the flower. We will teach him that even the toy his father gave him and the baby's first tooth were not possible without God, and we will set his small feet in the path of service by means of stories that encourage little acts of helpfulness. As a wise man has said, we will 'interpret his surroundings religiously.'

"And as he grows older and longs to do great deeds, we will tell him hero stories of men who chose the right when it was hard. We will help him to see that God is a King who must be obeyed. We will spur him on to perform difficult feats.

"And we shall be watching and waiting for that wonderful, tender, dangerous time, when every fiber of his being is reaching out for an ideal. We will take him then to a picture gallery of noble men and women, and we will lead him by and by to the far end of this gallery, and show him the portrait of the perfect Man, the one altogether lovely. We will give him an opportunity to pause long here, hoping that he may choose to enlist under his banner."

And the dream of these teachers came true. I told you this was the story of Johnny. It needs a bigger name,—"The Story of the Coming of the Graded Lessons," or "The Advent of Lessons that Interpret Life."

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

I falter where I firmly trod,
And falling with my weight of cares
Upon the great world's altar-stairs,
That slope through darkness up to God,

I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope.

—Tennyson, in "In Memoriam."

NEWSPAPERS AND MILITARY PRISONS.

It is evident that the newspapers are no longer feeling obliged to keep silence about the brutal treatment of conscientious objectors and others in the United States military prisons. Eleanor N. Graham, of Berkeley, Cal., sends some interesting clippings from the San Francisco *Call and Post*, from which the following extracts are taken:—

As a result of the treatment received by conscientious objectors in the disciplinary barracks at Leavenworth, Clarke H. Getts wrote many letters to his friends in New York, Boston and Chicago, urging them to protest to the War Department. One of these letters was intercepted. As a result he was served with general court-martial charges for criticising the institution and, as a punishment, he was sent to the hole for fourteen days. He says:—

"I stood these fourteen days, nine hours a day, chained to the bars. I lived on a few slices of bread and water. The first day my mind reacted in a very lively way. My chains didn't annoy me particularly. I entertained myself with mental discussions of a great many problems. As the days wore on I amused myself by singing airs from light operas, by reciting verses out of my memory, and by composing verses. When I whistled or sang I was told to shut up by the sentries. Gradually my stock of amusements became quite low. As the darkness closed in, I would begin to be very much depressed. My body became weak and sore, and the chains irritated my wrists.

"In a cell near me a Russian began composing a symphony. He was silenced. Some religious objectors began to pray and to sing hymns. They were silenced, too. I began counting the monotonous ticks of the clock outside. Ideas became burdensome. I was afraid I should go out of my mind.

"But, at last, my sentence in the hole expired. Instead of being released, I was taken to the insane ward. There I was quartered with thirty men, most of them feeble-minded and degenerate. I was threatened with physical brutality by some of them. One was so violent that he beat a hole through the wall with his fists. Another smashed all the panes of glass, lacerating his hands. Of the conscientious objectors who were there, one became violently insane. Two others, fine intellectual fellows, went into deep melancholia. The treasurer of the International Bible Students' Association was beaten till his face became pulpy, and finally developed erysipelas. He was sent to Washington, a raving maniac. Day by day I thought I should lose my mind. It was only through the heroic efforts of people like Lunde, John Nevin Sayre, Fannie Witherspoon, Norman Thomas and others that Secretary Baker was finally induced to order my release."

Another very interesting article is entitled, "From the Quaker Point of View: the War Experience of an Englishman Who Did Relief Work With the Society of Friends":—

He was a pink-cheeked, blue-eyed, cheery Englishman, somewhere in the fifties. The instant you met him and saw that smile of his and heard his frank, clear talk you knew that his outlook on life was clean and fine and optimistic. And yet he had been through more than four terrible years over there in England. If he hadn't told you that he was a Friend you wouldn't have suspected. He didn't use "thee" or "thou," and, in his well-fitting business suit, he might have passed for an everyday man of affairs.

"There are many aspects of the war that the public doesn't seem to be thinking about," he said.

"For example?"

"Well, the differences among the Germans. From the way people talk in this country you'd think there was only one type of man in Germany, the fierce Prussian. Now all the Prussians aren't fierce. Some of them are quite mild and free from hate. And there are millions of Germans in Germany that aren't at all Prussian in their point of view or in their feelings. In fact, you will find among them a great deal of dislike for the Prussians. One of their consolations in defeat is the thought that the domination of what Prussia represented in German life has at last been broken."

In England he had spent all his time since the beginning of the war working among the Friends to help the war-victims. "We Friends aren't a large body, you know," he said. "But we have a good many people of means among us. We must already have spent the equivalent of several millions of dollars on our work. You see, the policy of the government early in the war caused a great deal of distress that might have been avoided. I suppose the authorities were panic-stricken, and felt the only thing they could do was to resort to drastic measures. Many thousands of perfectly loyal men who happened to be of German blood and who had not technically made themselves Englishmen were sent to the internment camps. As a result, many families suddenly lost their sole means of support. Their distress was terrible. In one camp alone, on the Isle of Man, there were 25,000 such prisoners. One of them had four sons in the war. Another had four brothers. And on the English side, too, all of them. An English woman of my acquaintance was married to a man of German descent. Their son was in the British Flying Corps. But the father was shut up on the Isle of Man. You can imagine what the situation was and all the distress that lay behind it. One queer result was that, in the internment camps, thousands of men who couldn't speak English proceeded to join classes for the study of German. So, at that crucial time, the British government was doing its best to make Germans out of men who might have been perfectly good Englishmen."

"Were the Friends treated pretty well by the authorities?"

"In some instances, yes. In others, no. Our conscientious objectors were under some conditions allowed to do ambulance work and mine-sweeping and other humanitarian tasks that they could do without violating conscience. But some of our finest men were brutally used. There was Stephen Hobhouse, for instance. For years he had been devoting himself to helping the people in one of the poorest quarters of London, in Hoxton. He had made himself greatly respected and loved there. He and his wife lived very much as their neighbors did. They subjected themselves to all kinds of hardships. When the war broke out there couldn't have been any question in regard to the sincerity of Hobhouse. Nevertheless, on account of his conscience, he was sent to prison and kept there for fifteen months. The experience nearly broke him. If it had gone on much longer he might have lost his mind. The silent system he found a very severe ordeal, like all prisoners. It's hard to understand why England, when it needed all its resources, should have tried so persistently to injure some of her best men.

"No one will ever know how much British prisoners in Germany had to bear in the way of mental as well as physical suffering. I could tell you stories that would show—but perhaps I had better not tell you."

"What kind of stories?"

"Well, they would show that all the Germans weren't fiends. Here is one. A young friend of mine, from Aberdeen, was in Ruhleben, just outside of Berlin. One day, when he was feeling particularly down in the mouth, he happened to meet a German officer in high command who was visiting the camp. The officer said to him in English: 'What's the matter? Is there anything I can do for you?' The boy said: 'My mother is dying in Scotland.' The officer said: 'Would you like to go to see her?' The boy said: 'Of course I should.' That afternoon the boy started on his way home, with the understanding that he was to come back in two weeks. Three days after he reached home his mother died. At the end of the two weeks he was in Ruhleben again. There were many such incidents during the war; but we didn't hear much about them. And yet no real harm would have been done if they had been reported. They might make public sentiment more generous at this time."

"Give what you have to some one; it may be better than you dare to think."—*Henry Wadsworth Longfellow.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FOURTH MONTH 10, 1920

"GETTING TOGETHER" IN CITIES.

LAST week a Friend living in St. Louis wrote, "Sorry we cannot attend meeting in Philadelphia. St. Louis might be a good place to start a Friends' meeting. Have you ever thought of it?"

In every large city of the United States, perhaps of the English-speaking world, there are probably a number of Friends, or persons of Friendly inheritance or tendencies, who would be glad to know of others in the same city of similar ways of thinking. A Friend living in New York City once said he had no doubt there were at least five thousand such persons in that city, although the actual membership of all the New York meetings is probably a mere fraction of that number.

It must be remembered, however, that in all large cities except possibly Philadelphia, the larger number of such Friends or "near-Friends" would probably sympathize with Orthodox rather than with Liberal Friends. Even with our easy-going method of including all birthright members in our count, our "branch" numbers only about 18,000, while Friends of the Five-Years Meeting and the Conservative Yearly Meetings together number over 100,000. Accordingly, in St. Louis, for example, which is near to the centre of Quaker population in America (Indiana) the majority of the local group of Friendly people would probably be found to sympathize with the Five-Years Meeting.

Would this fact make such a group uncongenial to our Friends? On the contrary, I believe that if they made an effort to discover one another and "get together," they would find that they have far more in common than they have ever dreamed of. "Liberal" Friends, as we like to call ourselves, ought by this time to have learned that the old-time idea that we have little or nothing in common with "Western" Friends is not a very "liberal" notion; and experience has abundantly proved that in college towns and other places where groups of Friends of all "branches" have been drawn together, such groups have more nearly realized the Friendly ideal in their meetings than we have done in places where meetings of our own branch have been maintained ever since the separation of 1827. In composite groups there is a different feeling, a different atmosphere. Instead of scanning certificates and looking up pedigrees, Friends of such groups feel much more as the prodigal son must have felt when he found that his father still loved him even more than when they were together.

But the main reason for "getting together" is that such groups can then join in doing the *work* that Friends everywhere ought to be doing. No doubt there are Friends in Pittsburgh and San Francisco who, if they met and listened to some letters from our workers in France and Germany and Serbia, and joined in sending checks and clothing to the Service Committee, would discover that their attachment to the Society of Friends, instead of being dead, was very much alive indeed. They would begin to say, as so many others have done, "Yes, my wife and I got into the way of going to the ——— church, because there was no meeting here, and we didn't know there were any other Friends in the city; but we were brought up Friends, and after all, you know there's something about a Quaker meeting that always seems to make anything else unsatisfying." H. F.

THE "INTELLIGENCER" RE-ORGANIZATION.

THE attention of all who have enrolled or intend to enroll as "Friends' Intelligencer Associates," is called to the approaching meeting for organization to be held on Fifth-day, Fourth month 15th, at 2 o'clock p.m., in Room No. 1 of the Race Street Meeting-house, Philadelphia. Those intending to enroll may do so at that meeting, if they have not done so before. No payment is required to be made at the time of enrollment, though many have done so.

It is the earnest desire of the present owners of the INTELLIGENCER to have as many Friends as possible interested in the ownership of the paper, and to take part in choosing the Board of Managers. As some, however, have expressed a desire to contribute to the support of the paper without taking an active part, it should be understood that such contribution involves no responsibility or obligation to attend meetings or take any part in the management if not desired.

At the meeting for organization, these three questions in particular are to be considered and decided:—

1. *Should the proposed Board of Managers in whole or in part be appointed officially by the various Yearly Meetings, or should the proposed Board of Managers be selected by the Associates?*

2. *Shall* FRIENDS' INTELLIGENCER ASSOCIATION LIMITED, *as a corporation, be dissolved, and the ownership vested in the new* FRIENDS' INTELLIGENCER ASSOCIATES?

3. *If not, whom would the Associates desire to select as trustees to hold the stock of the present Association in trust?*

Up to the present time (Fourth month 6th) 143 persons have enrolled as Associates, pledging contributions varying from $5.00 to $100 a year for five years; and several have intimated a readiness to increase their contributions if more should be needed. The interest in the movement is evidently wide-spread, and distance from Philadelphia seems to be no bar, for one of the largest contributions is from the Pacific coast.

Following are the names of "Friends' Intelligencer Associates" entered since going to press last week:—

Robert E. Atkinson, Wrightstown, Pa.
Lydia C. Biddle, Lansdowne, Pa.
Laura A. Boram Bloom, Hoquiam, Washington.
Elizabeth Powell Bond, Germantown, Phila.
Lewis W. Brosius, Wilmington, Del.
Isaac H. Clothier, Wynnewood, Pa.
Mary C. Clothier, Wynnewood, Pa.
Lucie S. B. Conrad, Germantown, Pa.
Mary S. Conrow, Riverton, N. J.
Julia D. Eves, Wilmington, Del.
M. Jennie Garrett, Philadelphia.
Sarah W. Hallowell, West Medford, Mass.
G. Herbert Jenkins, Gwynedd, Pa.
Ida W. Keever, Centerville, Ohio.
Reuben P. Kester, Newtown, Pa.
Caroline Biddle Lippincott, Riverton, N. J.
A. Foulke Pim, Swarthmore, Pa.
Elma M. Preston, New Garden, Pa.
Edward B. Rawson, Lincoln, Va.
Marianna S. Rawson, Lincoln, Va.
Henry Ridgway, Philadelphia.
George W. Row, Yardley, Pa.
Benjamin K. Smedley, Wilmington, Del.
James D. Steer, Arrowhead, B. C.

Anna D. Styer, Woodbourne, Pa.
Joseph T. Sullivan, Moorestown, N. J.
Anna P. Suplee, Lansdowne, Pa.
Edwin W. Thomas, King of Prussia, Pa.
Nathan Thorne, M.D., Moorestown, N. J.
Samuel B. Walton, Chicago, Ill.
Frances N. White, Philadelphia.
Mary R. Williams, Waterford, Va.
Herbert P. Worth, West Chester, Pa.

SHALL WE CHANGE THE NAME?

Apropos of the plan for re-organization, Joseph T. Richards, of Philadelphia, writes:—"Now that you have under consideration changes in your excellent weekly epistle to Friends, far and wide, if you could bring about a change in the *name*, I believe it would be welcomed,—the word 'Intelligencer' is a jaw-breaker."

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The Intelligencer *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

ATLANTA PRISON CLERK PLEADS FOR POLITICAL PRISONERS.

Atlanta, Ga., March 24, 1920.

Dear Friends and Readers:—

I feel that the time has come when concerted action should be taken, and every liberty-loving person, particularly every Friend, should raise his voice in behalf of the hundreds of political prisoners who still languish in prisons over the country.

These men are not criminals, but are in prison simply because they have been true to the Inner Light, as were George Fox and other Friends in the early history of our Society. Yet they have been put in prison with criminals, and treated even more harshly,—and I speak from personal knowledge, gained by over two years' service as clerk here in the Federal Prison at Atlanta. They have frequently been put in "the Hole"—a small dark dungeon—on bread and water for several days, and then deprived of other privileges, even that of correspondence with their own people, for periods of three months and over. This severity is seldom practiced on ordinary prisoners, and only for very serious offences against morality and discipline.

Most noted among these victims are Eugene V. Debs, who was transferred to the Federal Prison in Atlanta, as I firmly believe, because the warden in Moundsville, West Virginia, was humane and friendly; and Mrs. Kate Richards O'Hare, who is confined in the Missouri State Penitentiary at severe physical labor. The former is a feeble old man of sixty-four, and the latter is a gray-haired woman. Mrs. O'Hare has a family of young children who need a mother's guiding hand. Both have sacrificed the best years of their lives in loving unselfish service of humanity, and no one who knows these fearless followers of the Inner Light as I know them personally, could have any doubts as to their unselfish devotion to the cause of oppressed and suffering humanity, and their high spirituality. Their time in prison is spent as far as possible in comforting and uplifting their unfortunate fellow-prisoners, who are unanimous in calling them blessed.

As an evidence of Debs' unflinching devotion to principle, I will state that he has been urged by friends and advisors to make a personal appeal for executive clemency; but, though there are strong reasons for believing that such an appeal would be successful, he absolutely refuses to have any such move made in his behalf. He insists that any move made be for the liberation of *all* who are in prison on account of their principles.

On the thirteenth of April next, Debs will have been in prison for a whole year, and on that date a nation-wide move is planned to secure general amnesty for all these prisoners, as has been granted to those in the other countries which were involved in the great war; and it appears to me that the very least we Friends should do, to be true to our principles and traditions, is to use all possible influence to accomplish this. Delegates from all over the country will gather in Washington on the morning of April 13. They will hold a peaceful parade, carrying banners indicating the cities and the organizations which they represent. Following the march, a mass-meeting will be held, which will be addressed by the most prominent champions of civil liberty and amnesty in the country. In the meantime, a committee of delegates will be selected to interview President Wilson.

There does not now exist any exigency which can possibly justify the further imprisonment of these men and women in a nation which professes to be free, democratic and Christian, since the war has been over for more than a year, its objects gained, and the political prisoners of countries located right in the war-zone have long since been liberated.

The longer these men and women are held in prison, the more insecure will become our own constitutional guarantees of freedom of conscience and the expression thereof. So we must in our own selfish interest, if for no other reason, spare no effort toward obtaining a general amnesty for all those convicted under the Espionage Act and similar war measures.

Further information about this movement may be obtained from the American Freedom Foundation, Room 1541, 127 N. Dearborn Street, Chicago, Ill. H. G. Brown.

PRISON REFORM—A LOCAL APPLICATION.

Editor of Friends' Intelligencer:—

On February 26th, at Fifteenth and Race Streets, Philadelphia, Lieutenant Commander Thomas Mott Osborne addressed the Joint Committee of Friends upon "The Great War and the Prisons." It is no wonder that his audience of about seven hundred persons was profoundly attentive, for Mr. Osborne does not discuss the prison question merely as a reformer.

He spent a week of voluntary confinement in Auburn Prison in 1913, a fortnight in a convict-camp, and later underwent two terms of self-imposed imprisonment at Portsmouth. On the other hand, he was Warden of Sing Sing Prison for several years until 1916, and of the Portsmouth Naval Prison until last month. These experiences have given Mr. Osborne a very unusual knowledge of prison life from both of its inside standpoints, that of the official and that of the convict, and have made him the foremost prison expert in the country.

His studies, based on conditions rather than on theories, show the extreme suppression which is generally in use to be unnecessary. When he went to the Naval Prison he found one hundred and eighty guards employed to watch one hundred and seventy prisoners. It sounds like a joke, doesn't it? but all the hundred and eighty men were drawing salaries for this work. After Mr. Osborne had put the institution on a practical basis, and had installed the Mutual Welfare League, though the war had increased the number of prisoners to twenty-six hundred, there were only *eight* guards, and these eight were themselves prisoners.

This demonstrates his belief that men in prison must be given individual responsibility, in order to fit them to come out of prison and into a normal life.

As the majority of ex-convicts return to jail again and again, the Prussian method used by the State is proven a failure, and we should substitute the principles of democracy. The State should use its term of guardianship to educate prisoners; for if it takes proper care of them while they are confined, the men are likely to take proper care of themselves when they are free.

Mr. Osborne said that if people realized the dangers of our prison system, they would not tolerate it. He said that disease, mental, moral and physical, is generated in our prisons, and that we turn out hundreds of diseased men yearly to contaminate society. As a prisoner at Auburn said to him, "*That* is our revenge!"

He declared there is no such thing as a confirmed criminal, except what the State makes. Without giving us any chance to sit in conscious virtue and blame it all on the wardens, he said, "*We* manufacture this crime, you and I, because we tolerate the abominably corrupt politics that is the curse of the nation. We're the crookedest nation on God's earth, with the possible exception of Russia. The danger to our institutions doesn't come from across the ocean or from Bolshevism. The trouble is in your heart and mine, because we let the rottenness go on, and talk about reforming criminals.

Now I, for one, feel that these words put our duty straight up to us in Philadelphia. What's the use of listen-

ing to Mr. Osborne, and then continuing to be satisfied with our own political condition?

The Eastern State Penitentiary, on Fairmount Avenue, is one of the biggest plums that the State politicians have their grip on, with about two hundred and sixty positions to dispense. Possibly this explains the extreme secrecy with which the recent investigation was conducted by the State Board of Public Charities.

The public had heard very disturbing rumors of mismanagement there, rumors of a system combining laxity with cruelty; and they have never yet been given the testimony to disprove these rumors.

Our Committee on Philanthropic Labor sent a request to the Governor of Pennsylvania for a copy of the testimony taken at the investigation, and received the assurance that they could see it at the offices of the Board of Public Charities. But when I went there, as the Committee's representative, the Secretary of the Board positively refused me a sight of it!

This testimony was given for the benefit of the public, and when such pains are taken to hide it, we must infer that there is something to hide.

Therefore Friends, individually and collectively, should now take an honest stand, and refuse to accept these secret methods and the sort of politics which produces them. If we do not take this stand, we will have thrown away Mr. Osborne's lesson, and we will be obliged to face our share of responsibility for the continuance of whatever evils exist in the Pennsylvania prisons.

Philadelphia. ANNA WHARTON MORRIS.

NOTE AND COMMENT.

INTERNATIONAL SCHOOL CORRESPONDENCE.

MARY N. CHASE, of Andover, N. H., is carrying on an admirable work for peace by promoting "international correspondence" between classes and pupils of schools in the United States and those of other countries. She now sends the following letter proposing similar correspondence with the pupils of Friends' schools in Mexico, and writes, saying, "I ought to receive help from Friends to make this movement a real success. I believe there are wonderful possibilities in this international correspondence. The Friends have been a great help in starting correspondence with German boys and girls, and I am sure that Mexico will also appeal to them."

Following is the letter to the editor:—

ANDOVER, N. H., March 27, 1920.

Pupils in Proctor Academy, Andover, N. H., have recently started correspondence with Friends' schools in C. Victoria, Mexico. At the suggestion of Ambassador Y. Bonillas, letters have been sent to thirty-six Governors in Mexico regarding such correspondence. The following letter from General José E. Santos, Governor of Nuevo Leon, has been received:

MONTEREY, NUEVO LEON, March 17, 1920.

Miss Mary N. Chase, Andover, N. H., U. S. A.

Respected Madam:

I received with much pleasure and read with unusual interest your courteous letter of the 8th inst., which by the suggestion of Ambassador Bonillas you addressed to me.

Being advised of the object which your society is promoting, I am pleased to inform you that I am arranging to make public the purposes of the Society for the Promotion of International Amity. In fact, I have already sent your courteous letter to the State Director General of Primary Instruction, since the aim of such a society is of the noblest character, inasmuch as it tends to effect a rapprochement (bringing together) and a good understanding between the people of the United States and Mexico.

Please accept the assurance of my highest regard.

(Signed) JOSE E. SANTOS.

(Translated by Professor James F. Morton, Andover, N. H.)

A Committee on Mexican Relations has been formed in Proctor Academy, and a Mexican student in Cambridge, Mass., will address the school on Mexico in the near future.

We are desirous to extend this friendly correspondence with Mexican youth. We shall be happy to answer any inquiries regarding this movement to promote friendly relations with Mexico. MARY N. CHASE.

THE smallest body of religious belief in America, the Primitive Friends, report fifty members, two ministers, and three congregations, and the next in point of numbers is the Church Transcendent, which reports ninety-one members, two ministers, and three organizations. Alpha and Omega, as it were, and scant respect or approval by this world of their great names.—*Christian Register.*

SWARTHMORE'S APPEAL FOR ENDOWMENT.

A FEW months ago, says a circular, Swarthmore College sent out a questionnaire designed to establish the effect of the present low scale of salaries on the efficiency of professors in Swarthmore College. The replies, which are presented below, show that the teaching force of the College has been and is still laboring under extreme handicaps. The professors will continue to be embarrassed in their work unless the Alumni and Friends of the College set about with determination to remove the obstacles.

The surest and quickest remedy lies in the success of the present Endowment Fund Campaign. The following questions and answers received will throw some light on the many distressing situations the Faculty has been forced to face:

QUESTION 1—Have you or your family been forced to curtail the consumption of necessities during the last four years?

ANSWER—Without exception all but those who have been able to supplement their income by taking on outside work report that they have been forced to practice the most rigid economy and that they "purchase food and clothing of an inferior quality and much less of both."

Q. 2—Have you been forced to dispense with services of a regular servant or servants during the last six or eight years?

A.—The replies to this question reveal the fact that 75 per cent. of the Departmental Heads of Swarthmore College have been unable to afford house servants at any time during this period. One writes: "I have not even hired a washing done for more than six years."

Q. 3—Have you found it necessary to reduce materially the amount of entertaining of students in your home or elsewhere?

A.—The unanimously affirmative answer returned to this question strikes at once at one of the chief assets of a small college—the opportunity that it is supposed to afford for a greater degree of social contact between the teacher and the student.

Q. 4—Have you discontinued membership in any social or other clubs where you came in contact with persons who might be helpful to the College or your students?

A.—"Yes, very much to my regret. Formerly I was a member of the City Club of Philadelphia and found the connections there of very practical use in my work. I have also dropped membership in the American Economic Association and the N. E. A." This individual reply expresses the attitude of those who formerly belonged to such organizations.

Q. 5—Does the present low purchasing power of your salary put excessive burdens upon your family which may result in sickness or unnecessary worry?

A.—One replies: "It has already done so." Another writes: "Any man with the responsibility of a family, who has reached the prime of life and cannot support his family at the standard that he and his wife have been accustomed to, and start putting aside something for an emergency, is apt to do a certain amount of worrying."

Q. 6—Could you afford, on your present salary, to send a son or daughter to Swarthmore College, paying the regular tuition and other charges incident to a college course?

A.—There is bitter irony in the general negative returned on this question, revealing the fact that the men who are devoting their lives to teaching the children of others are not sufficiently remunerated to secure equal advantages for their own children.

The remaining questions deal with the more direct application of present conditions to the standard of instruction at the college.

Q. 7—Do you feel that your efficiency as a teacher is seriously impaired by the decrease in the effective purchasing power of your salary?

A.—The majority reply "Yes," two main reasons being assigned: first, the necessity for taking on whatever outside jobs that opportunity offers; second, anxiety for the future.

Q. 8—Have you been forced to forego attendance at scientific gatherings, thereby losing the mental stimulus that such occasions afford?

A.—Almost all have been forced to give up attending such gatherings except when they occur in the immediate vicinity. One was forced to give up an office in a national association because of the expense involved in attending the annual meetings.

Q. 9—Have you been compelled to buy fewer scientific books or publications that you consider helpful in your work?

A.—Most eloquent of the general feeling on this question is this simple statement from the head of a department dealing largely with literature: "I have been able to buy scarcely any books." And this little cross section of academic life: "Many a time, to the inconvenience of my wife, I have eaten dinner at 5.30 or at 8 o'clock in order to be in the library while the students were at dinner to make use of some volume that one of my classes was using, having no copy of my own."

Q. 10—If the present scale of salaries is maintained will it, in your judgment, be possible to maintain in Swarthmore the present standards of scholarship and teaching ability?

A.—Unanimously "No." Two replies are especially significant.

"On the present scale Swarthmore will be a third- or fourth-rate college within a decade."

"Of course not. I advise all of my students whom I would formerly have sent to a university for graduate study to give up all intentions of teaching unless they expect either to inherit or to marry money."

Q. 11—Does your salary compare favorably with salaries of reasonably strong former students who have been engaged in business for five or ten years?

A.—Emphatically "No."

Q. 12—Will it be necessary for you to seek other sources of income in addition to your salary if prices continue to rise?

A.—Many have already felt that necessity. Others have refrained at great personal sacrifice because they have felt that such activities would impair their work.

Q. 13—Are business and commercial concerns at present offering inducements to your assistants which will in time lead them to abandon college work?

A.—The departments of Mathematics, Chemistry and Engineering feel this competition very keenly. The latter department alone has lost two assistant professors and two instructors in the past few years who left teaching to engage in commercial enterprises at double the salaries they were receiving at Swarthmore.

The foregoing replies reveal very plainly two conditions of vital importance to all friends of the College.

First, that the present salary scale at Swarthmore is not sufficient to enable the teaching force to live with the dignity to which their self-respect and their position entitle them. And in this connection it should be borne in mind that the questions were submitted only to the professors, and that the burdens felt by them press much more heavily upon assistant professors and instructors, many of whom have families to support.

Second, that a continuance of the present conditions must lead to a speedy deterioration in both the personnel of the faculty and the quality of the instruction, due—

First—To the strain placed upon the teaching force by the worry and the extra pressure of outside work.

Second—To the lack of time and money for research work and for keeping in touch with the professional organizations.

Third—To the depletion of the ranks of the teachers by the competition of business and commercial enterprises.

Fourth—To the deflection of the best students of the present day away from the teaching profession and toward business, which will cause a serious dearth of able teachers in the years to come.

SAMUEL C. PALMER, *Executive Secretary.*

SAINT JOHN.

"THE Ages come and go,
The Centuries pass as years;
My hair is white as the snow,
My feet are weary and slow,
The earth is wet with my tears!
The kingdoms crumble and fall
Apart, like a ruined wall,
Or a bank that is undermined
By a river's ceaseless flow,
And leave no trace behind!

"The world itself is old;
The portals of Time unfold
On hinges of iron, that grate
And groan with the rust and the weight,
Like the hinges of a gate
That hath fallen to decay;
But the evil doth not cease;
There is war instead of peace,
Instead of Love there is hate;
And still I must wander and wait,
Still I must watch and pray,
Not forgetting in whose sight
A thousand years in their flight
Are as a single day.

"What then! doth Charity fail?
Is Faith of no avail?
Is Hope blown out like a light
By a gust of wind in the night?
The clashing of creeds, and the strife
Of the many beliefs, that in vain
Perplex man's heart and brain,
Are naught but the rustle of leaves,
When the breath of God upheaves
The boughs of the Tree of Life,
And they subside, again!
And I remember still
The words, and from whom they came,
Not he that repeateth the name,
But he that doeth the will!

"And Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood, and in wold,
By the shores of the Beautiful Sea.
He toucheth the sightless eyes;
Before Him the demons flee;
To the dead He sayeth: Arise!
To the living: Follow me!
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!

"From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of schools,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry,
Lo, here! lo, there! the Church!
Poor, sad Humanity,
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will!"

—LONGFELLOW.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

THE GERMAN SITUATION.

Cheering news continues to come from Germany. March 29th brought a cable saying, "Cordially received everywhere, and message welcomed. Expect feed 57,000 in eight cities, one meal daily next week, and 200,000 in about fifty cities by the end of April."

The children are making extraordinary gains because of their additional meal. One Berlin child, among the first group being fed, gained four pounds in two weeks, more than eight times the normal gain.

The period just ahead looks very difficult for the German people. In some places there will be no grain left by the first of May, and the same conditions will obtain in regard to potatoes. The very earliest that wheat can be threshed and distributed will be July 15th, and potatoes a little later, so that it seems almost certain that for the staple of bread, Germany will be dependent on outside help. The low value of the mark will make it extremely difficult to buy food outside her own borders.

Nor is food the only staple of which there is a shortage. There is a great dearth of sewing-thread, which hampers every institution and organization that is trying to provide sewing for needy women. At times it is impossible to give out any work. Thus the women suffer from not getting their wages and the people suffer from an inadequate supply of garments.

Every effort is being made to utilize all material. A plan has been devised for salvaging the bags, tins, and boxes in which the food comes, and using the proceeds to pay for the printing of forms in connection with the feeding of the children, thus relieving local societies of this expense.

WORKERS WANTED FOR POLAND.

Another opportunity has come to the Society of Friends to demonstrate that something higher than a "fear of danger" determined its policy during the war.

At a meeting of the Service Committee held March 25th its was decided to extend the work in Poland and to considerably enlarge the American representation in the Polish Unit.

Applicants for the Polish work are desired who have a real concern for this service, and sufficient ability to meet the difficulties and dangers involved. The anti-typhus work will be the main feature of the Mission activities, but relief, transport and agricultural workers are also needed. Although ample medical protection will be given, the typhus work involves many risks. Nothing has offered itself which challenges to a greater degree the spirit of heroic self-sacrifice in the face of a great need.

The nature of the projected work in Poland was outlined before the committee by James A. Norton, who with several English Friends made an investigation into conditions of Poland and Galicia. He said that the work of the Friends' Mission there had produced a very favorable impression, especially their willingness to continue the fight against the typhus after the death of two of their workers. In Zawiercie, so effective had their work been that while in January, 1919, there were 218 typhus cases, in February, 1920, there were only three. Friends had been unusually successful because they had not used force in getting their patients to submit to treatment. At Zawiercie much relief had been distributed, and a work-room maintained.

As an example of the need existing, James A. Norton said that he saw a woman cooking the rotten frozen fragments which she had found on the ground after a pile of potatoes had been removed. An interesting incident was the meeting, in the Lublin district, of a group of refugees who had been helped by the Friends two years before in Samara. This district is seriously devastated, and much help is needed.

The commission recommended that Friends support a hospital at Nadworna, near the Roumanian border, with a mobile delousing column working with contact cases. Nadworna is two-thirds destroyed, and conditions there are extremely serious. Plans were also made for medical and relief work, and for assistance in agriculture and building, involving altogether a personnel of about twenty-three, including a doctor and two nurses. The total personnel of the Unit will be enlarged to about 65.

The organization of the Polish Unit will be remodeled on lines similar to those which existed on the French field. The Secretary will reside at Warsaw, and will be assisted by an office force.

The danger of typhus is not to be minimized for the disease is still distressingly prevalent. It is estimated that there are 250,000 cases in Poland. With proper percautions and with ample medical aid, there is no reason for anticipating a repetition of the former tragedy. Private cars for travel will be provided, since it is impossible to adequately protect oneself when using public conveyances, and no possible safeguard will be neglected. Even so, James Norton emphasized the point that only those should be sent who are willing and able to take serious risks.

This appeal for service carries with it both the obligation to support the little group that has worked so unselfishly and fearlessly to mitigate the suffering at Zawiercie, and an unusual opportunity for demonstrating to a receptive people the principles that underlie our service.

"UNITED STATES OF EUROPE" ONLY SOLUTION OF PROBLEM.

Here in Vienna, as elsewhere in Europe, the fundamental problem is one of industrial and economic rehabilitation; and so far as one may judge, nothing short of the establishment of a "United States of Europe" can solve the problem, because the pooling of the resources of *all Europe* is required for the task. Needless to say, there seems to be no desire on the part of politicians for such a federation of states as would make possible this co-ordination of European resources.

To those of you who have been following the course of recent events, the European story is an old one. Because of the money exchange rates, raw materials cannot be purchased from the Americans, and Russian resources are still cut off from the rest of Europe by diplomacy. For lack of raw materials, European exchange cannot be righted by the export of manufactured goods. Coal is growing scarcer and scarcer, because the miners do not wish to be paid in money with which they can buy nothing, but in clothing and the other articles which they need.

And yet, of course, even were the raw materials available, they could not be worked up and transported to the miners without coal. The railroads of Europe, more especially of central and eastern Europe, are worn out by the years of war, and much of the serviceable rolling-stock left at the end of the war has gone to France and Italy. Those states which have surplus food will not sell it for money, except for *dollars*, and there are no economic goods in Austria which could be bartered for food. Similarly a lack of a common understanding between the rural population of Austria and the populations of the Austrian cities greatly reduces the already insufficient food supply of the cities.

Our children's food relief and other forms of material relief are most urgently needed for Austria, Czecho-Slovakia, Hungary, and the remainder of Eastern Europe, including Syria and Armenia; but you can all appreciate that we are not at all getting at the root of the matter by these immediately necessary gifts of food and clothing. Therefore, while continuing this work, we Friends must also work very actively to soften national animosities, facilitate international trade, and more especially try to assist in the formation of a real European, or world, federation of nations.

To be effective, such a federation must be vested with as definite powers with reference to international affairs as the United States government exercises over inter-State affairs within its borders. It may be that this international re-organization can only come by revolution, and by the federation of Europe, with Moscow as its guiding star. Certainly the European drift is in that direction now, and it is doubtful whether the tide can be turned. The question is, of course, whether or not Friends desire to change it, and how much they are willing to do to that end.

W. T. Thom, Jr.

SERVICE NOTES.

CONTRIBUTIONS for the week ending March 20th were $24,033.11. Shipments received at the store-room total fifty; nine from the Mennonites, four for German relief.

SHIPMENTS received during week ending March 27th, 1920,—39 in all. Six Mennonites and two German Relief.

ON March 1st, at the time of closing the French work, there were 115 workers in France.

ELEVEN railroad cars of food, clothing, various materials, and automobiles have been sent to Poland by the French field committee and two train loads of similar materials consisting of about twenty-five railroad cars each have been sent to Vienna. The transport material included in this shipment is valued at 569,000 francs.

JAMES A. NORTON and Marion S. Norton were appointed at a recent meeting of the Service Committee as permanent secretaries to the European commissioners. They will sail for Europe in a short time.

THE Vienna Unit reports the arrival on March 9th of the following consignment: 65 cases of clothing, 13,000 pounds; 30 packages soap, 4,800 pounds; 7 barrels malted milk, 1,050 pounds; 3 boxes cocoa, 300 pounds; 2 boxes cotton, 100 pounds; 2 boxes bandages, 400 pounds; 1 package (2 boxes) borax, 150 pounds. Total, 19,800 pounds.

They were expecting the arrival of another consignment shipped to them on January 29th, consisting of: 20 tierces of pure refined lard, 9,260 pounds; 45 cases of cocoa powder, 10,080 pounds; 47 barrels of cod liver oil, 24,058 pounds.

RED Cross reports: "Recently an examination was made of 187,000 Vienna school children between six and fourteen. These were classified as follows: 7,000 sufficiently nourished; 20,000, under-nourished; 63,000, badly under-nourished; 97,000, badly under-nourished and diseased."

MARGARET HAWKINS, of Swarthmore, and Lorna Graham, of Philadelphia, have been accepted as nurses' aids in the Maternity Hospital at Chalons. They will also serve in the capacity of American representatives there. English Friends are now well represented on the staff.

RETURNED WORKERS.

MABEL BREWER, Forest Hills, N. Y.; George H. Bycraft, Ilderton, Canada; Cassius C. Carter, Newberg, Oregon; Daniel D. Driver, Garden City, Mo.; Laura Hammer, Klamath Falls, Oregon; Cecil E. Haworth, Galena, Kansas; Harvey G. Mack, Philadelphia; Max Maxwell, Cincinnati, O.; Frank R. Mekeel, Aurora, N. Y.; Warren O. Mendenhall, Wyandotte, Okla.; Lyman L. Moore, Liberty, N. C.; Marion S. Norton, James A. Norton, Portland, Me.; Wm. Theodore Oliver, Lynn, Mass.; James B. Smith, Jr., Eureka, N. Y.; Walter H. Smith, Albert J. Sommer, Metamora, Ill.; Ernest I. Stahly, Middlebury, Ind.; Mahlon C. Stouffer, Rittman, O.; George R. Wells, Minneapolis, Minn.

CURRENT EVENTS.

FRIENDS IN NEW YORK.

ANNA L. CURTIS sends the following summary of a talk on "Some Leading Phases of the Evolution of Modern Penology," given at the New School of Social Science, New York, on Third month 24th, by Harry A. Barnes, in the series of addresses on Problems of Penology:—

Modern developments in biology and psychology have shown us the significance of organic defects, of heredity or environment, and of psychopathic trends in criminals; they have proved that there is no uniform criminal type, and have shown that a group of low-grade psychopathic criminals can not be "reformed," while the remaining element of the criminal class can be "cured" and safely restored to society. A crime in one society may be a virtue in another. But a crime is always anti-social. The basis for punishment is social defense.

In the old days, public crimes were punished by the public agents, private crimes, as murder or robbery, by private individuals. Gradually all crimes came to be considered as public concern. The increasing complexity of social relationships increases the number of acts which are anti-social, and therefore criminal.

In early society crimes were punished by death, exile, or corporal punishment. Down to about 1780, in both Europe and America prisons existed almost entirely for punishment of debtors, or for holding persons awaiting trial. In 1681, the Friends of West Jersey adopted imprisonment as a definite punishment for crime, and within a few years Pennsylvania did the same, this being the first trial of such punishment, instead of bloody corporal punishment.

Prisoners are now sorted out so much, according to sex, age, feeble-minded, insane, etc., and the probation system and suspended sentence system are growing so rapidly that it seems that the prison is on the way to ultimate extinction except as a place of detention of habitual criminals.

John Howard, Elizabeth Fry, Romilly, Mackintosh, Peel, and Buxton, were the leaders in helping prisoners and bringing about a better prison system in England (1773-1835). In 1776, the Friends of Philadelphia formed the "Philadelphia Society for Assisting Distressed Prisoners." They succeeded in having imprisonment substituted for the punishment of all crimes except murder. Prisons for permanent confinement were necessary, and so began the modern prison. Seeing how prisoners corrupted each other when kept in groups, they brought about the solitary confinement system, that prisoners might have chance to think and reform in solitude, no one being allowed to see any prisoner except an officer, a clergyman, or a member of the Association. The Western Penitentiary and the Eastern Penitentiary in Pennsylvania erected in 1826 and 1829 were visited by European penologists, and the system adopted in England, France and Germany.

Curiously, it was less popular in the United States, being superseded by the so-called Auburn system, which provided for solitary confinement by night and associated labor in silence, during the day. Through the efforts of Lewis Dwight, of Boston, this system was the recognized system in America from 1830 to 1880.

Then came the Elmira System, based on methods of prison discipline carried on by two men in Australia and Ireland. This provided for productive and instructive prison labor, an approximation to the indeterminate sentence. This, however, was only for younger first offenders, the great bulk of the prison population being untouched by it. Also, though based on the idea of reformation, it did not give the psychological surroundings for this process, the whole system of discipline being repressive, varying from benevolent despotism to tyrannical cruelty. There was no differentiation of treatment, little understanding that delinquents can not be treated as a group.

It is in this last item that we have made most progress in the last century. The first House of Refuge for juvenile delinquents in this country was opened in New York City, in 1825, the next in Boston, in 1826, and the third in Philadelphia, in 1828. The Elmira system provided for a class of first offenders midway in age between juvenile and adult offenders. Another step in differentiation has consisted in removing from prison those classes that have no place there. First, the debtors. As late as 1830 there was imprisonment for debt in this country. Very soon afterwards, thanks to Dorothea Dix, the movement began to remove the insane and idiotic from penal institutions to hospitals for their kind. Within the last decade, need for the separate care of feeble-minded who have committed crimes has been recognized.

The first commutation of sentence for good behavior was under Captain Maconochie in Australia and Walter Crofton in Ireland between 1840 and 1860. Next came the indeterminate sentence and conditional release on parole. First tried here in Elmira. Indeterminate sentence has not been given a fair trial here yet. Parole system wide-spread, but not effectively enforced because of lack of funds. The most effective agency in reform is so far, none of these things, but education of prisoner for a normal life after release. Academic education has reached great excellence in Rahway, N. J., reformatory. Economic education more or less given in various places. More important than either is social education of prisoner, the attempt to adjust him to normal life. Mr. Osborne at Sing Sing made the first conscious attempt at this. But his effort had a weakness; he tried to apply it to whole prison population, while it should be applied only to those who seem reclaimable. The hopeless defectives and degenerates should be weeded out at the very start.

Public hygiene now demands after-care for patients discharged from a hospital; penology will in future demand like care for patients discharged from a prison.

FRIENDS IN WASHINGTON, D. C.

MARION H. LONGSHORE, local Secretary of Friends' meeting in Washington, writes:—

About forty young people gathered together in a Young People's Conference in the Friends' Club Room, 1811 Eye Street, on the evening of 4/27th to hear Elbert Russell's address on "Education in Its Relation to the Society of Friends."

Dr. Russell showed us that the rapid growth of Quakerism in its early beginnings was due in great measure to the scholarship of its leaders, men who had the ability to interpret their message in the light of the needs of their generation.

Barclay, Pennington, Ellwood, and Penn were all men who had an unusual grasp of church history and the affairs of the day, together with a singularly clear understanding of the Bible. It took the combination of a rich content of mind and a consecrated Spirit to make them the powerful factors they were in the spread of Quakerism.

Then followed a period when through the fear of an educated ministry, Friends did little to promote education, with the result that the Society began to lose ground. We had traveling ministers as in the early days, but their mission was to those within the membership rather than to those outside of Friends.

And though Friends are at the front in the educational world to-day, more and more we need men and women with an understanding of the development of religious thought, men and women who are constantly seeking to understand the problems of to-day; men and women who have felt the inspiration of the patriarchs and prophets, and who have been caught up as it were by the beauty and power of that life of love and service, recorded in the Gospels. In short, more than all else we need men and women fitted to interpret to our generation the message of Quakerism. There are many hungering for just such a religion, or way of life. Are *we* seeking to become fit interpreters?

In the lively discussion that followed, along the lines of our belief and how to carry our message to those outside the Society, this question was put:—"Are we keeping the purpose of Woolman School well in mind, when we ask ourselves the question, 'How may be become more effective Friends?'"

All of us felt it a very helpful conference and the social hour with its apples and doughnuts added to the cheer of the occasion.

NEW LIBRARY BOOKS.

THE following books have recently been added to the Library at 15th and Cherry Streets, Philadelphia:—

"The Second Period of Quakerism," by Wm. C. Braithwaite. "This is a sequel to 'The Beginnings of Quakerism,' published in 1912. The hour is opportune for reviving the brave story of the early Quaker movement now that all serious thought is turning to the reconstruction of the church and the social order."

"The Story of George Fox," by Rufus M. Jones. "This biography of the heroic religious leader of the 17th century has been written primarily for young folks, though it will interest grown-up people as well. It shows the fibre of the man and takes the reader into the strenuous life of the English commonwealth."

"A Man for the Ages," by Irving Bacheller. "Around the personality of Abraham Lincoln the author has woven his story of sturdy men and women living in a critical time of our national life."

"Christopher Laird," by Sidney McCall. Adventures and romances of a child of nature.

"Roosevelt's Letters to His Children," edited by J. B. Bishop. "The collection contains about one hundred letters written by Roosevelt to his children during a period of more than a dozen years. Jolly, sincere letters of a father to his children, rather than of a public man to his family."

"The Haunted Bookshop," by Christopher Morley. "A voyage among the spirits of literature whose trysting-place is the haunted bookshop."

"Lad: a Dog," by Albert Payson Terhune. "One of the most charming biographies of a dog ever written, appealing alike to the dog-lover and to those who have yet to know the possibilities of a close friendship with a dog."

"The Honour of the Clintons," by Archibald Marshall. "The story is unaffectedly real, true to life, one does not seem to be reading fiction, but rather following the fortunes of some intimate friends. Mr. Marshall shows how the 'squire and his family meet and solve a problem affecting their honour."

"Abraham Lincoln; a Play," by John Drinkwater. "Mr. Drinkwater's fine drama is precisely its 'authentic' character. He has contrived to remain closely true to history and yet hold our attention by a skillful selection of episodes."

"Lay Religion," by Henry T. Hodgkin. "In this work the answer of the Christian religion to the fundamental demands of human nature is set forth in a simple non-theological way."

"The World's Food Resources," by J. Russell Smith. "Dr. Smith writes of the sources of our various foodstuffs, the distribution of food and men, and the far-reaching effects of hunger in human affairs."

"A Boy With the United States Explorers," by Francis Robt. Wheeler. This is one of the most practical of the series. Wonderful facts of plant and animal life are brought out and the hero, a bright lad, wins a special prize in a cornfield contest a trip around the world, which involves many adventures.

BIRTHS.

MOORE.—On Third month 20th, to Joseph H. and Fredrica C. Moore, of Mount Hamilton, California, a daughter, MARGARET ELIZABETH MOORE.

MARRIAGES.

MAULE-WAY.—CHARLOTTE WAY, daughter of J. Allen and Rachel S. Way, of Oxford, Pa., and WALTER W. MAULE, son of George C. and Clara B. Maule, of Coatesville, Pa., were married by Friends' ceremony at the home of the bride's parents on Seventh-day, Third month 27th.

DEATHS.

HILLES.—On Third month 1st, at her home, Ambler Highlands, Pa., SUSAN J. HILLES, aged seventy years.

By her going, those who knew her best and loved her most have lost a friend, whose pure unselfish life will ever be an inspiration. Ever thinking of the happiness and welfare of others; always forgetful of self, it may truly be said of her, "Well done, thou good and faithful servant, enter into the joy of thy Lord."

ROBERTS.—On Third month 29th, GEORGE S. ROBERTS, husband of Edith B. Roberts, aged 35 years. Funeral at Horsham Friends' Meeting-house.

ROBERTS.—On Fourth month 3rd, EMMA B., widow of Abel S. Roberts, and daughter of late Jacob and Hannah Bockius.

ROWE.—On Fourth month 3rd, at Fallsington, Pa., MARTHA W. ROWE, widow of Washington Rowe, and daughter of James and Elizabeth Watson. Interment at Langhorne, Pa.

TOWNSEND.—Fourth month 3rd, ANNE P., daughter of late Jesse and Elizabeth Townsend, formerly of Vassar Avenue, Swarthmore, Pa.

WATSON.—In Doylestown, Pa., Third month 31st, 1920, GEORGE WATSON, President of The Bucks County Trust Company, aged 51 years. He was the son of the late Judge Richard Watson and Isabella T. McCoy, and a member of Buckingham Monthly Meeting.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FOURTH MONTH.

9th—A lecture by Professor Francis H. Green, of West Chester State Normal School, West Philadelphia Meeting-house (35th and Lancaster Avenue), 8 p.m. Subject, "The Six Great Cities." Friends are most cordially invited to come and enjoy this lecture.

9th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

10th—A social will be held in the Friends' School Building, 110 Schermerhorn Street, Brooklyn. Two short plays, "The Locked Chest," by John Masefield, and "Waterloo," by Sir Arthur Conan Doyle, will be given by some of the younger members; and Hazel Kniffin will give a violin solo. All Friends are invited, and their friends. Entertainment begins at 8.15.

10th—A play, "The Sky Riders," will be given in Pineville Hall, by the Wrightstown Friends' Association, at 8 p.m.

11th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Samuel J. Bunting, Jr., will lead the class. Subject, "The Spread of Mohammedanism."

11th—Philadelphia Quarterly Meeting's Visiting Committee will attend Valley Meeting, at 10.30 a.m.

11th—Isaac Wilson expects to attend meeting at Centre and Unionville, Pa.; Reuben Kester at Grampian, Pa., and O. Edward Janney at Woodlawn, Va.

11th—Preparative Meeting will be held at the close of the meeting, in both Brooklyn and New York.

11th — Daniel Oliver will address meetings as follows:—Concordville, Pa., in the morning; London Grove in the afternoon, and West Chester in the evening.

12th—New York Monthly Meeting will be held in Brooklyn, at 7.30. Supper will be served at 6 o'clock, to all present. The meeting for Ministry and Counsel will meet at 5 o'clock.

12th—Isaac Wilson expects to visit State College, Pa.

14th—Dr. Earl Barnes will give an address before guests of the Germantown Friends' Association, at 8 p.m. Subject, "The Measuring of Intelligence." All are welcome.

16th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

17th — Abington First-day School Union held at Quakertown, Pa. Morning session, 10.30; afternoon session, 2. The question for discussion in the afternoon session is "Fundamental Principles of the Society of Friends as Taught in the First-day School. How can the teaching of these principles be developed in 1. Primary Classes; 2. Intermediate Classes; 3. Young People's Classes; 4. Adult Classes; 5. Opening and Closing Exercises.

17th — Concord First-day School Union will be held at Chester. Sessions at 10.30 a.m. and 1.30 p.m. Interesting programs for both sessions.

17th — Haddonfield First-day School Union will be held at Moorestown, N. J. Sessions at 10.30 a.m. and 2 p.m.

18th—Chester (Pa.) Monthly Meeting at Providence, at 2.30 p.m.

18th—The second of the two meetings for worship arranged by a joint committee of Friends in Germantown, under authority of their respective meetings and in the interest of Christian fellowship, will be held at the School Lane Meeting-house, at 8 p.m. A cordial invitation is extended to all.

18th—Philadelphia Quarterly Meeting's Visiting Committee will visit Haverford Meeting, at 10.30 a.m.

18th—Reuben Kester expects to attend meeting at 17th Street and Girard Avenue, Philadelphia, at 11 a.m.

18th—Allan Farquhar expects to attend meeting at Waterford, Va.

20th—Western Quarterly Meeting, at London Grove, Pa.

20th—A Philanthropic Conference under the care of Concord Quarterly Meeting's Committee will be held in Lansdowne Meeting-house, at 8 p.m., to be addressed by Elbert Russell. Subject, "The Problem of the Races."

21st—Southern Half-Yearly Meeting, at Easton, Md.

21st—Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, 7.30 p.m.

22nd—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

22nd—Caln Quarterly Meeting at Christiana, Pa.

23rd—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

24th—Lecture on "This Winter in Austria and Poland," by Beulah A. Hurley. See Notice.

NOTICE — The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

NOTICE—The P. Y. F. A. extends a cordial invitation to attend a lecture in the Auditorium, April 24th, at 4 o'clock p.m., on "THIS WINTER IN AUSTRIA AND POLAND," by Beulah A. Hurley. This is to be followed by a supper (price 60c.) and progressive table games in the evening. Please reply by April 19th to Mrs. Samuel Hagner, 140 North Fifteenth Street, Philadelphia.

NOTICE—Friends wishing to remain over for the week-end conference and the following meeting and First-day School, at the time of Concord Quarterly Meeting held in Wilmington, Delaware, Fifth month 1st, will please inform Helen H. Philips, 1803 Monroe Street, Wilmington, Del.

NOTICE — Emma Maria Bishop, an English Friend, whom many will remember from her visit to America in 1909 and her attendance at the Summer School at Swarthmore, is expecting to visit America this spring. She expects to sail on the Haverford, 4th month 20th, direct for Philadelphia. Her minute liberates her for service, especially among some of the smaller meetings in the Eastern States. She can be reached after arriving in America care of the Advancement Committee, 140 N. 15th St., Philadelphia.

16 Weeks at Griscom Hall

It is already apparent from inquiries received that Griscom Hall will again be "full up" this summer. It seems hardly necessary to urge that reservations for July and August be made as promptly as practicable—guests of previous years know what demand there is for rooms in these months.

For the first time, however, the Hall will open this year in time for Memorial Day guests. The opening date will be May 28, and this will give us the longest summer season we have had—sixteen or seventeen weeks.

Address inquiries for accommodations to

MARGARET EASTBURN,
Newark, Delaware.
Griscom Hall Association.

Esperanto.

ESPERANTO is preeminently for those who believe there is a better way to Peace than by international warfare. What should be the attitude of YOUNG FRIENDS toward ESPERANTO?

CRETH & SULLIVAN
INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

A SAFE 6% INVESTMENT
is offered in a limited amount of preferred stock of an established and successful manufacturing business controlled and operated by Friends. If interested, address "A. S.," care of FRIENDS' INTELLIGENCER, 15th and Cherry Sts., Phila.

Buck Hill Falls

IS the egg the parent of the hen, or the hen the parent of the egg? Are the tremendous resort hotels of this country, now building or already built, the cause of the demand, or the demand the cause of the hotels? These two analogous questions are propounded in a recent public letter on timely topics.

We are not biologists to answer the first, nor are we hotel operators nor hotel patrons sufficiently to make our answer of part two of any value, but we do know our homey Inn is the product of a real need, that the need is occasioned by the ever-increasing complexity and intensity of the modern business and social life, and that the sensible way to meet present-day conditions is to work hard, then rest completely—completely away from the complications of every-day life, in the most healthful air in America—The Poconos.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne
"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms, Table guests. Always open.
MRS. A. W. WHEELER

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

24th—Westbury Quarterly Meeting, at Brooklyn, N. Y.

24th—Prairie Grove Quarterly Meeting, at Monroe, Nebraska.

24th and 25th—Pilgrimage under the care of the Young Friends' Movement, at Woodbury, N. J.

25th—John Duxbury, of London, England, will attend Brooklyn Meeting.

25th—Isaac Wilson expects to attend meeting at Washington, D. C.; R. H. and Pauline Holme at Fawn, Pa., and O. Edward Janney at Lincoln, Va.

27th—Concord Quarterly Meeting usually held at this time will be held on Fifth month 1st, at Wilmington, Del.

28th—Purchase Quarterly Meeting, at Amawalk, N. Y.

30th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

FIFTH MONTH.

3rd—Easton and Granville Half-Yearly Meeting has been changed and will be held on this date, which is two weeks earlier than usual, in Granville, N. Y. Meeting for Ministry and Counsel will be held on Seventh-day, Fifth month 1st.

7th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

21st—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

PLANS FOR NEXT SUMMER'S CONFERENCE.

THE Committee on Housing is now prepared to receive applications for accommodations at Cape May for the duration of the Friends' General Conference from the afternoon of Seventh month 7th to the afternoon of the 14th.

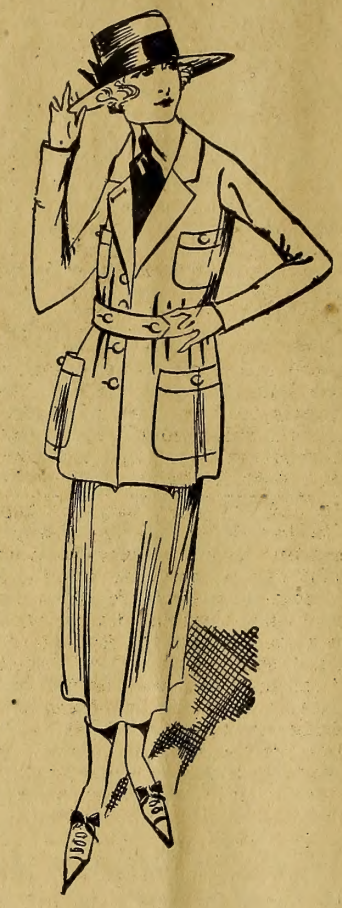
Two persons in a room without bath, from $32 to $70 per room; with bath, from $60 to $90 per room. For a single person in a room from $22.50 up.

Applications are to be made to a member of the committee:—James H. Atkinson, 421 Chestnut Street, Philadelphia; Harry A. Hawkins, 57 Pierrepont Avenue, West, Rutherford, N. J.; Mary S. Borton, Woodstown, N. J.; Eliza M. Ambler, 154 North Fifteenth Street, Philadelphia; Raymond T. Bye, Langhorne, Pa.; J. Harold Watson, 409 Chestnut Street, Philadelphia; Rachel T. Thom, 2101 N Street, N. W., Washington, D. C.; Elizabeth S. Percy, 1014 Park Place, Brooklyn, N. Y.; Esther W. Fell, 433 West School Lane, Germantown, Philadelphia; Anna B. Shepperd, 126 State Street, Camden, N. J.

Those interested in the Young Friends' Center should apply to Eliza M. Ambler, who will arrange accommodations for them.

"I INTEND to tour England," says a Prohibition lecturer, "and I will not be hurried." We recommend the railway!—*Punch.*

MANN & DILKS
1102 CHESTNUT STREET



TYR WOOL
REG. U.S. PAT. OFF.

TYROL WOOL Suits and Coats in our original man-tailored styles are sold here only. No other similar fabric has proved so satisfactory.

New Spring Styles and Colors

Ladies' and Misses' Tailored Suits

29.75 36.75 49.75

Junior Suits

Street & Motor Coats

32.75 46.75 66.75

Spring Hats

MANN & DILKS
1102 CHESTNUT STREET

Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.
Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.
Immediate delivery—Order today.

F. W. WALTER
Dept. C. 43 Letitia St., Phila., Pa.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

FUN.

"What do you work at, my poor man?" "At intervals, lady."—*St. Paul Non-Partizan Leader.*

Willis: "Aren't you worried for fear the country will be run by the Bolsheviki?" Gillis: "No. Remember, only a few years ago we were worrying just as much for fear it would be run by the Trusts or Tammany Hall."—*Life.*

"Father, I have decided to be a missionary. I want to do something big and worth while, to serve where material reward is of little consequence." "Then why not be a school-teacher in your home town?"—*New York Evening Post.*

Proper for Sunday.—I like the sayings of children because of the unconscious humor they contain. This story reminds me of the days of yore, when Sunday at least was to be strictly kept, and long days indeed were they to me. "You must put your dolly away today, Flossie. It is Sunday, you know." "I'm just playing she's dead, mother, and we're having a funeral."—*Christian Life.*

"Insurance people are certainly queer," remarked young Ahearn, at the club one evening. "In what particular way?" "First they come around and convince you that you may die any time to get you to apply for a policy," replied Ahearn; "then they take every measure possible to convince themselves that you'll live for years and years before they'll issue it."—*Life.*

FOR RENT.

FOR RENT—COUNTRY HOMESTEAD. Twelve-room brick residence of late Thomas R. Smith; hot and cold water, steam heat, telephone, ½ mile from macadam road; 1½ miles from good high school. Hicksite Friends' Meeting, and Orthodox Friends' Meeting at Lincoln, Va. Good neighborhood; mail at door four times a day; nice lawn, garden, fruit trees, pasture for cow and horse. Unusual chance for family of moderate means to live inexpensively and educate children well. Some Friend should have it. J. Russell Smith, Swarthmore, Penna.

FOR RENT—A COUNTRY HOUSE, garden and garage, 1 mile from Moorestown, N. J.; large porch surrounding house, lawn and fine shade trees. Mrs. William M. Paul, Moorestown, N. J., Phone 187-W.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

Spruce 5-75 for Intelligencer want ads. of higher class. We mail bill and coin card. Pay by mail.

Earlham College

ANNOUNCES

that it has become necessary to limit attendance.

Therefore those desiring to attend Earlham next college year are encouraged to make application for admittance before May the first. The dormitories will doubtless be full by that time.

Only a limited number beyond the capacity of the dormitories will be admitted.

In writing address,

DAVID M. EDWARDS, President
EARLHAM, INDIANA

WOOLMAN SCHOOL,

A Friends' School for Social and Religious Education.

Offers special training to young Friends for service in the meeting and community.

Send for Catalog.

Elbert Russell, Director,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.

Charles Burton Walsh, Principal.
15th and Race Sts., Philadelphia.

Motion Picture Machines and Stereopticons

Particularly suited for Colleges, Schools, Societies, Sunday Schools, Social Services and Industrial Plants.

Williams, Brown & Earle, Inc.
918 Chestnut St., Phila., Pa.

Want Ads in the Intelligencer reach a class of people that will appreciate you and that you will appreciate. Two cents a word.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A.M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

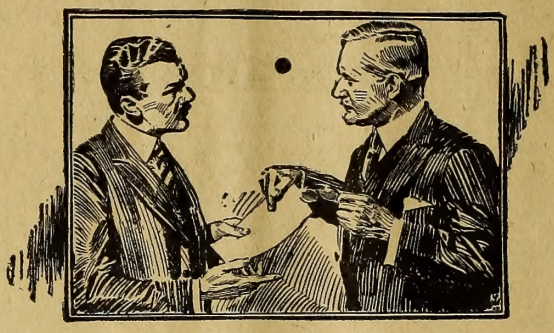
COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.



Just where and how is the money to be spent?

THIRTY denominations are cooperating in the Interchurch World Movement. At least a million dollars will be saved by the fact that thirty individual campaigns are joined in one united effort.

Each denomination has arranged its needs under six main heads as shown below:

1 FOR THE CHURCH'S WORK AT HOME. A score of items come under this head. Consider only one. Five and a half million people in the United States cannot even read and write the English language. Who is to carry forward this vast work of Americanization if the Church does not?

2 FOR HOSPITALS AND HOMES. Every year over one million sick are turned away from Church hospitals because of lack of room. The children's homes are compelled to turn away more children than they can receive.

3 FOR RELIGIOUS TRAINING. At least 12,000,000 children and young people under 25 years of age are without any religious training at all. Isn't this a need worth helping?

4 FOR HIGHER EDUCATION. Of the 450,000 American students in institutions of higher grade, one-half are in institutions founded and supported by the Churches. The work cannot go on without money.

5 FOR THE CHURCH'S WORK ABROAD. Nearly all plagues are Oriental plagues. So long as China has only one physician to every 400,000 people the Orient will continue to be a menace. So long as one-third of the babies of India die before their second year our own babies are not safe. A Christian doctor or teacher sent abroad is working for America as truly as though he worked at home.

6 PREACHERS' SALARIES. The preacher is called the "Forgotten Man," and well he may be. Eight out of ten preachers are paid less than $20 a week!

Every dollar for a better America and a better world. When your church calls on you, give—and give from your heart as well as from your pocket-book.

United Financial Campaign April 25th-May 2nd

The INTERCHURCH World Movement of North America

45 WEST 18th STREET, NEW YORK CITY

The publication of this advertisement is made possible through the cooperation of thirty denominations

Camp for Little Folk
7 to 12 years
AT CANAAN, CONN.
June 30th to August 31st
LAURA B. GARRETT
529 West 138th St., New York City

WANTED.

WANTED — Mother's helper for three little girls. New England in summer. Mrs. N. C. Bradley, Huntingdon Valley, Pa. Phone Ogontz 151-R.

POSITION WANTED — REFINED woman desires position with elderly or semi-invalid lady; mending, reading; cheerful and competent. Address B. 130, FRIENDS' INTELLIGENCER.

WANTED — BY SECRETARY OF Southern School, position for four months, after May thirtieth, as traveling or home companion. Equipped to take entire charge of nervous case or chronic invalid. College graduate. Address P. 131, FRIENDS' INTELLIGENCER OFFICE.

HAVE A FINE OPPORTUNITY FOR a young man to buy a half interest in a profitable business for little cash. Samuel L. Borton, 401 Market Street, Philadelphia.

POSITION WANTED — AS COMpanion to elderly lady, by refined, intelligent woman. Reference furnished. Address M. R. B., 1213 DeKalb St., Norristown, Pa.

WANTED — YOUNG WOMAN AS mother's helper in Friend's family in Germantown. Three children, five, seven and nine years. Address W. 124, FRIENDS' INTELLIGENCER OFFICE.

POSITION WANTED — By Protestant, companion or nurse to lady or gentleman, or managing assistant housekeeper in institution. Salary $12 per week. Address P. 126, FRIENDS' INTELLIGENCER OFFICE.

WANTED — A REFINED YOUNG woman to care for girl of four and assist with light chamberwork. Experience not necessary. Address W. 118, FRIENDS' INTELLIGENCER.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

WANTED—ON OR BEFORE MAY 15th, General Housekeeper in family of three adults, and one daughter of twelve. A refined capable woman desired who can be accepted as a member of the family. Address Marshall J. Reynolds, Malvern, Penna.

WANTED — A COMPANION FOR AN invalid in a Friends' Home. Address J. 132, FRIENDS' INTELLIGENCER OFFICE.

WANTED—HOME IN A PROTESTANT family within 30 miles of Philadelphia, for an American mother, age 30, white, with 3 months' boy. Good cook and general houseworker. Can take full charge. Wages $6. No widowers need apply. Reference required. Apply 1432 Pine St., Philadelphia, 2nd floor. Children's Bureau.

WANTED—A POSITION IN A CATHOlic family within 15 miles of Philadelphia. American mother, age 20, white, baby 6 weeks. Light housework. Plain cook. Nice personality. No widowers need apply. Reference required. Wages $5 a week. Apply 1432 Pine Street, Philadelphia, 2nd floor.

WANTED — A GOOD TYPE AMERIcan mother with 5-weeks'-old baby desires home in a Catholic family within 30 miles of Philadelphia. Intelligent, eager to learn, fair cook, thorough cleaner. Wages $5. No widowers need apply. References required. Apply 1432 Pine Street, Philadelphia, 2nd floor.

Strawbridge & Clothier

Thousands of Rugs in the Semi-Annual Sale!

Reduced 10 to 30 per Cent.

There are several classifications or groupings of the attractions in the great Semi-Annual Sale of Rugs and other floor coverings. FIRST, several hundred Rugs of standard grades, in carpet sizes, designs discontinued by the manufacturers, at a reduction of 30 per cent. SECOND, about a thousand Rugs, including many kinds, from Prairie Grass to fine Wiltons, in sizes up to 11.3x15 feet—chiefly remainders of shipments received in November and December—at a reduction of 15 per cent. THIRD, the larger part of our entire stock, including Summer Rugs and Rag Rugs, as well as the standard wool and worsted weaves, at lesser reductions than the first and second groups, but in many instances equally attractive values because our regular prices were based upon lower cost-prices than the manufacturers are now quoting. FOURTH—a number of Oriental Rugs at worth-while reductions, and our entire stock of Chinese Rugs reduced—a special collection of about fifty, in carpet sizes, at 20 per cent. reduction, and the remainder—later shipments —at 15 per cent. reduction. FIFTH—several lots of Inlaid and Printed Linoleum at reduced prices.

Strawbridge & Clothier—Fourth Floor, West

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. New members help old meetings.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FOURTH MONTH 10, 1920

$1,291,276,900

Of Liberty Bonds have been bought in by the Treasury Department. Third and Fourth 4¼% Bonds yield more than 5% to maturity at present prices.

Full Information on Request

MONTGOMERY & Co.
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



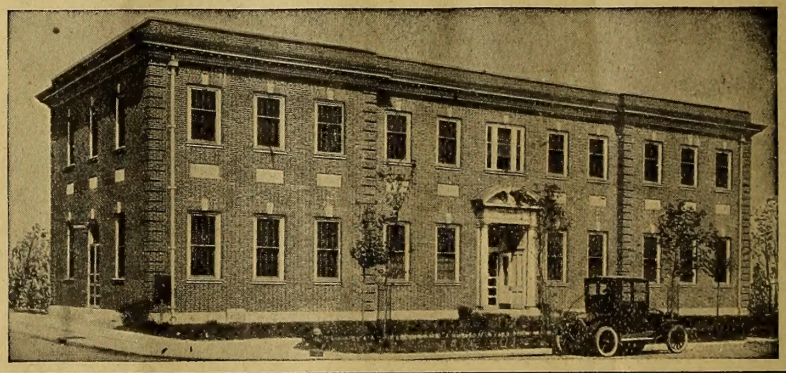
BALLINGER & PERROT
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
G. H. STUART, 3D.....Treasurer
S. W. MORRIS.....Secretary
T. S. HOPKINS.....Asst. Treasurer
EDW. T. STUART.....Asst. Treasurer
J. M. STEERE.....Trust Officer
G. L. BISHOP, JR....Asst. Trust Officer
LARDNER HOWELL...Real Estate Officer
J. M. OKIE...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

NEWTON COAL
Answers the Burning Question

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FOURTH MONTH 17, 1920

VOLUME 77
NUMBER 16

God is not dumb, that He should speak no more!
If thou hast wanderings in the wilderness
And find'st not Sinai,—'tis thy soul is poor!
There towers the Mountain of the Voice no less,
Which whoso seeks shall find—but he who bends
Intent on Manna still and mortal ends,
Sees it not,—neither hears its thundered lore!

—LOWELL.

FRIENDS' CENTRAL SCHOOL: ITS FIRST YEAR.

[In view of the approaching commemoration of the seventy-fifth anniversary of the establishment of Friends' Central School, Philadelphia, the following account is of interest. It is a part of the Autobiography of Benjamin Hallowell, who was the first principal of the school. He came from his home, "Rockland," near Sandy Spring, Maryland, to take this position. It must be borne in mind that the meeting-house and school-house were then (1845) at Fifth and Cherry Streets, the Race Street Meeting-house not being built until 1855.—H. F.]

In the summer of 1845, I received a joint letter from James Martin and Dr. John D. Griscom, of Philadelphia, informing me that Friends there were about to establish a High School for the guarded education of Friends' children, although not to be strictly confined to Friends. They placed the subject before me rather on the ground of a religious duty, that I should accept the situation of Principal, assist in its organization, adjusting the philosophical and chemical apparatus that had just been procured, and in inaugurating a course of lectures in the corresponding branches of science.

This presentation occasioned no little exercise of mind and embarrassment to me. I had greatly desired a quiet, retired, country life, with my family of five children, in order to bring them up to industry and mechanical training, as well as to agriculture, gardening, etc. I had fixed up a nice roomy carpenter shop with two work-benches and a full set of carpenter's tools, brace and bits, etc., for each, a pair of large shears for cutting sheet-iron, a large vise, and a superior turning-lathe, with all its accompaniments, and had also, with the valued assistance of my wife's uncle John Elgar, who was a skillful mechanic, machinist, and engineer, fitted up a smith-shop with anvil, bellows, and appurtenances. Under his tutorage I had already learned to weld, solder, turn, etc., so that I had made a tin-cup, had turned tops for each of my three boys, and had done many other things of like character, with a steady aim to get my sons interested in the practical use of tools, as well as in farming, it being my full intention that each of them should learn some mechanical trade.

To break off from all this, in which I was so much interested, and leave my family, to go to Philadelphia, seemed to be a sacrifice that could hardly be required of me. Yet I desired to do just what was right and best, and I earnestly craved that I might be able to see what this would be. I had a letter, too, from John Comly, placing the concern on the same ground that the other two Friends had done. I felt myself to be "in a place where two ways met," and how ardently I desired and prayed that I might be favored to be directed to choose the right way, I well remember, but I cannot express. But still I could not see. I had enough to live on comfortably, with my farm, and to educate my children, and what I most desired, as congenial to my feelings and higher nature, was quiet in the country, with full employment, which, in the improvement of my farm and the means I had prepared for pleasant and agreeable occupation in rainy or stormy weather, I would continually have.

I remained unable to determine the matter for some time. At length I concluded that I would ride over and see Richard S. Kirk, and if he would be willing to come to Rockland and take care of my family and carry on my farm while I was absent, it would remove *one* difficulty. He consented to do so.

Then I went to Philadelphia to endeavor while there to see what was the right course for me to take. I saw the beautiful school building on Cherry Street, near the meeting-house, which was not far from completion; went all over it alone, conversed with some of the Friends, and things looked and felt more comfortable. On carefully weighing the matter, the balance *seemed* to incline to my complying with their request, and I eventually told the committee I would be there on the 1st of Ninth month, to enter upon my duties with the school.

I went on to Philadelphia a little time before the school was to open, to make preparations for my arduous duties. George M. Justice, whom I had known at Dr. Mitchell's, at the time of my fall, kindly assisted me in the putting together and arranging of the apparatus. I valued his friendship very highly, and received much benefit and instruction from my intercourse and conversation with him. Dillwyn Parrish came to see me on Seventh or First-day at the school-room, where I spent most of my time. The school was to open on Second-day. He perceived I was under discouragement, and he sympathized deeply with me.

Next morning the school opened with nearly seventy scholars, from children seven or eight years old to boys of fifteen or sixteen. I knew the names of but three in the whole number, Francis Miller, Isaac Bond, and Clagett Page, sons of old friends in and near Alexandria, Virginia. To examine and classify these properly was utterly impossible under the circumstances.

I got Isaac Bond, who had been teaching school, and had gone on to enter the High School as a student, to assist me. I was not long in learning the names and getting the school into some kind of order. James Martin kindly spent most of the first morning with me, and rendered me all the assistance he could, but with such a beginning the order and discipline of the school were necessarily poor. All the reputation I had acquired by the success of my school in Alexandria, and which would have been of avail to me almost anywhere in the South, was here in Philadelphia entirely lost. I had a new one to form, and with such surroundings, the formation of an available reputation was necessarily slow.

After about a week my boarding-house was changed from Arch Street to the house of Henry and Mary Pike, No. 222 Cherry Street, who, with their daughter

Lydia and son Thornton, made it a pleasant home to me.

I soon commenced my lectures to the scholars of both the boys' and girls' schools in one lecture-room. These lectures were on Seventh-day forenoon, being the closing exercises of the week. William and Deborah F. Wharton, Dr. Shoemaker, and a number of others, attended. I would get the students to assist me sometimes in making preparations for the lectures, by which I gradually became better acquainted with them and they with me, and I found in them objects to which my affections could freely flow, which was so essential to my comfort and enjoyment, especially now in the absence of my family.

Joseph Foulke, Jr., came to enter as a scholar, and although he was young, yet as he had had some experience in teaching in his father's school, I invited him to assist me, and he accepted the invitation. We three, with Clinton Gillingham (who was my principal assistant), conducted the school for some months.

(*Continued in next issue.*)

"God grant that in the strange new sea
Of change wherein we swim
We still may keep the good old plank
Of simple faith in Him."

—WHITTIER TO LUCY LARCOM, 1866.

FRIENDSVILLE ACADEMY: A QUAKER OUTPOST.

BY ELBERT RUSSELL.

An evening with the Principal of Friendsville Academy (near Knoxville, Tenn.) brings up interesting memories of that Quaker outpost in the South. I was born near the village, and it was in the original brick school-house that I received my first schooling.

Friends in east Tennessee, like their brethren in North Carolina, were sadly harassed by the Civil War. The country was the battle-ground in many campaigns, and in addition there was continual "bush-whacking" between the mountaineers, who remained loyal to the Union, and the valley people, who were Southern sympathizers. The Quakers suffered the usual fate of non-combatants and neutrals: they were suspected, persecuted, and plundered by all parties. Their real sympathies were with the North, because they believed neither in armed resistance nor in slavery, but they aided the suffering on both sides with a true Christian charity. I recall the story of old "Uncle Billy," who harbored some Union prisoners who had escaped from their Confederate captors. Like Obadiah, who succored the persecuted prophets, he hid them in a cave. Morning and evening he made trips with food for the refugees, unsuspected by his neighbors, because at the same time he fed his hogs not far from the mouth of the cave.

Shortly after the close of the war my father and mother moved from Indiana to Friendsville, and began work among the scattered and impoverished Friends. Father taught in the Academy, helped build up the meeting at Friendsville, and spent a good deal of his vacation-time visiting outlying meetings and in religious labors among the mountain people. My earliest recollections of meeting are of the times when I sat beside my father in the gallery and counted the knots in the hard pine boards that ceiled the meeting-house, to pass away the time.

The Academy was, and still is, the mainstay of the Quarterly meeting. It has gathered children from the isolation of the hills, broadened their vision, and deepened and directed their religious life. It provides boarding-homes for the girls and for the boys, where at a very small expense the children can live. Often they bring their own provisions from home to reduce the cost still more. It has attracted a succession of educated Christian men and women to the community. It owes its influence in large measure to the devotion of these teachers and ministers. One of these was William Forster, an English Friend, who died in the midst of his labors, and lies buried there in the little burying-ground. The boarding home for girls is named for him. My father wrote of him and his grave, lines that were to become almost equally applicable to himself:

"And graves are here now long unknown,
Their tombstones mossed and rotten;
But the flowers that bloom on Forster's tomb
Shall never be forgotten

"In the love of God, for the love of man,
He died at his post of duty,
Three thousand miles from the sea-girt isles
That guarded his home of beauty."

In my childhood Stanley Pumphrey and other English Friends visited our home, and occasionally American Friends came from beyond the mountains to encourage and refresh us. By this means some Philadelphia Friends became interested in the school, and have contributed to its support. When the old brick building burned, it was through the generosity of Philadelphia Friends that Farnum Hall took its place.

As I have said, I first went to school in the old building. Mother often "substituted" to help father out when a teacher was ill, or when there was a temporary vacancy from some other cause. I was too young to go to school, but also too young to leave at home; so mother often took me and seated me at a big desk, with slate and pencil to beguile the time. Not having to work myself, I am afraid my presence did not make for industry or good order on the part of the others. However, I soon learned not to presume on my special relationship with the teacher, for she did not spare the rod on me when she disciplined the school.

The longest afternoon I can remember was when my older sister and I had the chicken-pox. Mother had to teach, and there was no one to leave with us. She promised us that if we would stay by ourselves and not cry, she would be home by three o'clock and bring each of us a stick of candy. The story of the sun standing still for Joshua was never difficult for me to believe after that. It stood still for us that afternoon.

The Academy has not turned out many famous men and women. Yet Rosa E. Lee, who has done such good relief work for the Red Cross among the villagers of Palestine after the British occupation, and who is now associated with the Friends' mission at Ram Allah, received her first schooling there. The best work of the school, however, has been in raising the standard of life in the region. It has made possible many a home of finer type in the mountain coves. The folk stock of these mountain people is good and has great promise. It has produced such men as Charles Alexander, the singing evangelist, who married an English Friend; Senator "Bob" Taylor, who is an entertainer as well as a statesman; and George R. Stuart, the humorist.

Until comparatively recent times Friendsville Quarterly meeting belonged to North Carolina Yearly Meeting,—one of the three American Yearly Meetings in existence at the time that was not divided in the separation of 1827-8. Communication with North Carolina across the mountains was difficult, and the Carolina Friends were too poor and too far away to help much, so the quarterly meeting was later transferred to Wilmington (Ohio) Yearly Meeting.

The Academy has a field which no other institution

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

is in a position to fill. It can do a great home mission work, if it can have adequate buildings and equipment, and an endowment sufficient to enable it to secure *good teachers.* Such help it must have from the outside if the school is not to be turned over in the near future to the State, which would not be able to keep it up to its present standards, and which would, of course, remove its religious influence.

It would seem a happy extension of the co-operation which the two branches of Friends have begun abroad, if members of both branches would lend themselves to strengthening this Quaker outpost in the South.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

TRAINING IN "THE LIGHT."

BY MARIANNA S. RAWSON.

HOW DOES A CONSISTENT APPLICATION OF QUAKER FUNDAMENTALS IN THE HOME AFFECT THE LIVES OF OUR CHILDREN?

THE first thing one thinks of in connection with this subject is the necessity for a statement of fundamentals. After due consideration I am willing to accept the time-honored dictum, "Mind the Light," as sufficient to cover any other fundamentals. If at times that has seemed too narrow, it is because Friends have been inclined to limit the Light to their own little candles, instead of using also the myriad lights of higher or lower candle-power that have helped to illumine this old world since the beginning of time.

In this connection I heard it suggested the other day that "mind" having more than one meaning, we aren't sure just what George Fox meant when he used the word. We say, "Mind the baby," or, "Mind the step." Besides meaning to *obey,* or to *watch,* it means to *take care* of or *to be careful;* but admitting all this, I think as a fundamental it will do.

I also have abundant faith in it as a working principle or guide in the training of children. Its effect is to make the child self-reliant and self-controlled, and to fit him with a student's mind, that will keep on growing as he grows, because the Light is an ever-increasing thing. Just as we are not satisfied in these days to work by pine-knot or candle-light, because we know that something much better can be had, so he will not be satisfied with poor or mediocre products of any kind, because he knows that better ones have been invented or discovered. He will be up and doing, in order to have the benefit of them.

For the same reason he will be satisfied only with the best in literature, music and art. In any kind of handicraft or mechanical work that he may do, he will try to excel. His own physique must also be kept in good working order. Habits that tend to lower its tone will have no attractions for him. Perfect health will be his ideal.

In religion he will be a seeker after truth. Hackneyed phrases that have lost their meaning will be intolerable to him. He may even object to applying the name *God* to the power back of the universe, because that name has been applied to so many different kinds of deity down through the ages. He will have his own conception of that power, and may prefer to give it a name of his own.

He may not believe in prayer. When questioned by his mother in regard to prayer, one fifteen-year-old boy of my acquaintance answered, "Thee and father have taught me to reverence good men and women, and that is about as far as a boy of my age can go."

Another one at the same age expressed himself something like this: "The power to make the most of myself was in me when I was born. It's up to me now, and I mustn't be diverted from the task by trying to put some of the responsibility somewhere else. My job is to find out the truth and live according to it. It makes one feel very confident and at ease to have made this decision. If I find the truth and follow it, I can't go wrong."

It was a boy's way of saying, "Know the truth, and the truth shall make you free." Children thus brought up are likely to be pantheistic for a while. Their appreciation of nature is a joyous thing, exhibiting the elements of psalmistry.

Training in this all-inclusive Quaker fundamental will not fit a young person to accept current standards in business, politics, religion, or ethics without serious questionings. We shall find him searching for standards that will be good for *everybody,*—not just for the fortunate few. He will want to make Christianity a dynamic force in the world, and will chafe with the impatience of youth under the indifference and helplessness of his elders in the face of existing wrongs. He will suffer anything for his principles rather than abandon them. He will be of the same timber as the early Friends, because he is actuated by the same power.

I have seen a consistent application of this fundamental work out along the lines I have indicated, a number of times, in families within, and outside of, the Society of Friends.

To my mind there is nothing uncertain about the effect of the application. It makes for a strong and growing character of the type that made the early Friends a force to be reckoned with wherever they were. It is the "consistent application" part that is uncertain. It means eternal vigilance on the part of the parents, and is a full-sized job for two grown-ups. It is because parents ceased to train their children consistently in accordance with this fundamental of Quakerism that the Quaker faith has sadly lacked forceful witnesses in recent years.

Let us hope that after the terrible lessons of the great war, we parents will wake up and cease to be slackers in this respect, and that hereafter Friends will by the force of this well-tested fundamental do their share toward illumining the dark places of the earth.

(See account of Salem First-day School Union in "Current Events.")

THE WISH GARDEN.

DESPITE the fact that Youth, with its bubbling enthusiasm; Childhood, with its simple faith in wishes; Goodness, with its naive optimism; Naughtiness, with its mischievous destructive instinct, and Playfulness, with its harmless sense of humor, may all be desirable qualities, none of them, either singly or combined, can accomplish any great thing without the infusing of the element of Work.

This principle is artistically demonstrated in the March number of *Everyland,* the children's magazine published by the Interchurch World Movement, by Patten Beard, through the medium of "The Wish Garden," a morality play of Easter-time, with parts for six children between the ages of seven and fourteen. The story of the play concerns the attempt on the part of Youth and Childhood to plant a garden. Naughtiness spoils everything they try to do, Playfulness hinders them by her pranks, and Goodness looks on in idle sympathy. Nothing is accomplished until Work comes along and directs the planting of the garden. The second scene shows all varieties of flowers growing as the result of the element of Work.

Everyland is published at 43 W. 18th St., New York City, 15 cents a copy. This little play could be acted in about twenty minutes.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FOURTH MONTH 17, 1920

PREPARING FOR MORE WAR.

THOSE who think that Prussian militarism was conquered in the late war may get a different impression if they keep a close watch on the bills introduced in Congress providing for future armies and navies, and for universal, compulsory military service for boys, commonly disguised as "training." Never, perhaps, was there so critical a time in our history, for never was so persistent an effort made to have our nation adopt the thoroughgoing military system which Germany adopted after defeating France in 1870.

But if Prussianism is adopted by Congress, it will not be for lack of warnings by that faithful watchman, Charles T. Hallinan, Secretary of the American Union Against Militarism. He has just sent out an account of a recent hearing before the Senate Military Affairs Committee of Brigadier-General John H. Sherburne, of Boston, which I hope to print in full soon; but meanwhile it is nothing short of a pressing duty to print one extract, because in it the experienced soldier shows his clear perception of the *anti-democratic* spirit which inevitably pervaded the German staff, after which our own general staff is necessarily patterned.

Speaking of the influence of the Regular Army traditions upon our democratic fighting forces, the General said:

> Our general staff is patterned almost exactly on the pre-war German staff methods. Well, perhaps it would be invidious to go very much further on that line, but take, for instance, the question of saluting. Undoubtedly you gentlemen have talked to private soldiers. I can tell you that as a General, going around in a Cadillac limousine, my arm has gotten so lame from saluting that I have pulled down the curtains of my car so I would not have to salute. I have seen boys sitting along the road who would have to jump up and salute every few minutes, and if they did not they never knew when they were going to be called down. I have seen general officers stop their cars and get out and go back and call poor doughboys, treat them like dogs, because they were marching along the road, perhaps tired out and had failed to salute. I have seen that time after time.
>
> It is a little thing in itself, perhaps, but I tell you, gentlemen, it is the outward and visible sign of an inward and invisible condition that ought not to be. H. F.

"FRIENDS' INTELLIGENCER ASSOCIATES."

FOLLOWING is a list of Associates received since going to press last week:—

Eliza M. Ambler, Philadelphia.
Frank M. Bartram, Kennett Square, Pa.
Anna R. Beitler, West Grove, Pa.
Joel Borton, Woodstown, N. J.
Francis Brinton, Parkesburg, Pa.
Anna Pettit Broomell, Philadelphia.
Margaret W. Brosius, Cochranville, Pa.
Arabella Carter, Philadelphia.
C. C. Cocks, Cornwall-on-Hudson, N. Y.
Howard M. Cooper, Camden, N. J.
Lucy Smyth Cooper, Camden, N. J.
Allen J. Flitcraft, Winter Haven, Fla.
Emma R. Flitcraft, Winter Haven, Fla.
Sarah K. Gilbert, Millersville, Pa.
Frances Haines, Newtown, Pa.
Walter Hall, Salem, N. J.
Rebecca W. Holmes, Swarthmore, Pa.
James D. Hull, Baltimore, Md.
Mary B. Hull, Baltimore, Md.
Thomas B. Hull, Baltimore, Md.
Charles D. Lippincott, Swedesboro, N. J.
J. Lawrence Lippincott, Riverton, N. J.
Septimus and Leila Marten, Atascadero, Calif.
Warren C. Mercer, M. D., Philadelphia.
Paul M. Pearson, Swarthmore, Pa.
Ellen Pyle, London Grove, Pa.
Mary W. Shoemaker, Philadelphia.
Thomas H. Shoemaker, Philadelphia.
William Harrison Smith, Philadelphia.
Elizabeth W. Smith, Philadelphia.
Bertha L. Stover, Philadelphia.
Jane C. Washburn, White Plains, N. Y.
Anna D. White, Lansdowne, Pa.
Louisa H. Woodman, Wycombe, Pa.
George Zimmer, Swarthmore, Pa.

NOTE AND COMMENT.

A PUBLIC LECTURE ON QUAKERISM.

WE Friends have all felt that we are the possessors of a vital spiritual principle, a conception of man's relationship to God, that should revolutionize religious thinking and human relationships.

We are not alone in the realization that the source of real spiritual wisdom is the voice of God speaking within us individually, and not the learning and reasoning of man or his fixed dogmas and creeds, however beautiful and ethical these may seem.

Ours is the one church organized and conducted entirely on the principle of the direct unintercepted revelation of God, needing no human interpretation; or, as George Fox heard it expressed to his inward ear, "There is one, even Jesus Christ, who can speak to thy condition."

To-day, right here in Philadelphia, as in George Fox's time, there is a great body of "Seekers," of nonconformists, religiously inclined, broad-minded, thinking people, waiting for such a message as that which has been our wonderful and too lightly appreciated heritage.

It is not with arrogance, or a feeling of egotism that we are urged to make such assertions, but rather the weight of our sense of responsibility, to deal as honorable stewards with talents intrusted us. We have a confident faith that there are many who need our expression of Christianity.

Thus the concern has come to us of the Philadelphia Young Friends' Association, that we follow the precept and example of Christ, the founder of Christianity and of all his disciples, including George Fox, the father of Quakerism, and carry the message to those who in need of it, await it. Accordingly, the South Broad Street Theatre has been engaged for First-day afternoon, Fifth month second, for an address, "The Spirit of Quakerism," to be given by Dr. Elbert Russell, of Woolman School, at three o'clock. That such an address may make the great public appeal for which we hope, it has been thought best to use a large public auditorium.

Many prominent Friends of our sister branch have expressed a desire to assist in pushing this movement. We urgently request that all who believe with us that Quakerism still has a vital appeal, will contribute us their moral support and also extremely necessary financial help. Contributions made to any member of the Sectional Committee, or addressed to Alice

Thompson Miller, Treasurer of the Sectional Committee, 140 South Fifteenth Street, Philadelphia.

The following is the notice which is being generally distributed:—

ADDRESS.
"THE SPIRIT OF QUAKERISM,"
by
DR. ELBERT RUSSELL.
South Broad Street Theatre,
First-day afternoon, Fifth month 2nd, at 3 o'clock.

An invitation is extended to all to learn the faith of the founders of their city, the City of Brotherly Love.

To thee who reads this,—please make this forward movement in Quakerism thy concern.

JOSEPH HAROLD WATSON, Chairman SECTIONAL COMMITTEE, Philadelphia Young Friends' Association.

"LESSONS IN CITIZENSHIP."

ELLA BROOMELL, Secretary of the W. C. T. U. of Pennsylvania, writes from Harrisburg, Pa.:—

With the ratification of the Susan B. Anthony Amendment nearly completed by thirty-six States, a wonderful opportunity is coming to women to be able to make themselves felt in civic affairs. The fight has been long, but the right has finally prevailed in the onward march of civilization. So long women have had to work indirectly for those things which they felt would uplift humanity; but now the opportunity will come to every woman to use her power in a direct way.

With this opportunity come grave responsibilities. Our women must be educated along civic lines, to know the State and National constitutions, the election laws, how to vote, and how to get the thing they want. To meet this need, Pennsylvania W. C. T. U. has recently issued a manual, "Lessons in Citizenship," in the form of questions and answers, fine for class-work, personal reading or reference, which every woman should have. Price 30c each, from W. C. T. U. Headquarters, Patriot Building, Harrisburg, Pa.

IS OUR CHRISTIANITY REAL?

MOHAMMEDANISM has at last triumphed over Christianity. This fact is physically true at least, in the slaughter, robbery, and devastation that the Turk has wrought upon our fellow Christians, the Armenians.

During the past five years, the Mohammedan sword has slain not less than 1,000,000 Armenian Christians,—left half a million homeless orphans and thousands of girls and women to wander destitute in a wilderness, ragged and starving where there is no one to help.

Armenia is dying to-day by the sword, for the faith and in the name of the Christ whom we worship. Armenia could live in peace and prosperity under Turkish rule if she would renounce Christ and accept Mohammed. There is no doubt of the reality of Armenia's Christianity.

But what kind of Christianity do we profess and possess? Is it the kind that permits us to play the Priest and the Levite when our brother has fallen among thieves, or is it the kind that will make us the Christ-like Samaritan? American Christianity must face the crisis. Either we will hear the wild triumphant yell of Mohammedanism as the last Christian martyr expires, or we must help these Christians by our deeds. If we, as Christian America, permit Armenia to starve to death, then we must write "finis" across our Christianity and bury our Bibles.

The point is not the giving of money, but the giving of aid and succor to our Christian brethren in the struggle against Mohammedanism,—in which the giving is but a means to the end. Mohammedanism against Christianity,—which shall triumph? American Christians *can* help Armenia win the victory. We *must* help her or our Christianity is *unreal*.

There are only two ways in which our Christianity can function at present. The first is by making contributions to the Near East Relief Fund through Mr. Asa S. Wing, Treasurer, care of Provident Life & Trust Company, 409 Chestnut Street, Philadelphia; or they may be made through the American Friends' Service Committee, marked for Friends' Mission (Daniel Oliver), or for any special purpose intended.

The second is like unto it, read it, write it, and talk it to your friends and neighbors that they do likewise, remembering always that "Inasmuch as ye have done it unto one of the least of these, my children, even so ye have done it unto Me."

THE OLD SYSTEM OF PRISON ADMINISTRATION.

ANNA L. CURTIS sends the following report of a lecture given by Dr. George W. Kirchwey, former Warden of Sing Sing, at the New School for Social Research, New York, on Third month 24th:—

The "old" system of Prison Administration is the system of to-day, and may be the system of to-morrow if we are not careful. It dates back only a short time. The cave-man did not need a prison; he used a club. His system was done away with only about a hundred years ago. Until then, about three hundred offenses were punishable by death,—and naturally there was little need of prisons. Other punishments were branding, scourging, etc.

In the last fifty years, great reforms have been made in the prison system as at first established. Sentences are generally shorter, and the principle of suspended sentence and indeterminate sentence has been introduced. The striped suit and the lock-step have been abolished. Labor has been introduced. Other changes have been made,—all unessential. The *system* remains unchanged.

We still have in the United States a type of prison which corresponds to the penal theory of 1790. This is based on the theory of solitary confinement, which was devised originally for reform purposes, by the Quakers, who had discovered the ease of contamination of lesser criminals by greater ones, and who also valued quiet meditation.

The cell-block system is the architectural satisfaction of that idea. The cells in Sing Sing are 3 feet 4 inches wide, 6 feet 6 inches deep, and 7 feet high. When I went there, 600 men were doubled up in cells like that. Everywhere in the United States new prisons going up are of this cellular type. Most of them have no plumbing, and no possibility of it; no ventilation, and no possibility of it. The newer are better in these respects. Even when we took the idea of reformatories to reform young offenders, we built exactly the same type of building.

In the early times labor was improvised to conform to the sentence, and was regarded as part of the punishment. In the solitary confinement system, labor is impracticable. At one time two-thirds to three-fourths of the 10,000 prisoners in Pennsylvania were absolutely idle for the year round; alone in their cells, with no recreation, and no exercise except occasionally. Under this system an unconscionable number went insane.

This condition is mitigated in only a few States. In Sing Sing only two-fifths of the prisoners were industrially employed when I went there, and usually three men doing the work of one. In some States, the contract system still exists,—our nearest remaining approach to slavery.

As to education, no State has an adequate system. The entirely illiterate are provided for, but it does not occur to the authorities that there is value in further education. No vocational training, except a sort of attempt at reformatories. Sing Sing is recruited from Elmira Reformatory. "Billy," who, from nine to twenty-three, had been at the Catholic Protectorate at Elmira, and at Sing Sing, had learned just one thing, "to make buttonholes by hand."

The medical service is usually as worthless as it can be, backed by a diploma. The prison doctor is usually a better politician than doctor.

The food is usually unfit to eat,—good enough food, but spoiled in preparation. The accumulation of all these items constitute the horror of prison life, plus prison discipline.

Prison discipline is determined by the attitude of the authorities toward prisoners. This is the nub of the matter.

In Boston lately I saw Jesse Pomeroy, who committed

murder at fourteen. He was in solitary confinement for forty years, seeing no one except chaplain and warden. In the Mansfield Reformatory the boys work on a farm, under guard, and eat in a mess-hall, under guard, all facing the same way. They can talk at dinner, but not at breakfast or supper.

In the Joliet prison, Illinois, two years ago, 250 to 300 men were locked and chained in their cells, because of a riot in the yard. "Discipline had to be maintained." At Leavenworth, where political prisoners are confined, the most trifling breaches of discipline are punished by manacling wrists up to the door. At Bedford Reformatory for girls, inmates were handcuffed up *on tiptoe* to the doors.

All these things go on all over the country, by the action of very estimable and well-meaning people.

Thus, under the old system, prisoners are treated *en masse*, wholesale, and all according to the requirements of the very *worst*. The discipline is full of minute and foolish regulations, which it is impossible not to break, and often ends in physical brutality. But the terrible thing that is going on all the time is the crushing of the *human spirit*, the destruction of almost every factor of character which would help a prisoner when he is free. It is the destruction of the human soul, rather than of the human body, that is striking.

What does man need to live? Self-respect, respect for those about him, a social sense, *i. e.*, responsibility for the well-being of others as well as himself. These are inevitably extinguished during a prison term of any length.

A. L. C.

PEACE WORK IN JAPAN.

For three years Friends in America have been joining with the native Japanese who are interested in maintaining friendly relations between the two countries, in the support of the Peace Publicity Bureau organized by the Japanese Peace Society.

The three years' experimental period is now almost completed, and the following extracts from a letter from Gilbert Bowles to Dr. S. L. Gulick, J. Barnard Walton, and Stanley R. Yarnall, give a summary of the work that has been done, and of plans for the future:—

With the end of March the three-years period for which the Japanese Peace Society and the American Peace Society of Japan agreed to be responsible for the Bureau will have expired. Within the past few weeks we have had a number of conferences as to the future of the Bureau. So far as I have been able to find out there is agreement as to the following:

(1) The Bureau has proven its worth so well that Japanese and Americans feel that by all means it ought to be continued.

(2) Its international character must be maintained, for it would seem like a bit of Japanese propaganda if the support and management were left with Japanese alone.

(3) Those who have been most closely associated with the management of the Bureau are willing to do what they can to secure its continuation.

(4) The growth of the work calls for increased funds. If prices were the same as they were three years ago, a budget *twice* the size of the former one would seem to meet the present situation. But prices have doubled or trebled. Therefore, the provisional budget is *four times* what it has been for the first three years' work of the Bureau. This makes a monthly expenditure of about $400 or $4,800 a year. Half the running expenses for the past three years has been raised in Japan. To follow the same plan would leave the sum of $2,400 a year to be raised in America.

(5) It is probable that there will be a change in the form of the organization of peace work in Japan in the near future. To avoid duplication, the American Peace Society of Japan may be disbanded, and its work transferred either to an International Committee of the American Association of Japan, or to the Americo-Japan Society. There are also definite plans for changes in the organization of Japanese peace work, which may lead to merging the work of the Japan Peace Society into a Japan League of Nations Society. But no matter what changes may take place, the men who have been responsible for the Publicity Bureau (including Baron Sakatani, Prof. N. Murakami, Dr. J. Soyeda, Mr. J. M. Gardiner, Prof. E. W. Clement, and Gilbert Bowles) will be personally responsible for any funds which may come from America during the transition period.

The support of the Bureau has secured a capable and devoted man to give his whole time and thought to investigating and dealing with urgent international questions. Hitherto we had had for such work only men busy with a multiplicity of other tasks. To have made it possible for Mr. Kawakami to give his whole time to the work the past three years is in itself an achievement worth many times the cost of the whole Bureau.

The value of this has been especially evident since April last in dealing with the Korean question, which, strictly speaking, is national, but has far-reaching international bearings. From close and constant association with Mr. Kawakami I have personal knowledge of the following:

(1) The first effective work was done in bringing the facts possessed by the missionaries from Korea before influential Japanese.

(2) The Bureau furnished the best and almost the only place in Japan for Koreans to bring their grievances and their interpretation of the situation directly to influential Japanese. At first this brought the Bureau under police inquiry, but Mr. Kawakami's frankness in giving them his keys and in telling them of the whole work of the Bureau led to close co-operation with the police.

(3) Preliminary investigations were of great help to the delegation sent to Korea in May by the Japanese Federation of Churches and the Federated Missions in Japan. Mr. Kawakami himself went with this delegation and rendered invaluable service.

(4) Since the return of this delegation to Japan Mr. Kawakami and the Publicity Bureau have been the center of much that has been done in furnishing facts to the liberal leaders, thus helping them to bring pressure to bear upon the Military and Bureaucratic elements. To the outside world as to Korea itself, it may seem that little has been accomplished. But to those who know what has been done here in Japan, it is all seen to be well worth while. The good work is going on rapidly, no matter what may be said by the outside world.

(5) The existence of the Bureau, the office facilities, the clipping service and the group of assistants of Mr. Kawakami have been invaluable in opening the office and beginning the work of Rev. K. S. Beam, since August the Executive Secretary of the International Friendship Committee of the Federated Missions of Japan.

(6) Since the first of October Mr. Kawakami and the Publicity Bureau and Mr. Beam and the office of the Federated Missions International Friendship Committee (the offices on the same floor of the National Y. M. C. A.) have been the center of very frequent and influential conferences on the Korean question, the Chino-Japanese Situations and Americo-Japanese questions. Among those who have taken part in these conferences have been Bishop Welch, Dr. Patton, missionaries from Korea; ex-Senator Bill, of California; the Chinese and American Secretaries of the Chinese Y. M. C. A. in Tokyo, the Chief of Police in the Kanda Ward, General Hibiki, Baron Sakatani, Members of Parliament, the Civil Governor of Korea, the Chief of the Department of Foreign Affairs, the Chief of the Department of Home Affairs and the Assistant Chief of the Police Department of the Korean Government General, also Dr. Oltmans, recently sent to China by the Friendship Committee of the Federated Missions. The results of such conferences can be measured only by realizing that they are a part of the whole movement in Japan which is helping to strengthen the hands of the best men in Japan in their work for the triumph of justice and international co-operation.

(7) The fact that Mr. Kawakami has been enabled to give his whole time to such work has made it possible for him to be the leader in developing a small but very active and influential group of Christian men, banded together as "The Japan Fellowship of Reconciliation" (not just like the F. O. R. in England or America). This group is active in helping to lead the Christians in Japan to fulfill their obligations to Korea and China.

It will be seen that most of the efforts have been concerned with giving needed facts to the Japanese people, which has seemed to be the most urgent duty of the past year. Through the columns of the Japan Peace Movement

and the *Japan Advertiser* and through personal conferences and letters we have been able to utilize some of this material for the English-speaking world. But only a small amount of this type of work has been possible, because we have had no one who could give very much time to selection, correction of English and putting the material into shape. I have done what I could, but we see clearly that there is need for one American to give at least half time to this work. The budget for the coming year has made provision for this.

Out of fifteen years' experience with peace work in Japan, during the last three of which we have had the Investigation, Correspondence and Publicity Bureau, I can bear witness that we have had nothing which has done so much as this Bureau to make our international service effective. For several years I had believed that an institution of this kind was essential to our work in Japan. Now I know it to be. We must go on to develop it in some way.

With cordial appreciation of all that you have done in the support of the Bureau in the past, I remain,

Very sincerely yours,

GILBERT BOWLES.

Outline of Work of the Correspondence and Publicity Bureau, January 1st to December 31, 1919:

1. Cultivation of acquaintance with newspaper men and furnishing material for newspapers, magazines, and various organizations. During the past eight or ten months a rapidly increasing number of inquiries has been coming in for such material.
2. Connection with international associations in Japan.
3. Assistance in organizing Japanese Fellowship Reconciliation.
4. Special Study of the Korean Question. The Bureau is now recognized as a source of information on the Korean question.
5. Study of the Formesan student question (students of Chinese descent, but Japanese nationality).
6. Inquiries have been made by organizations, individuals and officials as to many current international questions.
7. Clipping Service—Classifying clippings from Japanese newspapers, and from the *Japan Advertiser*. From this classified material, special reports are made, upon request, on special topics.
8. Furnishing material for the Japanese and English departments of *The Japan Peace Movement*.
9. Giving information of Japanese students going to America, helping them to understand American colleges and universities, and how to adjust themselves to American life.
10. Collecting and giving information concerning the League of Nations.

BRIEF ITEMS OF INTEREST.

THE million-dollar endowment fund for Swarthmore College has now reached $132,250.

THE White-Williams Foundation, a society for the study and assistance of children (headquarters 1522 Cherry Street, Philadelphia), is celebrating its 120th anniversary.

THE defeat of the compulsory training provision of the Army Reorganization bill has been conceded by the Senate. Senator Kirby, Democrat, of Arkansas, said the compulsory program reflected "only the military point of view" of the country, and was "undemocratic, un-American, vastly expensive, and wholly unnecessary."

THE mother of Mrs. Rudolph Blankenburg, Hannah Myers Longshore, graduated in the first class from the world's oldest medical college for women, that in Philadelphia; and Mrs. Blankenburg has been the legatee of an inspiring inheritance in her career as a physician.

THE Board of Managers of Swarthmore College has given permission to the five national men's fraternities to build fraternity lodges on the college campus. The maximum cost of the lodges is to be $25,000, and construction will start June 1st, immediately upon the completion of the $1,000,000 endowment campaign being carried on by the institution.

MRS. HELEN E. STARRETT, author of "The Charm of Fine Manners," the only surviving member of the first Woman's Suffrage Convention, called by Susan B. Anthony in Washington in 1869, was warmly welcomed at the fifty-first convention, recently held.

HERBERT HOOVER has accepted an invitation to deliver an address to the graduating class in Swarthmore on June 7th, it is announced by the college authorities. The *Public Ledger* says that Mr. Hoover's grandparents were Friends, and his entrance examinations when he applied for admission to his alma mater, Stanford University, in 1891, were given by President Swain, of Swarthmore, who was then professor of mathematics at Stanford.

DR. MARY GRISCOM once performed a surgical operation on an aunt of the Shah of Persia. Her fee was to be a carpet. None in the bazaars was "honorable" enough, so she was given her choice of those in the palace. The royal invalid afterwards said, "The lady from Philadelphia must know fine rugs when she sees them, for she has taken the best of all!"

THE "Washington Observer" says in the Philadelphia *Ledger*:—"Although the Friends' community in the United States is hardly one per cent. of the country's total population, it breeds a vastly disproportionate amount of presidential stock. No fewer than four outstanding 1920 'possibilities' are of Quaker ancestry,—Governor Sproul, of Pennsylvania; Governor Lowden, of Illinois; Attorney-General Palmer, and Herbert Hoover."

"NOT only is prohibition here, but it is here to stay," said William Jennings Bryan before the Marquette Club in the Waldorf-Astoria, New York. "The saloon is as dead in the United States as slavery," he said. "We now have the conscience of the nation aroused, and it will not turn back."

ON the fortieth anniversary of the founding of the Salvation Army, "Every Pennsylvanian," wrote Governor Sproul, "should be proud of the fact that the streets of Philadelphia were chosen by the steadfast little band of courageous men and women for implanting that wonderful standard under which the world is steadily becoming a better place in which to live."

THE first Temperance Society in Chester County, probably also in Pennsylvania, was "The Guardian Society" of Lincoln Grove, organized in 1820 by Israel and William Jackson, Mahlon and Amos Preston, Joseph Wilson and Dr. Ezra Michener. A kindred society was formed soon afterward at Darby, of which Hathday Jackson and Edward Garrigues were conspicuous workers.

THE Philadelphia *Friend* of Third month 11th is a "John Woolman number," with part of Whittier's poem, and articles by Amelia M. Gummere, Rufus Jones, Allen C. Thomas, Mary Ward, Elbert Russell, and Viola D. Scudder. And it is suggested that the various Friends' schools honor the memory of the gentle Quaker philanthropist and set apart a day with suitable exercises on or near the 200th anniversary of his birth, which occurs on Tenth month 19th.

"WE regret," says *The Friend* (London) "to record the passing away of P. Ougier, of Clermont, Ferrand, France, who was one of the very few French conscientious objectors ready to die for their faith, and in 1917, being found physically unfit for military service, he narrowly escaped that fate. During the war, in the "Chrêtien Libre" and elsewhere he did not cease to fight the good fight. Though a Friend by heart for long, he was received into membership only a few weeks before his death, at the age of thirty-six."

IT is said that when Herbert C. Hoover consulted his wife in regard to relief work in Belgium, he said: "It is a momentous question. I shall have to forfeit all that I have given years to build." She answered at once, "Our children are boys, and we don't owe them the duty of accumulating money for them as we should if they were girls. I'd rather have you accept the responsibility for feeding the Belgians."

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.
Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

POLAND OUR BEST FIELD.

Following is an extract from a letter by Sidney T. Wallis to Weston Howland:—

"Like you, I feel that the work in Poland may prove by its nature to have been not the least effective stroke made for our principles. I know that there are Missioners in every field of work that are willing, if necessary, to run risks; but the average man does not appreciate that till he actually sees people doing it. We just happen to be the Unit that is in this position at the time, and so we are able to do something to prove what every sensible person knows already, namely, that service for others, not safety for ourselves, was the deciding factor in Friends' action during the war. Human nature is such that the deaths of Reynolds Ball and Gertrude Powicke created a greater stir and impression than all the years of faithful service they put in. It is the hope and intention of every one here that absolutely nothing should be left undone to make sure that we all return safe and well at the end of our work in Poland; we are not playing for martyrdom. Like plenty of other folks, we simply consider the work is worth a certain amount of risk. All we need to do, therefore, is to enlarge the work as much as possible, and at the same time decrease the risk as much as we can, and not let the danger become unreasonably large compared with the effectiveness of the work; in other words, 'to sell our lives dearly.' After we have struck this balance, there is nothing to do but get on with the job, hoping that other folk will be good enough to give us every chance."

THE WELCOME IN POLAND.

The most interesting feature of the proposed work in Poland is that it will be done for those refugees formerly helped by Friends in Buzuluk, eastern Russia. William Albright thus describes in the London *Friend* his visit to the Lublin province:—

We shall not soon forget the scene as we entered the little outhouse and opened the door of the small room where the Deacon, candle in hand (just ready to start for his church service) and his wife and two grown-up daughters and little son seemed to fill the tiny room. They gave us the warmest welcome, and could hardly believe we really had come, for their letter had been sent so long ago, and they had had no reply. The deacon is a tall man, with a fine face, and with the long hair prescribed for his office. He said they had indeed to thank God that their letter had received this answer. The whole family had been ill since their return; the mother looked thin and worn. The older girls were very white, and had had their hair cut very short. The little boy of about six years of age seemed to have no color in his face at all.

There was much to be talked about. "How is Miss Patterson, and Amelia Farbezewski, and Mr. Keddie, and Mr. Baker, and Mr. Welch, and all the others at the 'Datche'?" How grieved they were to hear of Mr. Ball's death. And to think he was so near and never knew we had come back!

"How sad it seems!" said the Deacon, "and we should have lived to see him." The eldest boy came in and showed us his coat of homespun make, of "our" material and in "our" workrooms at Buzuluk. The Deacon brought out the book in which he had entered the wool given out to be spun by the women in Varensooka, and the records of the payments made. After the Mission had left, the work continued for a week or two, then it suddenly stopped; and the work-rooms were closed, and the women wept that this occupation had gone. The Monastery orphanage was still going on when they left, and the Deacon thought quite well. They had felt everything very hard when Friends had left, and they longed to get home.

The Deacon explained what he felt were the needs of the village, the summary of which is given below. He said, "Couldn't you start a kitchen, as you did at Varensooka? that is what is wanted until the next harvest."

He said they had walked practically the whole way home; only the old people and the little children could ride. Of the 56 families (336 people) who have come back, 13 families live in the 8 huts in the village.

The work of reconstruction in this district has commenced with the purchase of 40 horses and 20 plows. Thirty workers are needed immediately.

A CRY FROM MACEDONIA.

A call for twentieth-century help has come from Macedonia. The Serbian Unit has been asked to give aid to a very interesting agricultural experiment in the Macedonia plain,—territory that came to Serbia by the Treaty of Bucharest, 1913.

To encourage settlers the government has offered free land to all men who volunteered in the army (calling to mind our 160-acre grant after the Civil War). The offer seems to appeal especially to volunteers from the United States, who are anxious to begin farming on this rich plain. The land is fertile and flat, capable of raising all our cereals, and in addition rice, cotton, grapes, olives, and figs. The semi-tropical climatic conditions surprise most of us whose ideas of the geography of this country are gained from the classic Greeks, who always gave the impression that Macedonia was the "frozen North." A. Mr. Pavkovitch, engineer at the electric light station at Skople, has taken the leadership in establishing one model village of sixty-five families at Volandavo. He is an exceedingly able, practical engineer, who, the report says, "built an electric plant from auto-truck engines and miscellaneous machinery." The government has granted about five hectares (twelve acres) of land to each man, with a sort of sliding scale, depending on the number in each family.

There is an additional grant for a school and various communal undertakings, making about 1,800 acres for this village. If Mr. Pavkovitch's ideas are all carried out, there are likely to be non-Serbian volunteers from the United States. He plans concrete houses with running water, a community kitchen, community laundry, and community nursery. English is to be taught in the school, for which the teacher is already engaged, and boxing is to replace the national sport of shooting from ambush. There is to be a Y. M. C. A., for which a secretary is also engaged, and a hospital, with doctors and nurses.

The program calls for community gatherings, with lectures, health-talks, singing and gymnastics. Not satisfied with providing the latest of social agencies, Mr. Pavokovitch desires that the industrial life should be up-to-date. A power-plant will provide current for all village needs, run a flour-mill, and a shop for the repair and manufacture of tools.

So much for the plan. There are many obstacles in the way of carrying it out,—no tools, no capital, no homes. The men settlers went out in December to clear the ground, lay the foundations for the houses and get in the crops; the women and children are to come out this spring. Mr. Pavkovitch has turned to the Unit to help him establish an agricultural village that will be a model to all that district. He does not want *gifts*, lest they prove a poor foundation for the model community. He wants an agricultural expert who can organize the work and system of transport, and he wants *tools* on long-time payments. So far the Unit has not seen its way to give the desired help, but the appeal is in line with their motto, "Help the Serbians to help themselves." If they can help put through this land-colonization scheme, they will be in the unique position of being the only relief organization in Serbia supporting agricultural projects in a purely agricultural country.

EXTRACTS FROM RECENT LETTERS.

"I have to work for my living and a small daughter, but we have plenty to eat. I am inclosing a postal money-order for ten dollars to buy milk for poor babies. It makes no difference to me what country."

"The inclosed five dollars is sent in memory of my brother who died in service. I thank you for the opportunity to be of service in this way."

"Inclosed is five hundred dollars, my monthly check for next June."

The Miners' Federation in England has contributed $50,000 to Friends for the purchase of milk for the Vienna hospitals.

QUAKER MEETING IN BERLIN.

Members of the Kinderhilfsmission in Germany will always remember First-day in Berlin; the morning meeting for worship in the building of the International League Association, and the gathering afterwards with English and German Friends in the little restaurant in the Kurstrasse.

The Friends' meeting is held at Unter den Linden 78, a tall building near the Brandenburg Gate, formerly the palace of a Prussian count. It is near the entrance to the Tiergarten, Berlin's beautiful park. On the second floor of the building, now occupied by various offices, are the rooms of the League of Nations Association.

The meeting was held in one of the smaller rooms until the space proved too small. Now we meet in a capacious drawing-room with large windows, through which the Berlin sun sends an infrequent gleam. Each west window frames a picture of the stately Brandenburg Gateway, and that strange contrast to the spirit of the quiet Friends' meeting almost in its shadow,—Victory in her four-horse chariot, crowned with the wreath of military conquest.

From forty to sixty Germans, English and Americans gather each week at 11.30 to worship after the manner of Friends. Among these are members of the two groups of Friends that are, side by side, carrying on their work of relief and reconciliation for the English Friends' Emergency Committee and the American Friends' Service Committee. There are Germans who came to know Friends in the English internment camps, and others, like Doctor Rotten and her associates, who during the war carried on a work of international friendship for interned foreigners in Germany. There are other Germans who through their own experience were ready for the Quaker message, and who have come to know of Friends through the mission of Carolena Wood or of Max Reich. A few, perhaps, come out of curiosity or interest aroused by accounts of Quakers and their work in Germany.

All join together in the waiting silence of worship, which is broken by words of deepest feeling, the challenge of a sincere seeker, and the encouraging word of one who has found comfort and support in this quiet hour. The divine message of love among peoples as among individuals comes to us in words of English or of German, and the need is emphasized for preaching in every land this only basis for reconciliation, brotherhood, and peace.

After meeting, greetings are exchanged with Friends from many countries. Frequently there are visitors from the French, Polish, or Austrian Friends' missions, who bring us word of the work they have seen and of our friends in distant lands.

In the evening English and American Friends went out to Potsdam, where Max Reich has arranged a meeting to expound the principles of Quakerism to interested persons. A small notice in the Potsdam paper brought a full house, somewhat over one hundred attentive hearers.

After a few moments of silence, the purpose of which Max Reich had previously explained. John Stephens and Catherine Cox spoke briefly on behalf of the English and American groups now in Berlin. Max Reich then spoke with the utmost enthusiasm on seven principles of Quakerism, holding the lively interest of every one present for a full hour, through the inspiration of his message. His address was followed by many questions from his hearers, which showed the deep impression his words had made. When it was time for the Berlin party to leave for the train, Max Reich could only with difficulty close the meeting, so eager were those present to continue the discussion. They were finally content, when he had promised to continue the discussion at a later date.

Quakerism and the message of love and peace *in Potsdam!* What changes two years have brought!

CATHERINE M. COX.

NEW USES FOR WAR IMPLEMENTS.

"And they shall turn their swords into plowshares, and their spears into pruning hooks."

MEMBERS of the French Mission have found that even the weapons of war may not be without some good use. Thus an American rifle with the stock removed makes an unexcelled tool for removing and replacing the front springs of motorcycles. The stocks of well-seasoned walnut help to eke out our fast diminishing wood-supply; and when handed over to German or Russian prisoners, reappear in the form of wonderful picture-frames and a hundred and one little curiosities and knick-nacks. The bayonet has a multitude of uses,—a stove-poker, a shoe-scraper "de luxe" when driven into the wall of our army huts, and one of the most efficient tools we have yet found for the removal of solid tires. A 30-30 ball cartridge it seems was made the diameter of a lead pencil, and a short pencil can be lengthened by being inserted into the end of one of these shells; and flatten out one end, and lo! we have a key for the Dodge self-starter. The largest shells of the finest turned brass are used to make oil receptacles, vases, and jardinieres. With the aid of a chisel, a hacksaw, and a little ingenuity, these large shells are worked into candlesticks, boxes, lamps, stove-pipes, and paper-weights. The scraps that remain after this operation are valuable for repairing radiators, fenders, side-cars, and roofs.

A powder can with a hole cut in one end near the top, and another in the opposite side near the bottom, combined with a stove-pipe, makes an excellent stove, which will throw out a marvelous amount of heat. A number of equipes had them, some preferring them to the regulation stove, and we had six in use at Grange. The expensive machine guns were junked to provide parts for the repair of lathes and farm machinery. Unfilled hand-grenades with a slit in the top are being distributed for dime and fifty-centime banks. Handsome gun-cases are being dissected to provide leather for soling our shoes.

With the powder from the big guns we start the fires from the wet wood that we are forced by necessity to burn. And it really is not as delicate an operation as one would imagine. The powder comes in two forms, the stick and the macaroni. You simply feed in the sticks one at a time, or throw in a handful of the macaroni, strike a match, and zip! you have a "bon feu." The business end of a large projectile is used as a bell to call us to dinner. An air-raid siren awoke us in the morning, until one with more imagination than the rest was reminded too much of the real thing. Dynamite that was once used to blow up bridges behind a retreating army is now reversed and used to clear the streams of heaps of refuse which threaten to dam them up and inundate a village. It is also used to blow up timber-lined and reinforced dug-outs, to procure firewood for the returning refugees.

In this short space it is impossible to enumerate more than a few of the constructive uses that have been made of articles that were intended to destroy. I have not mentioned the thousands of tons of blankets, shoes, tools, and equipment that were bought and distributed to the needy.

But through it all, the most beautiful thing I have seen is a shell, carved and engraved by a German prisoner. At once the inscription is recognized as a quotation from Victor Hugo:—"Oh for the time when all cannon will find themselves behind museum walls, and men will come and look, and wonder that they were ever used against our fellow-men." MAX MAXWELL.

VIENNA SHIPMENTS FROM ENGLAND.

UP to March 5th goods to the following value have been shipped from England to Vienna for distribution by the Friends' Unit:

Food	$150,000
Clothing	183,000
Cod Liver Oil	11,285
Medical Stores	24,370
Fodder	24,700
Miscellaneous	2,060

SERVICE NOTES.

A TRACTOR has been secured for the orphanage farm at Lescovatz, Serbia, and is working nicely.

THE Vienna Unit is now operating fourteen depots for distributing relief supplies. About 15,000 children are being cared for in this way.

ENGLISH Friends are arranging to bring children to England from the famine area.

THERE is a great dearth of sewing-thread in Germany. It is especially needed for the work now being given out to needy women.

SHIPMENTS of clothing, etc., for week ending April 3, 1920, twenty-four in all, three from Mennonites, and one for German Relief.

HINMAN J. BAKER, representing the English Committee, is now on his way to Petrograd with relief supplies, having secured from the Soviet representative, Litvinoff, the Russian visa for his passport. He was made one of an International Commission of three for relief in Russia.

CURRENT EVENTS.

FRIENDS IN NEW JERSEY.

SALEM First-day School Union met at Mickleton on Fourth month 3rd. A large attendance did honor to a fine spring day, and evinced a real interest in the occasion. The delegates were all present, and interesting reports came in from every school but one. The enrollment in the five schools reporting is 431.

One school reported that a number of its teachers have read "Training the Devotional Life," by Weigle and Tweedy,—a book mentioned in the *First-day School Bulletin*. The same report expressed appreciation of "The First-day School Field" in the INTELLIGENCER. In fact, the recognition of both was voiced throughout the meeting.

Another school reported the plan of having an appropriate story, Bible or otherwise, narrated each week by one of the pupils.

Another reported following up a course of lectures by Dr. Elbert Russell, using Kent's Life and Teaching of Jesus," in connection with lesson slips furnished by Dr. Russell from the Woolman School.

Another report told of the dramatization for the Christmas season of the Visit of the Wise Men.

After the reading of reports, some of the younger children withdrew to the cheery new room opening from the back of the meeting-house, and there, arranged in a kindergarten circle under the leadership of Anne Hillborn, afforded opportunity for an inspiring demonstration of Primary methods; and in the interval between sessions, after the always-interesting discussion of a delicious luncheon, she also conducted a round table on Primary work, developing the value of story-telling; after which pertinent questions by the teachers brought out illuminating replies.

Following the routine business, short exercises, given by Mullica Hill and Mickleton pupils, introduced the program of the afternoon.

"Some Things That Succeed in First-day School (Primary Grade)" as given by Annie Hillborn, was full of sound wisdom and helpful suggestion.

The final number was a well-thought-out and impressive presentation of "A Quaker Meeting of the Olden Time," by Mickleton School. Each participant seemed to feel the real significance of the character impersonated. Broad beavers and stiff-pleat bonnets furnished the atmosphere, while the words of John Woolman, James and Lucretia Mott, and Elizabeth Fry, as they broke the silence from time to time, brought a real message with dignity and power.

We shall long remember the pleasure and inspiration of this meeting.

BIRTHS.

MARBLE.—On Fourth month 8th, to Henry C. and Alice Ingram Marble, of Boston, Mass., a daughter, JOAN MARBLE.

DEATHS.

BALDERSTON.—On Third month 22nd, at Stomach Hospital, Philadelphia, Pa., DAVID NEWLIN BALDERSTON, son of the late David and Anna M. Balderston, of Bucks County, entered into eternal life.

HAINES.—At Medford, N. J., on Fourth month 6th, JOSEPH H. HAINES, aged 79.

SAVERY.—In West Chester, Pa., First-day, Fourth month 4th, HANNA H., widow of Edward Savery.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FOURTH MONTH.

17th — Abington First-day School Union held at Quakertown, Pa. Morning session, 10.30; afternoon session, 2. The question for discussion in the afternoon session is "Fundamental Principles of the Society of Friends as Taught in the First-day School. How can the teaching of these principles be developed in 1. Primary Classes; 2. Intermediate Classes; 3. Young People's Classes; 4. Adult Classes; 5. Opening and Closing Exercises.

17th — Concord First-day School Union will be held at Chester. Sessions at 10.30 a.m. and 1.30 p.m. Interesting programs for both sessions. Beulah A. Hurley will address the afternoon session.

17th—Haddonfield First-day School Union will be held at Moorestown, N. J. Morning session at 10.30. Afternoon session at 2 o'clock will be addressed by Jane P. Rushmore. All interested are invited.

18th—Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship about 11.40 a.m. Elbert Russell will lead the class, combining the last two subjects, "The Growth of Papal Power" and "The Franks and Charlemagne." He will also attend the meeting for worship.

18th—Chester (Pa.) Monthly Meeting at Providence, at 2.30 p.m.

18th—The second of the two meetings for worship arranged by a joint committee of Friends in Germantown, under authority of their respective meetings and in the interest of Christian fellowship, will be held at the School Lane Meeting-house, at 8 p.m. A cordial invitation is extended to all.

18th—Philadelphia Quarterly Meeting's Visiting Committee will visit Haverford Meeting, at 10.30 a.m.

18th—Reuben Kester expects to attend meeting at 17th Street and Girard Avenue, Philadelphia, at 11 a.m.

18th—Allan Farquhar expects to attend meeting at Waterford, Va.

19th—J. Lawrence Lippincott will give a talk, "A Trip to Serbia After the War," illustrated by stereopticon views at 15th and Race Streets, Philadelphia, at 8 p.m.

20th—Western Quarterly Meeting, at London Grove, Pa.

20th—A Philanthropic Conference under the care of Concord Quarterly Meeting's Committee will be held in Lansdowne Meeting-house, at 8 p.m., to be addressed by Elbert Russell. Subject, "The Problem of the Races."

21st—Southern Half-Yearly Meeting, at Easton, Md. Joel Borton expects to attend.

21st—Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, 7.30 p.m.

22nd—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

22nd—Caln Quarterly Meeting at Christiana, Pa.

23rd—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m. The subject, the report of Commission IV, Problems of Education, will be introduced by George A. Walton.

24th—Lecture on "This Winter in Austria and Poland," by Beulah A. Hurley. See Notice.

24th—Prairie Grove Quarterly Meeting, at Monroe, Nebraska.

24th—Westbury Quarterly Meeting will be held at Brooklyn, New York, at 10.30 a.m. Several of the Yearly Meeting Committees are to meet on this day. It is hoped to have a talk in the afternoon, concerning the work of Friends and the need in Poland.

24th and 25th—Pilgrimage under the care of the Young Friends' Movement, at Woodbury, N. J.

25th—John Duxbury, of London, England, will attend Brooklyn Meeting.

25th—Isaac Wilson expects to attend meeting at Washington, D. C.; R. H. and Pauline Holme at Fawn, Pa., and O. Edward Janney at Lincoln, Va.

25th—Ellwood Roberts expects to attend meeting at 35th Street and Lancaster Avenue.

27th—Concord Quarterly Meeting usually held at this time will be held on Fifth month 1st, at Wilmington, Del.

28th—Purchase Quarterly Meeting, at Amawalk, N. Y.

30th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

FIFTH MONTH.

1st—Gwynedd Monthly Meeting held at Norristown, Pa., at 3.30 p.m. Picnic supper at 6 p.m. Conference at 7.30. A large group of visiting young Friends will attend Monthly Meeting and the conference. They will be entertained by Friends in Norristown, Plymouth and Gwynedd over night, and will attend the different meetings and First-day Schools the next morning.

3rd—Easton and Granville Half-Yearly Meeting has been changed and will be held on this date, which is two weeks earlier than usual, in Granville, N. Y. Meeting for Ministry and Counsel will be held on Seventh-day, Fifth month 1st.

7th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

8th—Sixth General Conference of Young Friends held at Cherry Street Meeting-house, Philadelphia, at 4.30 p.m. Supper at 6.30 p.m. will be followed by informal talks and a general social.

9th—The Sixth William Penn lecture under the auspices of the Young Friends Movement, in Race Street Meeting-house, Philadelphia, at 3 p.m. John Haynes Holmes will speak on "Heroes in Peace." The lecture will be followed by a young people's devotional meeting at 4.15 in Cherry Street Meeting-house.

21st—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

LAST MEETINGS OF THE "CONFERENCE CLASS."

THE Conference Class at 15th and Race Streets, Philadelphia, will close the season's course of topics on "Evolution of Early Christianity" the next two First-days, with Elbert Russell in charge. On First-day, the 18th, Elbert Russell will combine the last two topics, "The Growth of the Papal Power" and "The Franks and Charlemagne." On the following First-day, the 25th, he will give a short summary of the whole series.

He will also attend meeting for worship on both First-days.

SALE OF PICTURES BY CHARLES Y. TURNER.

ALICE DONLEVY writes from New York:—

Pictures by the late C. Y. Turner (whose life and labors are a credit to the Society of Friends to which he belonged) will be exhibited at the Anderson Galleries, New York, from the 18th to the 22nd of Fourth month. Then they will be sold at auction.

Turner contributed to the art education of this country. He was an unselfish pioneer; therefore, his pictures have an historical value.

IRISH CONFERENCE CANCELED.

E. LOUISE SQUIRE, of Belfast, Ireland, who sent an invitation to American Friends to attend a Conference at Enniskillen, Ireland, after the London Conference, now writes saying that it has been found necessary to cancel the arrangements for this year.

FUN.

A LITTLE girl was asked, upon her return home, how she liked the singing of the congregation in the church. "I liked it very much indeed," she said, "although all the people said it was bad." "All the people said it was bad! What do you mean, my dear?" "Oh, it was so bad that I heard the people praying, 'Lord, have mercy upon us miserable singers.'"—*London Tit-Bits.*

NOTICES.

NOTICE — The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

NOTICE—The P. Y. F. A. extends a cordial invitation to attend a lecture in the Auditorium, April 24th, at 4 o'clock p.m., on "THIS WINTER IN AUSTRIA AND POLAND," by Beulah A. Hurley. This is to be followed by a supper (price 60c.) and progressive table games in the evening. Please reply by April 21st to Mrs. Samuel Hagner, 140 North Fifteenth Street, Philadelphia.

NOTICE—Friends wishing to remain over for the week-end conference and the following meeting and First-day School, at the time of Concord Quarterly Meeting held in Wilmington, Delaware, Fifth month 1st, will please inform Helen H. Philips, 1803 Monroe Street, Wilmington, Del.

TALK ON SERBIA—All interested are invited to hear J. Lawrence Lippincott give the report of his trip to Serbia at 15th and Race Streets Meeting-house, Philadelphia, Second-day evening, Fourth month 19th, at 8 o'clock. The talk will be illustrated with stereopticon views which give a vivid picture of Balkan life and conditions since the war. J. Lawrence Lippincott was appointed by the American Friends' Service Committee, together with Alvin C. Wildman, of Selma, Ohio, to go as the American Commission to lay out plans for Friends' Relief Work in Serbia. He had unusual opportunities to see the conditions in the country, and he has brought back a remarkable series of pictures.

NOTICE—To the Friends of Friends' Central School, Philadelphia:—

Friends' Central School, established in 1845, is planning to celebrate its seventy-fifth birthday early in May.

Have you any picture of teachers, groups of teachers or pupils, or of the school-house building or grounds, which you are willing to loan, that they may be enjoyed by the guests of the school during Anniversary Week? Have you any old school-books, instruments, or papers used by you or members of your family during the early days of the school? If you are willing to help in this way to make our exhibit-room picture the history of the school, will you call at the school office or send word to the secretary of the school, naming a time when a representative of the school may call upon you?

Do you know where we may find small photographs of Benjamin Hallowell, Joshua Rhoads, Clinton Gillingham, Samuel Conard, Beulah Carroll, Mary Middleton and Lydia Gillingham? We want as many different pictures of Aaron Ivins and of Annie Shoemaker as we can find.

Sincerely yours,
C. B. WALSH, *Principal.*

Buck Hill Falls

THE piled-up snow-drifts which made bungalows of our two and three-storied cottages have gone. With memories of the best, most invigorating and most enjoyable winter we have ever had, we look forward to a spring and summer of unusual promise.

We are solving an interesting problem. Industrially, to-day the world problem is not so much either of unemployment or scarcity of labor as it is of partial employment. And the same applies to capital investment. This is particularly pertinent to the resort business.

Our proof of the solution is that in the face of marked increases in labor and material costs, we are operating without raising our rates from those established in summer of 1918. Our method is to extend the season,—to keep both labor and capital working more continuously. Our opportunity is with those who require a change of scene and surroundings where they may rest, recreate, and rebuild.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne
"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J.
Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children,
An illustrated Monthly Magazine under Friends' management, 60 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

WANTED.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

WANTED—BY BUSINESS WOMAN, Friend, room and board; has furniture; open section, or suburban, convenient to train or trolley; with owner. Give rates. P. 140, FRIENDS' INTELLIGENCER Office.

FOR SALE.

FOR SALE—$1,000 BOND OF THE Philadelphia Young Friends' Association. Address M. 138, FRIENDS' INTELLIGENCER Office.

FOR RENT.

FOR RENT — FURNISHED FIVE-room apartment with porch and garden in West Chester, to adults for summer. Address M. 139, FRIENDS' INTELLIGENCER Office.

FOR RENT—SECOND FLOOR ROOMS with electricity and hard wood floors; convenient to good table board, or would furnish breakfast. Address G. 136, FRIENDS' INTELLIGENCER Office.

TO RENT—FROM JUNE 1ST TO SEPtember 15th, apartment in Swarthmore; 4 rooms, kitchen and bath. Apply Helen C. Culin, No. 1 Whittier Place, Swarthmore, Pa. Phone, Swarthmore 577 W.

FOR RENT—A COUNTRY HOUSE, garden and garage, 1 mile from Moorestown, N. J.; large porch surrounding house, lawn and fine shade trees. Mrs. William M. Paul, Moorestown, N. J., Phone 187-W.

June at Griscom Hall

June is the month of months in the mountains and for the first time, Griscom Hall will be open throughout the month. The opening date of the Hall is May 28th, and the prospect now is that the Memorial Day crowd will fill up all available accommodations. Early reservations are advised.

For the first two weeks in June there is as yet plenty of room available, and this is the time to enjoy the late azalea, the early laurel, and an uncrowded golf links. Address inquiries for accommodations to

MARGARET EASTBURN,
Newark, Delaware.
Griscom Hall Association.

Guaranteed to bloom

CONARD ROSES BLOOM

Send for FREE Catalog

"SUCCESS WITH ROSES" Will Help You

Thirty-two pages of practical rose information. Tells what, when and how to plant, proper soils, culture, etc.

We send "SUCCESS WITH ROSES" (value 25 cts.) and new 52-page illustrated CATALOG of 300 Conard Rose varieties and other choice flowers—BOTH FOR 10 CENTS.

CATALOG alone FREE on request.

Our durable Star Tag marks the genuine Conard Star Rose and also labels each growing plant—an exclusive feature of Conard Roses.

Send 10 cents today for the two books or write for FREE CATALOG

CONARD ★ ROSES
Jones Co., Box 10 West Grove, Penna.
Robert Pyle, President Antoine Wintzer, Vice Pres.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

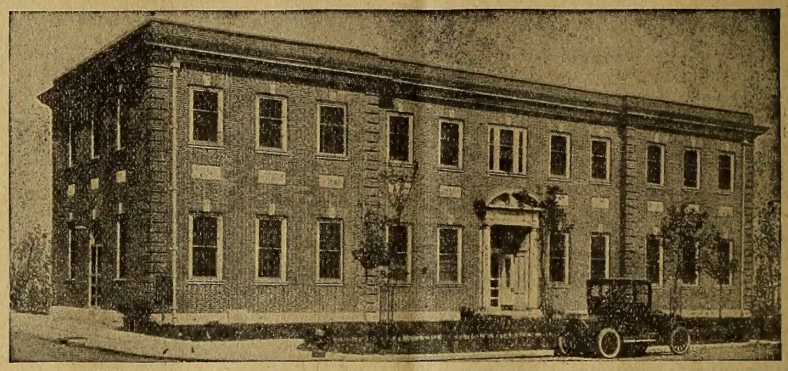
BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.
Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.
Immediate delivery—Order today.

F. W. WALTER
Dept. C. 43 Letitia St., Phila., Pa.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON
Rug or Carpet

Made by ! Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.
ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Esperanto.

ESPERANTO offers a medium for the exchange of thought between all men. Were every child of from 12 to 14 years given a one year's course of instruction in ESPERANTO, in a short time this medium would be available for UNIVERSAL USE.

CRETH & SULLIVAN
INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

BONSOR
FANCY POULTRY
TERMINAL MARKET

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Earlham College

ANNOUNCES

that it has become necessary to limit attendance.

Therefore those desiring to attend Earlham next college year are encouraged to make application for admittance before May the first. The dormitories will doubtless be full by that time.

Only a limited number beyond the capacity of the dormitories will be admitted.

In writing address,

DAVID M. EDWARDS, President
EARLHAM, INDIANA

Woolman School

Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

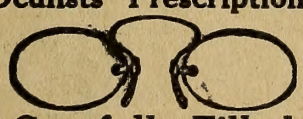
ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.

CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

Oculists' Prescriptions



Carefully Filled

An optician's mistake might ruin your eyes. Our reputation is built on 35 years experience and we guarantee the prescription we fill, to be correct.

Williams, Brown & Earle
918 Chestnut St. Phila.

Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in consequence," writes Mrs. W. H. E.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.





United Financial Campaign—April 25-May 2

How much should I give to make this a better world?

OUR average daily gift for all church causes is—less than we spend for daily papers—less than a local telephone call—less than a third of the day's car fare—less than 3 cents a day.

No wonder that 80% of the ministers of America are paid less than $20 a week. No wonder that the church hospitals turn away thousands of sick people a year. No wonder that China has only one doctor for every 400,000 people. No wonder that every church board and charity society is forever meeting deficits, forever passing the hat.

It isn't because we don't want to help. It's just because no one has ever asked us to think of the work of the church in a systematic businesslike way.

The Interchurch World Movement represents the United program of thirty great denominations. They have surveyed their whole task; they have budgeted their needs; no business could have done it better.

They have united to prevent the possibility of waste and duplication. At least a million dollars will be saved by the fact that thirty individual campaigns are joined in one united effort.

And they ask you who love America to use them as the channel through which a certain definite part of your income can be applied to make this a better world. Only you can determine what part of your income that should be.

We're passing through the world just once; how much better is the world going to be because *you* passed through?

INTERCHURCH WORLD MOVEMENT

The INTERCHURCH World Movement
of North America

45 WEST 18th STREET, NEW YORK CITY

The publication of this advertisement is made possible through the cooperation of thirty denominations

WANTED.

WANTED—BY TWO FRIENDS, HALF a house or some unfurnished rooms with conveniences for cooking, in city or nearby suburbs; about Sixth month 1st. Cassandra T. Carr, 1417 N. 17th St., Philadelphia.

POSITION WANTED—BY REFINED expert mechanic in carpenter work as foreman. Can read and draft blue prints; handle men economically; years' experience. Address William Lovett, 59 Bismark Ave., Trenton, N. J.

POSITION WANTED—AS MOTHER'S helper for two days a week. Address G. 137, FRIENDS' INTELLIGENCER Office.

POSITION WANTED—AS COMPANion for invalid or aged lady or gentleman, by middle-aged lady. Address Box 94, Greenwich, N. J.

HOUSEKEEPER—ONE WILLING TO work. Must be thoroughly reliable. Good position for capable person. Must give good reference. Address Box 115, Kennett Square, Pa.

MAN AND WIFE—MAN FOR GARdening and general outside work; woman to do cooking and some housework. Small family. Good position for reliable couple. Must give good reference. Address Box 115, Kennett Square, Pa.

WANTED—A WOMAN OF REFINEment to cook; willing to assist with light housework. John Woolman Memorial, Mt. Holly, N. J.

MATRON TO TAKE CHARGE OF dormitories and feeding for about 200 women employees. Permanent position. Write Albert T. Bell, Chalfonte, Atlantic City, N. J.

WANTED—MOTHER'S HELPER TO assist with care of seven months' old baby and help with family sewing. No housework; good wages. Address M., 4101 Harrison St., Chevy Chase, D. C.

STUDENT NURSE — OPPORTUNITY to take the Nurses' Course (3 years) in Training School for Nurses of the Osteopathic Hospital is open for a few students. Board and a small compensation given. Applicants must be healthy and have one year in High School. Qualifies for Osteopathic and general nursing. Apply the Registrar, 1822 Spring Garden Street, Philadelphia, Pa.

POSITION WANTED — PRACTICAL nurse desires position; would be companion to semi-invalid (not helpless), or elderly woman. Light duties where maid is kept; plain sewer. Suburbs. References. Address B. 135, FRIENDS' INTELLIGENCER Office.

POSITION WANTED — GENERAL office work, preferably filing. Margaret A. Taylor, 1622 Summer Street; Bell 'phone Locust 2747 J.

WANTED—COMPANION; RELIABLE, middle-aged woman, willing to assist with sewing; one who is cheerful. Address Emma Ridgway Comly, 1519 Spruce St., Philadelphia.

POSITION WANTED — By Protestant, companion or nurse to lady or gentleman, or managing assistant housekeeper in institution. Salary $12 per week. Address P. 126, FRIENDS' INTELLIGENCER OFFICE.

WANTED—POSITION IN COUNTRY as companion, or as working housekeeper, in small family. Address Apt. 212, The Clinton, 10th and Spruce Sts., Philadelphia.

WANTED — BY SECRETARY OF Southern School, position for four months, after May thirtieth, as traveling or home companion. Equipped to take entire charge of nervous case or chronic invalid. College graduate. Address P. 131, FRIENDS' INTELLIGENCER OFFICE.

Strawbridge & Clothier

10,000 Men's Shirts

AT CONSIDERABLE LESS THAN OUR OWN ATTRACTIVE LESS-THAN-USUAL PRICES

Our own prices are usually less than Shirts of equal grade can be bought for elsewhere—that's an already-known fact. Therefore, the announcement that we shall sell 10,000 Shirts, some from our own stock, at worth while reductions, others bought at less than present value, should attract a throng to-morrow.

For Shirts of Percale, with soft cuffs—$1.90, $2.35 and $2.50
For Shirts of Madras, with soft cuffs—$2.85, $3.25 and $3.50
For Shirts of Lustrous Fibre Silk—$4.00 and $5.00
For Silk Shirts, in a variety of patterns and weaves—$7.65

Strawbridge & Clothier—East Store, Eighth Street

SEAMLESS AXMINSTER RUGS
Size 9x12 feet, at $55.00

The Department of Lower-priced Floor Coverings has just received this collection of Heavy Axminster Rugs, to sell at less than the regular price, because of slight imperfections. The irregularities in no way affect serviceability and the Rugs are desirable from every standpoint. A wide assortment of Oriental patterns—$55.00.

SEAMLESS VELVET RUGS—8.3x10.6—$46.00
Perfect in every way, and in a good selection of Oriental and all-over patterns.

HEAVY AXMINSTER RUGS, 6x9 FEET—$25.00
A very durable grade, in a good assortment of patterns.

TAPESTRY BRUSSELS RUGS, 9x12 FEET—$19.50
Seamless or with mitred corners; in a wide assortment of allover patterns—as well as many reproductions of Body Brussels patterns.

Inlaid Linoleum Remnants, 2 yards wide—85c sq. yd.
Printed Linoleum Remnants, 2 yards wide—60c sq. yd.
Congoleum Hall Runners, seconds, 3x9 feet—$2.50

Strawbridge & Clothier—Fourth Floor, Filbert Street

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

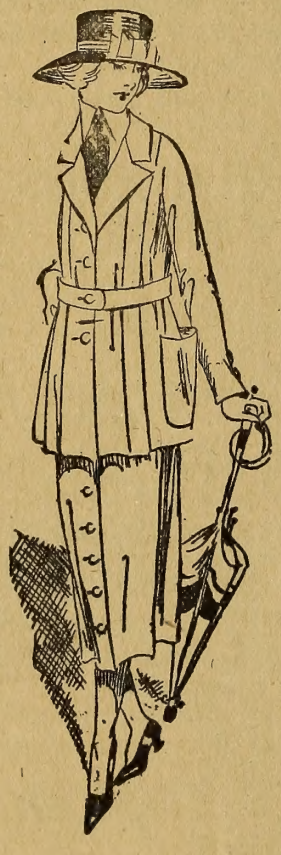
Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. New members help old meetings.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FOURTH MONTH 17, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

Tyrol Wool is well known and has an established value.

SOLD HERE ONLY

Ladies' and Misses'

Tailored Suits

29.75, 36.75, 49.75

Many new colors—also white. **Light shades** will be worn this summer.

Girls' and Junior Sizes

MANN & DILKS
1102 CHESTNUT STREET

Canadian Pacific Ry.

6 per cent. Equip. Certificates

Issued Under Phila. Plan.

RAILWAY COMPANY REPORTED EARNINGS FOR YEAR 1919 OF MORE THAN FIVE TIMES INTEREST CHARGES.

To Yield Approx. 6 5/8%

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FOURTH MONTH 24, 1920

VOLUME 77
NUMBER 17

Be noble! and the nobleness which lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own:
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt never more be sad and lone.

—JAMES RUSSELL LOWELL.

FRIENDS' CENTRAL SCHOOL: ITS FIRST YEAR.

(Continued from last issue.)

[In view of the approaching commemoration of the seventy-fifth anniversary of the establishment of Friends' Central School, Philadelphia, the following account is of interest. It is a part of the Autobiography of Benjamin Hallowell, who was the first principal of the school. He came from his home, "Rockland," near Sandy Spring, Maryland, to take this position. It must be borne in mind that the meeting-house and school-house were then (1845) at Fifth and Cherry Streets, the Race Street Meeting-house not being built until 1855.—H. F.]

IT was proposed to me by a number of Friends that they should form a class to attend lectures in the evenings, to which I consented, and these lectures were truly pleasant; they gave me an opportunity of becoming acquainted with a large number of valuable Friends, and, what was to me more important then, made them better acquainted with me, as I was confident I was not before them in my true character.

I never have had anywhere a more respectful, attentive, and appreciative class than the evening one at Cherry Street in the winter of 1845-6, and I soon became sensible of making my way in their sympathies, and of my becoming better known to them. James and Lucretia Mott, James Martin and family, George M. Justice and family, George and Catharine M. Truman, Dr. Griscom, Dillwyn Parrish, Joseph Warner, Jane Johnson, Morris L. Hallowell and family, Dr. Noble, Thomas Longstreth, William Wharton and Deborah, Dr. Shoemaker occasionally, Charles Townsend, Ann A. Townsend, and many others, were among the number.

The room was generally full, and the interest evidently increased as the course proceeded. Much of the substance of the lectures was new to most of them, and they expressed themselves highly gratified with the opportunity of attending them.

With my lecture class I soon got to feel at home. It was very congenial to my feelings. I gave quite a course on Natural Philosophy, Astronomy, Chemistry, Geology, and Vegetable Physiology. I felt that I was doing good to some of them "by informing their understandings," which "corrects and enlarges the heart."

It was not my original intention to do more for my evening class than to lecture to them on Chemistry, Natural Philosophy, and Astronomy, but in these lectures I had several times referred to the facts that Geology taught, and when my original course closed, a proposition was made to me to have a new class formed for a course on Geology. These lectures were the most satisfactory to myself that I think I ever delivered. Some sentences that were spoken extemporaneously, under the influence of an intelligent and appreciative audience, I remember to this day.

In one of my lectures I spoke of the organic remains in the limestone rocks, of which many mountains are composed, giving evidence in the perfection of even the most delicate parts of the fossils that the animals died tranquilly where they are now, which, however deep, was then the surface, and that those above have been successively deposited upon them through long circling periods of thousands of thousands of years.

An elder of Friends' meeting met me on Market Street, the following Seventh-day, and expressed deep concern that I should hold out the view that the earth was older than the period assigned to its creation in the Bible, and we talked the matter over for nearly two hours, all very pleasantly. On my inquiring of him how he thought the fossils got there, he said they were placed there as they are, by the Almighty, at the creation. We separated in very good feeling.

In my next lecture I went over the corroborating evidences pretty strongly of the two points, the *great age* of the world, and the present formation of rocks with fossils and other substances imbedded, illustrating by what is at present going on in the Gulf of Mexico, and instanced the fact of a brass cannon, which is now in the Museum of Montpelier in France, having been dug from a limestone rock of recent formation, containing fossils, in the Mediterranean, near the mouth of the Rhone. "We all must admit," I said, "that this brass cannon was not placed there by the Almighty at the time of the creation, and besides, it had its maker's name on, and the year 'Anno Domini' when it was cast." This lecture was one of the greatest and most satisfactory efforts to myself that I ever made. I evidently had the audience with me in showing the great changes that the surface of the earth has undergone through the agencies of water and fire, so that, as Beattie says,

> "Earthquakes have raised to Heaven the lowly vale,
> And gulfs the mountains' mighty mass entombed,
> And where the Atlantic rolls, vast continents have bloomed."

J—— had said nothing to me on the subject since our conversation on the street. I had no idea, except from the general favorable feeling, how he was impressed. After I had finished my concluding lecture, and before I had left the stand, he came to me with his eyes betokening the deep emotion of his soul, and said, "Benjamin, I wish thou wouldst write a work on Geology for our school, containing the substance of these lectures." "Why," said I, "J——, is thee satisfied?" "Yes," he replied, "and more than satisfied."

Late in the fall of 1845 my dear Margaret came on, and brought our three youngest children, Elgar, Benjamin, and Mary, the latter about six years old, to stay till early spring, all of us boarding at Henry Pike's, which gave it more of a homelike feeling. Our son Henry went to school to Caleb S. and James S. Hallowell, at Alexandria, Virginia, and our daughter Caroline to her aunt Mary S. Lippincott, at Moorestown, New Jersey.

James Mott, one First-day, kindly took me to Byberry, where we attended meeting. We had intended to dine at John Comly's, but he being out of the neighborhood, we were invited home with Cyrus Peirce,

where we dined with the celebrated Robert Purvis.

At another time Morris L. Hallowell took me to Byberry, when we went to John Comly's and had a very pleasant visit.

Dillwyn Parrish took me to "Bartram's Garden," where I was highly interested in seeing the vast collection of trees, shrubs, and plants, that were entirely new to me, and I was always a true lover of the variety in the works of nature. He showed me, too, a cider-mill and press, which had been cut out of the solid rock, with a pool in the same rock to receive the juice. Above all, he drew my attention to the stone door-head, with the inscription, cut by Dr. John Bartram's own hand, Dillwyn said,

"It is God alone Almyty Lord
The Holy One by me ador'd
John Bartram 1770"

For entertaining such-like sentiments, he had been previously disowned by Friends. I had a good many thoughts as I stood there looking at the work he had done, thinking what must have been the depth of his convictions, that he was cutting there to perpetuate in stone, and I had a near and deep sympathy with him, for *I* was on the same platform as he, and am yet. I have never seen it since, but have frequently thought of it, and remembered the inscription from that day, and have felt greatly obliged to Dillwyn for taking me there and pointing it out to me.

Benjamin Eakins, the writing-teacher at the Cherry Street school, was a true, *live* teacher. He possessed philosophical ideas of the art of writing and the object to be aimed at, rapidity with ease, and *thus* grace. He would take the hand-writing of an individual *as it is* and *correct* it, not change it *entirely,* unless it were of a person just commencing to write. In this his idea was greatly in advance of that of Benjamin Rand, to whom I went to learn to write in 1819. He entirely changed my hand, and had me to write exceedingly slow, training the muscles to new movements, while the old habits were striving for employment, till my hand-writing became like the speech of old Ambrose Vass, a Frenchman I used to know in Alexandria. He had learned English late in life, and when he was old he could not tell which words were English and which French, in the expression of his ideas, and mingled them all together in the same sentence.

When I asked Benjamin Eakins about changing my hand, he asked how long I had been writing. I told him about forty years. He said, "It will then take about forty years more to unform the habits thus acquired, and afterwards another forty years to acquire as ready a use of the pen as you now have. What you had better now do is to correct your present training in the movements of your muscles by aiming at rapidity and ease."

I eventually got through the school-year, though by no means to my own satisfaction, but I was conscious of having done the very best I could under the circumstances. Love is stronger than fear, and the moral power is the only true governing principle among rational beings, but it makes its way more slowly than the physical force that induces fear. To my unshaken and continued reliance upon this principle of love in my tried situation, I look back with great satisfaction.

I resigned to the committee my office of teacher, and returned to my family and farm at Rockland.

I have omitted to mention the interest and congeniality I experienced in M. Fisher Longstreth, in connexion with the observatory on the Central School building. This structure was the result, I believe, of the united efforts of Fisher and George M. Justice, both of whom were enthusiastic in the science of Astronomy, and hence congenial associates for me. The observatory was supplied with a good transit instrument and a superior astronomical clock or clock chronometer, made by J. L. Gropengeiser, of Philadelphia.

On my leaving Philadelphia, my evening class presented me with a fine transit instrument, which I had learned how to use practically, at this observatory, and a Troughton's Circle, the method of using which I afterwards learned through the kindness of Lieutenant James M. Gilliss, U. S. N., superintendent of the National Observatory, Washington, and Captain Morrill, an old and experienced sea-faring man.

The transit instrument would be of comparatively little use without a chronometer. A little before this time, my valued and beloved uncle Comly Shoemaker died, and, having no children, left to each of his numerous nephews and nieces a residuary legacy, of which my share was two hundred and fifty dollars. I immediately requested George M. Justice to order of Gropengeiser an astronomical clock, similar to that at the observatory, which it seemed to give him pleasure to do. I paid for this out of my uncle's legacy, and I always regarded the chronometer as a present and remembrancer from my beloved uncle. With the balance of the legacy I obtained a drab broadcloth cloak for my dear Margaret, which looks well yet, after thirty years' service.

On arriving at Rockland, the first thing to do was to prepare a place for my transit instrument and astronomical clock, which I did, and mounted my two instruments, the transit and chronometer, as soon as they arrived.

Then, with my farm to occupy us in pleasant weather, the carpenter-shop, turning-lathe, and smith-shop to employ us in rainy, rough weather, the observatory of clear evenings, and the library, etc., of other evenings and at odd times, I would have everything I wanted to interest and occupy myself and children, and to give them a good practical education.

WHEN YOU HAVE NOTHING TO DO, WHAT DO YOU DO?

"What a man is depends largely upon what he does when he has nothing to do," observes W. D. Murray, in *Association Men.* A flash at the life of Christ proves the truth of the statement.

"He had gone with his parents to the feast at Jerusalem, and with the ceremonies ended Jesus was free. He had nothing to do. His parents thought he was lost. What he did showed what he was: He sought the temple of his Father's house, and discussed with the learned men the great problems which were seething in his own mind.

"I knew another boy whose parents thought he was lost. He was at college, and they hadn't heard from him for some time, so his old father went to the college town to find him. He met one of his son's classmates, who said he would help him find the boy. He took the old man through one saloon after another, for he knew what the boy would do when he was free to do as he pleased; and what that boy did when he had nothing to do showed the kind of a boy he was; for he died a drunkard.

"And this is always true. Some one has put it in this way: You cannot always tell from the things a man is compelled to do for a living what his real character is, what his tastes and inclinations are. It is his voluntary choices, what he chooses when he is free to choose; what he does when he is at liberty to do as he will,—these are the things that indicate the quality of the individual."

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

THE RADIANT VISION.

Quietly sitting in Meeting one day,
Sad and cumbered with care,
Hedged about on every side
With dark clouds everywhere,—

No way to solve my problems
(So mighty did they seem),
When slowly, afar on my vision
Came a glimmer, and then a gleam.

This golden light in the distance
I seemed rather to feel than see,
For it bore the radiant message,
"*God will take care of thee!*"

And my heart, so weary and sad,
Became so glad at the sight,
And all around seemed beautiful,
Illumed by the matchless light.

My questionings were not answered
By definite word or line,
But my problems all unsolved
Were in other hands than mine.

Why should I strive unduly?
Why should I weary be?
Why query as to future steps?
"God *will* take care of me."

God will take care of me
Where'er my lot may be cast;
Not mine to query the way,
But only to hold *Him* fast.

Within my heart there was sounding
The clear chime of a bell,
And it said to my inner hearing,
"Be still, for all is well!"

And I rest on the blessed promise
That God will take care of me,
And my erstwhile weighty problems
Sink away and cease to be.

And I know that it is His pleasure
To do the best for His own;
And however He may lead me,
I'll be never more alone.

My Father takes me by the hand
As He leads me on the way,
Not far ahead the path I see—
Just *trusting*, day by day.

—ARABELLA CARTER.

THE FIRST-DAY SCHOOL FIELD

Conducted by the First-day School Committee of Philadelphia Yearly Meeting.

A NEW BOOK OF STORIES FOR CHILDREN.

"The Children's Story Garden," compiled by the following sub-committee of Philadelphia Yearly Meeting's First-day School Committee: Anna Pettit Broomell, Elizabeth W. Collins, Annie Hillborn, Emily Cooper Johnson, Alice Hall Paxson, and Anna D. White, is to be issued this week by the J. B. Lippincott Company. It is bound in cloth (two shades of blue); has a jacket and frontispiece in color; 10 illustrations; 247 pages. Price $1.50 net; 3,000 copies in the first edition.

The book contains an introduction; 65 stories (about two-thirds of which are original); historical notes telling the sources of many of the stories and how much is authentic; and an appendix classifying (1) the 65 stories in the book; (2) about 250 references to available books; and (3) about 100 Bible references under the topics included in the following outline:—

I. Knowing God.
1. The Inner Voice. 2. God Is Love. 3. Christ Our Guide. 4. The Power of Spiritual Forces. 5. Faith. 6. Immortality. 7. Prayer. 8. Worship. 9. Free Gospel Ministry. 10. Frequent Reverent Reading of the Bible.

II. Walking Close With God.
1. The Sacrificial Life. 2. Publishing the Truth. 3. Service. 4. Religion in Daily Life. 5. Truth and Sincerity of Speech. 6. Power of Personality. 7. Self Control. 8. Steadfastness to Conviction. 9. Stewardship. (a) Moderation and Simplicity; (b) Industry and Thrift; (c) Against Frivolity and Lightness; (d) Against Inordinate Desire for Riches. 10. Home and Respect for Parents and Elderly People. 11. Manner of Living. 12. Square Dealing in Business.

III. Loving Our Neighbors.
1. Human Equality. 2. Colored People. 3. Indians. 4. Criminals. 5. Unity and Tolerance. 6. Against Tale-bearing and Detraction. 7. Peace and Super-resistance.

The stories are also classified (1) those for children under 9 years, and (2) those for special seasons.

The committee is planning to have in every Friendly locality a representative who will take orders for and distribute the books. "Isolated Friends" may order from Walter H. Jenkins, any book-store, or from Anna Pettit Broomell, 4929 Rubicam Avenue, Germantown, Philadelphia.

To the teacher or mother to whom "to point a moral" and at the same time "adorn a tale" attractively has been no mean problem, "The Children's Story Garden" must come to fill a very live need.

The outline or framework upon which the sixty-five stories are cleverly hung, is well worth thoughtful study, and its suggested list of possible supplementary stories is very valuable.

Perhaps the most interesting and unusual stories are those dealing directly with the beliefs and customs of Friends,—and they are such stories as appeal strongly to active, alert child minds. "The White Feather," "The Latch String," "The Lost Children," and "The Silver Tankard" portray a form of courage so high that the normal child (or grown-up) must be thrilled.

The stories cover a wide range of subject, treatment, and age-appeal, and while here and there one may be a trifle too didactic, and in one or two the point desired is not quite made, yet, taken as a whole, the stories are on a high ethical plane, with sustained and live interest and excellent literary value.

Physically the book is a great pleasure,—its illustrations going far to add to its charm.

The devoted committee, Friends generally, and the public at large, are to be congratulated on having achieved and acquired this most worth-while little volume.

ELIZABETH M. MELLOR.

It was a wonderful Sunday morning in spring. The birds were singing merrily, and flowers were unfolding. Little Stewart climbed to his favorite place on the hill back of his home.

From there he could see the church where his family were attending services. He wondered what they were doing now. Perhaps the minister was talking to God. In his heart Stewart was singing because he felt so full of love and joy, and suddenly he knew that he, too, wanted to talk to God.

Read to your children how he did it, as it is told in "Stewart's A, B, C's," one of the stories in "The Children's Story Garden."

Besides this, there are lots of other stories in the book, fascinatingly written, full of the action children love, and, without moralizing, each one illustrates a quality of moral character, such as Truth, Simplicity, Faith, Self-Control.

LOUISE H. AND J. BARNARD WALTON.

When John Greenleaf Whittier was a boy he was induced to go turtle hunting. After catching the turtle the boys bent low a branch of a tree, tied the turtle fast, and then let the limb spring back. The boys went home leaving the turtle swinging in the air; but young Whittier could not sleep after he went to bed, for he kept thinking of the poor turtle. About midnight the timid little fellow got up, dressed, and went alone into the woods. He released the turtle, put it back into the brook, and then the future poet went back to bed with a happy heart and went to sleep.

A NATURE-LOVER PASSES.

(In certain parts of the world the custom still prevails of telling the bees that a member of the family has died.)

Bees, go tell the things he treasured—
Oak and grass and violet—
That although his life was measured
He is with them yet!

Tell the wild rose and the clover
That the earth has made him over!
Tell the lilting loitering stream
He is sharer of its dream!
Whisper to the April wood
Of his blending in its mood!
Tell the wind his spirit flows
In whatever path it blows!
Tell the thrush it draws its art
From the rapture of his heart!
Bees, to his green shelter bring
All of earth's bright gossiping:—
Tales of feather, flower, or fur;
Sap upmounting; wings astir!

Now we may no more attend him,
Bid his loved wild things befriend him!

—Daniel Henderson, in Harper's.

THE PRESENT STRATEGIC POSITION OF THE SOCIETY OF FRIENDS.

Origen, in his reply to Celsus, as quoted by Tolstoi, thus defends the refusal of the early Christians to fight:—"And to those enemies of our faith who require us to bear arms for the commonwealth and to slay men, we can reply, 'Do not those who attend on certain gods, as you account them, keep their hands free from blood, that they may with hands unstained and free from human blood offer the appointed sacrifices to your gods? If that then is a laudable custom, how much more so that while others are engaged in battle, these too [the Christians] should engage as priests and ministers of God, keeping their hands pure, and wrestling in prayer.'"

In somewhat similar fashion the Society of Friends has come through the war with hands unstained with blood, that sacrifices might be offered needful for the healing of the nations.

While it is debatable whether Friends have gained or lost by not suffering martyrdom as the early Christians did in a similar cause, yet it cannot be denied that they are stronger now than before the war. Their pacific attitude has placed them in a strategic position for taking the lead in relieving the evil effects of the war. In so far as they have been faithful, just so far have they gained in power and influence.

This unexpected result can be seen by considering both the negative and positive aspects of the peace testimony. Negatively, a pacifist does not fight; positively, he substitutes service and love for destruction and hate.

Theoretically his motives are not selfish. Anglo-Saxons have been often accused of hypocrisy. The flag follows the missionary. Expeditions "to maintain order" stay on to maintain other things as well. It is characteristic of English and Americans that they cannot fight well without working themselves up into a sincere fury over the righteousness of their cause, regardless of what the underlying motives really are.

But the motives of Friends in all their relief work have been above suspicion. They have many times been able to do things impossible to a semi-official organization like the Red Cross. In Russia they have circulated freely among all factions. They have carried supplies across the barriers of hate within the old Austrian Empire, where others have failed. Peaceful and happy équipe families in France included French, Germans, Russians, Poles, Americans, and English.

The new States on the border of Soviet Russia are calling to Friends for help, fearing the political propaganda associated with other relief agencies. It would be difficult to see what other existing organization could have undertaken to relieve the distress of Germany. Had Friends preached hate, they would neither be acceptable in Germany, nor would German-Americans have entrusted them with their money. If the peace of the world depends on bringing Germany back into international good-will and fellowship (and who doubts that it does?) then a great responsibility is placed upon those who have undertaken to bring this about.

If the negative aspect of the peace testimony has opened the door, the positive aspect has defined the task. To refuse to fight evil with evil is only the "first mile." The second is to overcome evil with good. With the world in flames, inaction would be contemptible. Both pacifist and militarist agree that the fire should be put out, but differ as to methods; the former holding that to fight fire with fire only increases the destruction, and that the best way in the long run is to adopt a fire-proof construction, through living in that spirit "which does away with the occasion of all war."

From the midst of the ruin wrought by the old system, with every great hope on either side of the conflict ending only in disillusion, a cry has gone out, "Is there not some better way?"

Here then is the great opportunity of that religious denomination which almost alone preached and practiced an alternative method. Can it be called "impracticable," when these "practical" men have brought only famine, revolution, and increased distrust between nation and nation, and between class and class? The "war to end war" has militarized nations formerly pacific, and planted the seeds of countless future wars.

This, however, is not the time for boasting, but for rigorous self-examination as to whether we are fitted for our great task of pointing out this other way. The positive Peace testimony has its external expression in a life which has service and not profit as its controlling motive. Non-resistance on any other basis is cowardice. Because Christ came as one who serves, he was able to say to those who crucified him, "Father, forgive them!"

One present difficulty is that the material prosperity of the Society leads easily to a charge of inconsistency. Large profits can only be secured and protected by methods incompatible with the Sermon on the Mount.

But it is in service actually rendered that we find the main strength of the present strategic position of the Society. The philosophy of the cloister has been abandoned, and the social message of Christianity reaffirmed in the Reconstruction work abroad. The Christian church as a whole failed during the war because it allowed other organizations, such as the Red Cross and Y. M. C. A., to do its work. It clung to the old theory that Christianity was a sort of life-line thrown out to rescue the perishing from the evil of this world, rather than a method of making the world less evil. If the Christian church had forgotten its inter-denominational differences, as Friends forgot their inter-branch differences, and undertaken to heal some of the wounds of the world, it would not now be taking a hypodermic injection in the form of an Inter-Church World Movement. Had it really gone further, and preached that new order under the rule of Christ, instead of the old "eye-for-an-eye" system, it would now be a light leading humanity out of darkness, rather than a patient occupied in taking its temperature and feeling its pulse through innumerable church "surveys."

But perhaps Friends are too small in number and often too weak in faith to undertake the task abandoned by the church. That they have reached an advanced position is, however, incontestable, and the

maintenance of this position depends on carrying on those lines of action through which that position was reached. The plan to appeal to all our young people for one year of voluntary service at home or abroad is exactly on the present line of advance, and if carried out would give our message incalculable added power. Though this plan has received a favorable hearing, Friends are very far from getting under the burden of it, and there is little conception yet of the many details to be worked out if it is to succeed.

Through our work in Europe a big step, however, has been taken out of the Quietism of the past, into the heroic struggle of the present. If the "Quaker Embassies," at home or abroad, whether preaching through word or deed, can be backed up with the proper sacrificial spirit, then indeed God may work mightily through us, even as he did through the Christians of the first century.

The heart of man has changed little since then. He still eagerly scans the horizon for the light of a New Day.

HOWARD H. BRINTON.

FRIENDS AND PRISON REFORM.

The New York Fellowship of Service, a group in the Monthly Meeting which owes its beginning to the suggestion of O. Edward Janney, has visioned a very definite service to be performed in the prisons of the country. At each meeting, for several months, the group has been addressed by some person who knows prisons, either from actual experience as a prisoner, or from close and careful study. Several have been attending the remarkable series of lectures now being given in New York, on Prison Problems.

As a result of this study, the group feels the need of far-reaching reforms in our prison system. It believes that the task of bringing about such reforms might fittingly be undertaken by the Society of Friends, and, as a first step in this direction, presented the following statement to the New York Monthly Meeting, at its session held Fourth month 12th.

The meeting received the paper with evident interest, and directed the Philanthropic Committee to go into the matter and bring it up again at the next Monthly Meeting.

The members of the Fellowship of Service desire to recommend to your earnest consideration the matter of improving the prison system which prevails in this country.

The question has been brought to our attention particularly at this time because of the treatment accorded to certain members of the Society and other so-called conscientious objectors, who have suffered imprisonment during and since the war. Whatever has been done to help these particular individuals, their experiences reveal conditions which would have seemed to the average twentieth century citizen unbelievable. Suspending by the wrists, the "water-cure," the strait-jacket, etc., are punishments which we associate rather with the days of the Inquisition than with our generation. But more appalling than these physical brutalities, and the hatred which they engender, is the disintegrating effect upon the individual's personality and character of his unnatural isolation from his fellows.

That such conditions and methods of discipline in prison can be avoided without injury to the rest of society has been shown by certain men of marked ability who have chosen to turn their efforts into this field, pre-eminent among whom is Thomas Mott Osborne. That, despite this fact, the same unbelievable conditions and methods still prevail in most prisons of the country is a blot upon our civilization and a monument to the indifference of the busy citizens who have nothing personally at stake.

Friends have, in years gone by, been active in prison reform. It was they who first substituted imprisonment for the more barbarous methods of corporal punishment, a change which necessitated the establishment of large prisons. Again, in this phase of penal development, it was the Friends who urged the solitary confinement of prisoners, instead of the promiscuous herding together of all ages and sexes, the indicted and the convicted, which had prevailed theretofore. And now, as the evils of this latter system have become apparent, it seems fitting that Friends should again be turning their attention toward the problem of developing some more efficacious and less brutal method of dealing with offenders against society.

The developments of modern psychiatry and social sciences have made available a mass of data and a technique for studying the question, which permit of epoch-making advances. The earlier reformers were forced to rely upon rule-of-thumb methods of judging the effect upon the victim of various methods of punishment. Thus it was undoubtedly the lack of scientific knowledge that led to the advocacy of such an inhuman system as solitary confinement, a system not only productive of physical brutality, but one which breaks down the mentality, the self-respect, and the personality of the individual. These are the qualities, by the way, which would help him better to adjust his life to those about him when he is released from prison.

In order to establish an effective method of dealing with offenders, it is necessary to come to a decision as to the aim of the treatment and the best method of attaining that aim. It is now possible to secure some degree of scientific accuracy in arriving at such a decision through the use of the recently developed technique for studying the phenomena of crime and the criminal personality. Although valuable individual efforts have been made along this line, no comprehensive application of modern scientific method to crime and penology has been made. Some such application would appear to be the first requisite of an intelligent attack upon present prison evils.

The members of the Fellowship Circle desire to invite your consideration of what shall be the part Friends play in the development of this newer penology; they desire to urge the possibility of the Society of Friends undertaking with the aid of trained experts a scientific study of the effect upon prisoners of prison confinement and discipline. Such a study would be timely and of epoch-making importance, and Friends could bring to it the back-ground of long interest in prison problems, and a reputation for the disinterested inquiry essential to its value. By making the study they could render a valuable service toward eradicating present prison evils, by helping lay the foundation for a more intelligent policy toward offenders against society. And as an aid to this end, may it be urged that Friends as individuals acquaint themselves with the present prison situation, so to be prepared for taking intelligent action to better it.

"To the early Friend the words 'Light Within' were no abstract phrase. When they used the term they were telling in their way about a type of religion that turned away from the arid theological notions, which had come to be the main stock of public preaching and of religious treatises, and that insisted instead upon a real and vital experience of God revealed to them in their own souls, in their own personal lives. . . Christ was for them God eternally revealing Himself,—God in immediate relationship with men. . . We no more need to go somewhere to find Him than the fish needs to soar to find the ocean or the eagle needs to plunge to find the air. . . These pioneer Friends, our forerunners, believed with all their mind and strength that something like that *was* true, that they had discovered it, tested it and were themselves a demonstration of it."—*Rufus M. Jones.*

A man's best things are nearest him,
Lie close about his feet,
It is the distant and the dim
That we are sick to greet:
For flowers that grow our hands beneath
We struggle and aspire,—
Our hearts must die, except they breathe
The air of fresh Desire.

—HOUGHTON.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FOURTH MONTH 24, 1920

THE FUTURE OF "FRIENDS' INTELLIGENCER."

ON Fourth month 15th, in Room No. 1 of Race Street Meeting-house, Philadelphia, was held the first meeting of the "Friends' Intelligencer Associates," the new group of Friends that has so quickly come together in support of the INTELLIGENCER as the organ of expression and communication of our branch of the Society of Friends.

There were fifty-one persons present, out of the one hundred and ninety-two who up to that time had become "Associates." A number of others have joined since, in spite of a mistaken impression on the part of some that it was necessary to join *before* the meeting for organization was held. One deeply interested Friend came from western Ohio especially to attend the meeting.

The main subject of discussion was the best form of organization for the future, which was very deliberately and carefully considered. Legal advice had been obtained, and G. Herbert Jenkins presented suggestions for a method of transferring the ownership and management of the paper to the Associates when organized. It was decided to appoint a committee of nine to draft by-laws, to arrange for future meetings, to nominate a permanent committee to manage the paper, and to make any other needed suggestions, which are to be submitted by mail to *all* the Associates for their approval or comment. This committee is composed of the following persons:—Eliza M. Ambler, William C. Biddle, Anna L. Curtis, Ellwood Hollingshead, O. Edward Janney, Walter C. Longstreth, Paul M. Pearson, Abby M. H. Roberts, and Edith M. Winder.

The meeting made very evident the deep and strong interest felt by Friends in the INTELLIGENCER, and the general desire that it should have the united support of all our members. The effect of the meeting has been to strengthen and *increase* that interest. For example, one Friend who before the meeting had subscribed $10 a year, concluded later to double the amount; and one who before the meeting subscribed $5 a year has since increased the amount to $50 a year. Friends are evidently fast coming to realize that a strong weekly publication is absolutely indispensable, if we are to have vigorous and growing life in our religious Society.

All readers should understand that the first meeting of the "Intelligencer Associates" is merely the *beginning* of the new era, and that instead of two hundred "Associates," there should be two *thousand* or more. *All readers are invited to become Associates.* The only requirement is that each Associate shall contribute $5.00 or more each year for five years. There is no requirement that Associates should attend meetings or take an active part in management unless they desire to do so.

Small contributions are as much needed and desired as large ones. There are 125 pledged $5 each, 52 of $10, 1 of $15, 2 of $20, 5 of $25, 7 of $50 and 2 of $100, making 194 in all up to April 20th.

Following is a list of the Associates received since going to press last week:—

Howard L. Fussell, Philadelphia.
Mary C. Longstreth, Haverford, Pa.
George A. McDowell, New York City.
Albert Miller, Chicago, Ill.
Mrs. Arthur E. Morgan, Englewood, Ohio.
Elizabeth F. Newlin, Wilmington, Del.
Rebecca B. Nicholson, Merchantville, N. J.
Sarah R. Paiste, West Chester, Pa.
E. Pusey Passmore, Philadelphia.
Hannah F. Perrott, Philadelphia.
Cornelia J. Shoemaker, Lincoln, Va.
William Harrison Smith, Jr., Philadelphia.
Anna Travilla Speakman, Swarthmore, Pa.
William W. Speakman, Swarthmore, Pa.

H. F.

NOTE AND COMMENT.

PEACE WORK IN JAPAN.

FOR three years Friends in America have been joining with the native Japanese in supporting the Publicity Bureau which Gilbert Bowles was instrumental in organizing, in order that peace work in Japan might have the services of a man who could translate news articles giving the truth about America for the Japanese press, and likewise articles telling the truth about Japan for the American press.

Extracts from Gilbert Bowles' letter reporting the results of the work were given in last week's INTELLIGENCER.

The Peace Committee of Arch Street Yearly Meeting has appropriated $600 to help support the increased work for the coming year.

The Peace Committee of Friends' General Conference is very desirous of raising a similar sum, and earnestly asks that contributions toward this international effort in the cause of peace be sent to Arabella Carter, 1305 Arch Street, Philadelphia.

"WAR'S BEQUEST TO THE COMMUNITY."

IN many communities, says the *Southern Workman*, colored workers employed by Community Service, Incorporated, the successor of War Camp Community Service, are aiding in plans which are being made to raise funds to continue the work for the people themselves. Just why the service to the community rendered under the auspices of Community Service, Incorporated, through these colored workers is so valuable an asset in community welfare and individual contentment, a glance at a few cities will show. Atlanta, with its ten colored girls' clubs and its thirteen classes in cooking, millinery, stenography, and typewriting that furnish opportunities which are not otherwise available, and Chester, Pa., with its many activities for recreation, its Colored Community Center, with free shower-baths, and a printing-press where boys gain practical knowledge of printing, are expressions of Community Service. Hattiesburg's popular night-school classes for colored men working in industries; Richmond's community sings; the regular dances, games, athletics, and sings that are part of the activities for colored civilians as well as soldiers in approximately eighty-eight cities, suggest how much the community itself is receiving the final benefits of the service first extended to its soldiers.

Community Service is the medium through which the residents of a community get together and become members of the community, with a real interest in its welfare, prosperity, and stability. It takes the jolts out of the rough roads and makes the journey pleasant. It makes it possible for all the people to fill their leisure time with wholesome, enjoyable recreation, and to secure the fullest and richest life.

"BABYLONISH ADORNINGS" IN 1703.

ELLA R. BICKNELL writes under date of Fourth month 12th:—"The following quotation was read to the West Philadelphia Adult Conference Class, yesterday, by Thomas P. Bacon, as specially interesting at this time in view of our approaching Yearly Meeting:

In 1703, the young women came to York Quarterly Meeting in long cloaks and bonnets, and they were therefore not only ordered to take the advice of the Elders of the particular Church (*i. e.* meeting) to which they belonged, before they came to these great meetings here in York, but in the minutes of one monthly meeting it was ordered that those young women who intended to go to York were to appear before their own meeting "in those clothes that they intend to have on at York."

The overseers of the church inspected the shops to see if "needless things were sold" by Friends, such as "lace and ribbons." They inspected the houses, from the drawing-room curtains, with other "Babylonish adornings," which were declared to be "needless," to the kitchens, whose array of shining, "needless" pewter and brass pots, pans, and candle-sticks were evidently for ornament, and therefore contrary to the simplicity of Truth. They remark very truly, that "the mind that goes from God into the world *desires* and *gets*, and is never settled nor satisfied."

This is quoted from "The Story of Quakerism," by Elizabeth B. Emmott and her source is "Inner Life of the Religious Societies of the Commonwealth," by Barclay.

"FOR my part, I decline to admit that there is anything soft or sentimental in the Golden Rule of doing as we would be done by. It is, on the contrary, the embodiment of sound practical common sense. I repel the idea that there is anything weak or unmanly in the Christian law of forgiveness; on the contrary, its wisdom is justified by the common experience of the every day life. I have yet to meet the man who in the retrospect of life finds satisfaction in an injury avenged or regret for an injury forgiven."—*Sir Charles Addis, Director of the Bank of England.*

DIVINE love enlarges the heart towards mankind universally.—*John Woolman.*

BRIEF ITEMS OF INTEREST.

HENRIETTA A. SMITH, of Swarthmore, was awarded the Lucretia Mott Fellowship at the annual Somerville day exercises at Swarthmore College.

AMONG the twenty-five girls of Vassar College to carry the historic "daisy chain" for 1920, is Mary Clothier Hull, of Swarthmore.

ACCORDING to the will of the late Ann P. Townsend, of Aubrey Hall, Torresdale, Pa., her estate of about $50,000 will finally revert to Philadelphia Yearly Meeting of Friends, Fifteenth and Race Streets, as a trust fund to assist by loan, or otherwise, worthy members.

SOUTH African Friends issue a quarterly four-page leaflet known as the *Official News Sheet.* The fund for the building of a meeting-house at Cape Town is growing slowly.

HENRY BANNARD, of Littlewick Lodge, near Maidenhead, Berks, England, thinks he has in his house the last stones trodden by the feet of William Penn. They were bought when the materials of Penn's house were sold at auction, and are black and white stone slabs used in the kitchen paving. They were purchased by his great-grandfather, and have since remained in his family.

IT was in the Ruhr valley that William Penn launched his project for the colonization of America, and Dunkard and Mennonite descendants in Southeastern Pennsylvania trace their ancestry to these dwellers of the Rhine.

A WELL-DESERVED note of protest and rebuke regarding girls' evening clothes was recently given in the *Public Ledger* by Lucia Ames Mead.

THE Friends' High School and the Friends' Academy in Moorestown, N. J., will next term be consolidated under the name of the Moorestown Friends' School,—an effort of the two branches to work together, that must result in much good.

AMONG those having given $1,000 or more to the Swarthmore endowment fund are Governor William C. Sproul, Isaac H. Clothier, George H. Brooke, William P. and Emma Bancroft, Dr. Louis N. Robinson, Henry C. Turner, Mary H. Wharton, J. Charles Andrews, Joseph H. Dickinson, T. Arthur Smith, and William H. Thatcher.

PRINTED on every ticket received by mother and child to whom meals are served by the German Mission are the words:—"To the Children of Germany, with a message of Goodwill from Americans through the Religious Society of Friends (Quakers), who for 250 years and during the war just passed have believed that only Love and Service, never War and Violence, can accomplish lasting good."

THE American Society of Friends' Relief Committee in Germany are now feeding 750,000 women and children additional in the Ruhr Valley region, in Saxony, and in Silesia.

STUDENTS of Swarthmore and Haverford Colleges offered their services to President Rea, of the Pennsylvania Railroad, thus helping to tide over a critical stage of the railroad strike.

THE new British Ambassador, Sir Auckland Geddes, announces he is going to be a "dry" envoy. Viscount Grey is also a "tea"-totaler, and on his arrival here ordained that "when in Rome they would do as the Romans do."

THE buildings of Pickering College, Newmarket, Canada, that were used as a soldiers' hospital during the war, it is hoped, may soon be returned for school purposes.

DR. M. CAREY THOMAS, President of Bryn Mawr College, now traveling in the Holy Land, has given $10,000 to the College Endowment for the Anna Howard Shaw Memorial to be shared jointly by Bryn Mawr and the Woman's Medical College.

IT is proposed to celebrate the tercentenary of the "Mayflower's" landing by moving the St. Gaudens "Pilgrim" statue, presented to Philadelphia 1905 by the New England Society of Pennsylvania, from City Hall plaza to a spot along Lincoln Drive south of Girard Avenue bridge, near the famous Cotter group.

OLD English classic plays and pageants will be given in celebration of Bryn Mawr's May Day, May 7th and 8th.

HERBERT HOOVER says that the present situation in the Near-East is "the most desperate in the history of the world."

DR. AND MRS. WILFRED P. GRENFELL, of Labrador fame, after a winter spent in England, have returned to this country. Mrs. Grenfell's book, "Le Petit Nord," has just been issued by Houghton-Mifflin Company.

MUCH progress has been made in releasing Indians from governmental supervision. Over ten thousand Indians have, in the past three years, been pronounced competent to manage their own affairs.

THE Centennial of Hawaiian Missions is being celebrated in Honolulu with pageants and festivals.

HOBSON CITY, Alabama, is wholly populated and conducted by Negroes. No man without employment is allowed to stay in the place. In every way it is an up-to-date city, with no debts.

THE Spanish government has decided on the restoration of the convent of La Rabida, near Palos, where Columbus prepared for the voyage that resulted in the discovery of America.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

A Call for Volunteers.

The work abroad calls for the services of men and women who are filled with the spirit of God and who feel called to be of service in this time of need. Men and women are hopeless, faith is gone; helpless children are facing disease, starvation and death. Beside praying for them, what more can we do?

The Society of Friends is in a position to be of *great service.* The doors of the world are open to us. Will we enter?

The opportunities for work at the present time are found in the following fields:

Poland.

The Friends who have recently investigated conditions ask that altogether we send in ninety workers at an early date. These must include doctors, nurses, social workers, engineers, expert fruit-man, expert agriculturists, expert stockman, transport workers, automobile mechanics, stenographers or office helpers.

Russia.

Friends who are particularly interested in Russia should bear in mind that the work there will open up within the coming months. All contemplating work in this country should begin the study of the Russian language.

Mexico.

It is hoped that work in Mexico can be opened up in a short time. This calls for expert agriculturists, civil engineers, surveyors, social service workers and men who are capable of supervising Mexican labor.

Vienna.

In Vienna the Friends are establishing industries and trying to find work for the people. They have recently purchased $5000 worth of seed potatoes and are reselling them to the people immediately around Vienna. They also have 240 cows which supply milk for certain Children's Hospitals in Vienna.

Needed—Expert social service workers, accountant, people who can serve in executive capacity as managers of store, milk depot or distributing station.

Philadelphia.

In the office at Philadelphia there is great need for two more good stenographers and three people to serve as Assistant Secretaries. This work is just as important as the work abroad, but more prosaic.

Home Service.

There are opportunities open for young men and women in the United States. One position is in a Reform School for young girls. Applicant must be a young woman and a college graduate. A small salary is paid, beside living expenses.

There are several openings for young men who want to get better acquainted with the present situation in this country, and several for young men who will volunteer for work among the Indians.

The above opportunities call for strong Christian young men and women,—for *spirit-filled workers.* Anyone who can leave his or her work for a period of a year is asked to communicate at once with the American Friends' Service Committee, 20 South 12th Street, Philadelphia, Wilbur K. Thomas, Executive Secretary.

HUMAN LINKS.

(The receipt of two letters in Austria, bearing a French postmark, and written by German prisoners of war still detained in France in February, 1920, recalls pictures of last summer, and how it comes about that these Germans send greetings not only from their comrades within the encircling barbed-wire fence, but also from a French family in the village.)

It is the end of June, in a little hollow of the rolling expanse of open country between Ham and St. Quentin. A large English inscription on the ruined wall of a stone heap that was once a churchyard announces that "This Is Bray St. Christophe." Two wooden huts and three or four brick shanties, hardly visible among the overgrown hedges, constitute the only other evidence of the existence of a village. True, there are holes amid the nettles, partly filled with brick rubble, which closer investigation shows to have been cellars; but close investigation is not without danger in a country where shells and grenades are still lying around.

The brave folk who have come back to make a fresh start with their long-neglected gardens and fields have been hoping against hope for months that "The District" would one day build them habitable dwellings only to be disappointed time and again. The news of the return of "Les Amis" and the sight of two men with the "star" prospecting among the ruins raises a fresh glimmer of hope that they may yet be housed before winter makes their miserable shacks quite unhabitable.

Two months later. What has happened? What are these splashes of brown and green dotted about the valley? A closer view of these dainty little wooden houses, with gardens already getting into shape, makes the village sign no longer a mockery, for here are *homes.* The intervening weeks have been joyful with the sound of much shoveling, brick-chipping and hammering, while a group of Germans, prisoners of war from the camp in the valley, in co-operation with a smaller group of English and American members of the Friends' Mission, have been striving to bring order out of chaos.

But during these weeks the German prisoners, and perhaps some of the French workmen also, had been learning more than the method of erecting section houses. They learned something of the possibilities of fellowship and real understanding with men of "enemy" nationality, and the joy of working together freely for the help of the unfortunate people who had lost their all; the joy too of transcending the requirements of compulsory work, and going "the second mile." Did not "Christian" beg the privilege of using the tools after working hours; and did not he and "Heinrich," with "Hans" and "Joseph," spend their evenings and Sundays making benches and tables and shelves for these poor French people, who, as Hans said, "lacked everything"?

Perhaps after all it is not so strange that these men should retain affectionate remembrances of the men in whose company they had found their dreary captivity so lightened, and write and invite at least one of them to come and see them when the longed-for return to the homeland should have taken place. And are not links such as these worth making?

Hubert B. Parris.

WHAT OTHERS ARE DOING FOR AUSTRIAN CHILDREN.

(*Excerpt from letter of D. R. Hoeppner, March 16, Lausanne, Switzerland.*)

The Swiss people are doing a great work in the way of relief for the Austrian children. Many trainloads have come here, and are being taken good care of. This canton, Vaud, has now 1,300 Austrian children, and is expecting another trainload of them at the end of this month, comprising about 650 to 700 more children, from the ages of six to twelve. There are now a sufficient number of families who volunteer for still another trainload, but unfortunately there is no money at hand to pay for their railway transportion, which has to be settled in advance. Relief funds have been offered for such purposes, by some of my home friends, so I have cabled last Friday for several thousand dollars,—an amount sufficient to fetch the train. The Austrians pay for the train expenses up to the Swiss border, but from there on the transportation has to be paid by the Swiss people or others. However, the children are fed and clad *free* by the adoptive families. The average length of time that the

children are kept is about three months, but in many instances, children have been kept all winter. I received quite a sum of money from America, some time ago, which was donated for the help of these children.

WORD has been received at the American Friends' Service Committee headquarters that the dead body of Miss Mary Ellen Apple, of Allentown, Pa., has been found in the park at Versailles. It is supposed that Miss Apple died of heart failure, as the other workers had feared that she was troubled with some affection of the heart. Miss Apple left this country for France about April 1, 1919, under the auspices of the Service Committee.

SERVICE NOTES.

THE Library at Maison Simon, the community centre maintained by Friends at Clermont, France, is being put on a satisfactory basis. Twelve communes have voted small sums to help maintain it.

SHIPMENTS received during week ending March 10, 1920, 44 in all,—4 from Mennonites, 2 for German relief. Contributions for the week ending April 10th amounted to $71,108.

THE French Field Committee passed the following as its closing minute: "As our work in France is now about to close, we desire to place on record on behalf of all our workers the deep gratitude that we feel to the Home Committees in London and Philadelphia who have given so ungrudgingly of their best throughout the years of our work to forward the interests of the Mission in France. We are very thankful, both to them and to all the friends at home who have supported the work, for the privilege which has been given us of acting as their representatives in the service of suffering humanity, and in the endeavor to bear witness to the spirit which takes away the occasion of wars."

D. ROBERT YARNALL and Thomas C. Potts, both of Philadelphia, sailed for Germany April 10th on the *Mongolia* to join the German Unit.

THE American Friends' Service Committee has consented to join a number of other relief agencies in raising funds to get back home the Austrian and Hungarian prisoners in Siberia. About 10,000 of these are still alive. The ships have been promised if one and a half million dollars can be raised by May 15th.

THE complete record of the Purchase and Sales Department of the French Mission has just reached the office, and makes interesting reading. Nothing of a more lasting character has been left behind in France than the co-operative stores, which have been given to the French by a distribution of 1200 free shares. Twelve of these have been thus transferred, while twenty-two have existed altogether. In the short life of the department the capital fund has been turned over three and a half times, the total turnovers from January, 1919, to February, 1920, being 3,574,129 francs. Harold L. Walker, head of the department, has shown much ability in directing it.

CURRENT EVENTS.

FRIENDS IN VIRGINIA.

THE Rawson family, formerly of New York City, where Edward B. Rawson was principal of Friends' Seminary, later of "Greyrock," in the Thousand Islands and now of Lincoln, Loudoun County, Virginia, prints every year or so a kind of family bulletin for the information of their friends. From this bulletin we take Marianna Rawson's account of the new "Community House," which has been established at Lincoln, which is largely a Friendly neighborhood:

THE COMMUNITY HOUSE.

Lincoln has quite a large High School. As it increased in size the problem of getting table-board for teachers and boarding pupils became increasingly difficult. There are rooms enough to be had in the village, but few people who can supply table-board. Lincoln also has a Young Friends' Association, which is a forceful community organization. It was started by the Friends, but it takes in everybody. After much thoughtful consideration that Association launched a plan for starting a co-operative community dining-room. About thirty people loaned sums of money ranging from $25 to $200 toward the cost of a piece of property in the village, the money to be used for one year without interest. Then The Lincoln Co-operative Society was organized, with Ed as President. Each member subscribed $5 or more to a guarantee fund, and the dining-room was opened September 1st, with my cousin, Elizabeth Nichols, and me as managers. I am resident manager, for we Rawsons furnished the house, and have given the use of our books and things for community purposes. A number of people subscribed to a magazine fund, and over thirty periodicals, besides the books, are in constant use of the neighborhood.

During the three months we have been in operation we have been able to make ends meet, in spite of the high cost of supplies and the low rates we must charge our poorly-paid teacher patrons, because the whole community has made contributions of food to help us out. We have a family of twenty during the school week. The work is developing so fast that the dining-room, while a most important part, is only a part. Edna Postlethwaite, a Greyrockyfeller, who teaches in the High School, lives at the Community House, and is untiring in her efforts to make it a real community center. Free gratis, she coaches children who need help with their school work, and gives lessons in folk-dancing, plays games with the children, coasts and skates with the older boys and girls, and helps wherever there is a need for help. Sometimes she makes some of those beautiful rolls that many of us have enjoyed at Greyrock. "Miss Postlethwaite" is called upon for many things, and she never seems to get tired.

We serve two meals at the Community House on school-days. The Community House bell peals forth at 7.30 and again at 7.45 to announce breakfast. While the folks are still at the table, the managers produce materials for lunches, and each boarder takes and puts up what she desires. (Unfortunately it is always *she*. We need boys.)

The two managers do all the cooking, in order that there shall be no waste, but we have splendid help with our dish-washing and cleaning from Charlotte Brent, whose cheerful service does much toward making the job an attractive one.

Dinner-hour is 5 p.m. This time of year the Community House is brilliantly lighted for dinner, for the managers believe in light, even though it takes fourteen oil lamps to produce it. Four village folks come in to dinner,—two elderly married couples. We serve them in a room by themselves, and they are known as the House of Lords.

Dinner is over and cleared away by 7 o'clock, but at 6.30 we have study hour for the village children who wish to avail themselves of the help Edna and I can give them. At 7.30 the play-hour begins, and we play games,—children and grown-ups who care to come in for them. Meantime someone operates the pianola, or Mozelle, our real musician, entertains us by playing and singing.

At 8.30 things quiet down. The games stop, the village children go home, and the older ones do more studying.

Such is our day. I see lots of possibilities on the horizon: A village flower-garden across the road with children's gardens back of that; instruction in shop work for the boys; a big play-room addition to our house where we can have shuffle-board and other games and meetings of various kinds. These are dreams that I think will some time come true; I don't know how, but I believe in them.

The Community House had a rather interesting test of its ability to be serene in an emergency one Thursday night when two of the High School girls and Miss Postlethwaite made candy in the kitchen. It was done at my invitation, and I was curious to see how it would work out, for our kitchen is small, and there are a good many dishes to be washed there every night.

I had supposed the dish-washing would be over before the candy-making began, but the girls were ready for work as soon as dinner was over, so the dish-washing and the candy-making went on side by side, and nobody got flustered, and nothing was spilled, and people didn't get in each other's way. In the midst of it all the younger boys of the village came in to play cards, and another group was working over a debate to be given next night at the school. The small dining-table had been cleared for the candy-makers, but the card-players settled around it. Through one door from where I sat with the card-players I could see puckered brows and hear serious words about America's injustice to the Indians (the question for debate). Through the other door girls arrayed in big aprons were busily stirring chocolate mixtures and talking about the probability of the candy being sugary, etc. It was a happy,

busy lot of young people, who seemed to me to be making good use of the Community House.

At 8.30 the card-players separated and the younger boys went home. By this time the candy-making had reached the really interesting stage, and the debaters got to work harder than ever. Between-whiles English lessons crept in for a share of consideration. Finally bedtime arrived, and the lamps went out in all the rooms except the kitchen, where the resident manager had a séance with the contents of the pantry and refrigerator for next day's breakfast and lunches, before she too blew out her light and left the moon and stars in possession.

FRIENDS IN CALIFORNIA.

Ellen H. E. Price writes from Pasadena under date of Fourth month 12th:—

Our meeting for worship yesterday was felt to be a favored occasion. We were the recipients of eight messages, all pointing to higher ideals, and each in its own way was encouraging and strengthening. The business session was smaller than it has been for several months, as so many visiting Friends have left us. The usual queries were considered, and Samuel B. Bartram and Mary H. Thatcher appointed to represent us in the Quarterly Meeting at Wilmington, Del.

The meeting united with the proposed changes in the "Particular Advices," whereby greater responsibility is thrown upon the individual to decide for himself what diversions are right and good, thus "minding the Light" in his own soul.

On Fourth-day evening the Young Friends' Association invited Friends to meet Henrietta Thompson Eliot, a visitor from England. Quite a number were present, including many Villa Street Friends [Orthodox]. Mrs. Eliot was welcomed as a sister of Mrs. Septimus Marten, so well known and loved here, and as one of our workers in the Reconstruction Work in France. She gave us a very interesting account of her experiences in the field.

GARDENS WANTED!

Almost any time during the summer, writes Louise M. Lawton, Headworker of Friends' Neighborhood Guild, there can be seen a youngster or two hanging over the fence of our tiny garden, looking at the few brave flowers that manage to thrive in our inhospitable soil,—soil that is composed for the most part of clam-shells, brick-dust and milk-bottles. The only thing we have to make a garden is a large-sized *want*. Every new blossom is heralded with excitement, and butterflies and over-venturous baby sparrows are brought for blocks to the refuge of scanty green. We need (oh, what *don't* we need?) seeds, plants, fertilizer, *everything* to make a garden, save the rapt and jealous care of many small hands, and the eager interest of small heads, to whom the bulbs in the club rooms are "onions," and everything pink is that wonder of wonders, a *rose!*

Will you help? If so, write to Louise Marie Lawton, Friends' Neighborhood Guild, Fourth and Green Streets, Philadelphia.

At the regular meeting of the P. Y. F. A., the Executive Committee reported ten new members. A pleasing program was presented, composed of instrumental selections, by the Faculty Quartette of Lower Merion High School; humorous readings by Miss Edna Jones, and vocal solos by Mrs. Grossman.

DEATHS.

Branson.—On Third month 23d, near Cedarville, Ohio, Nathan V. Branson, son of Thomas and Anna Vail Branson, in his 86th year.

Snode.—Near Alliance, Ohio, in Fourth month, Hannah Richards Snode, sister of Daniel I. and Hulda E. Richards, of Salem, Ohio. A member of Salem, Ohio, Monthly Meeting.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FOURTH MONTH.

24th—Lecture on "This Winter in Austria and Poland," by Beulah A. Hurley. See Notice.

24th—Westbury Quarterly Meeting will be held at Brooklyn, New York, at 10.30 a.m. Several of the Yearly Meeting Committees are to meet on this day. It is hoped to have a talk in the afternoon, concerning the work of Friends and the need in Poland.

24th and 25th—Pilgrimage under the care of the Young Friends' Movement, at Woodbury, N. J.

25th—John Duxbury, of London, England, will attend Brooklyn Meeting.

25th—Isaac Wilson expects to attend meeting at Washington, D. C.; R. H. and Pauline Holme at Fawn, Pa., and O. Edward Janney at Lincoln, Va.

25th—Ellwood Roberts expects to attend meeting at 35th Street and Lancaster Avenue.

25th—The closing session of the Conference Class at 15th and Race Streets, Philadelphia, at close of meeting for worship, about 11.40 a.m. Elbert Russell will attend meeting, and lead the Conference, giving a summary of the whole course of topics given during the season.

25th—Joel Borton expects to attend meeting at Harrisburg, Pa., at 3 p.m. in the W. C. T. U. headquarters, 210 Patriot Building, 11 N. Market Square.

26th—Earl Barnes will speak to the parents and teachers of the Friends' Central School System, on "Intellectual Measurements," in the auditorium of the school, 15th and Race Streets, at 8.15 p.m.

27th—Concord Quarterly Meeting usually held at this time will be held on Fifth month 1st, at Wilmington, Del.

30th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

30th—Frederic C. Howe, former Commissioner of Immigration, will give an address at Friends' Meeting-house, 20 S. 12th Street, Philadelphia, under the auspices of the Women's Economic Club, at 8 p.m. Subject, "Will the Co-operative System Reduce the High Cost of Living?" All welcome.

FIFTH MONTH.

1st—Gwynedd Monthly Meeting held at Norristown, Pa., at 3.30 p.m. Picnic supper at 6 p.m. Conference at 7.30. A large group of visiting young Friends will attend Monthly Meeting and the conference. They will be entertained by Friends in Norristown, Plymouth and Gwynedd over night, and will attend the different meetings and First-day Schools the next morning.

1st—Quarterly Meeting at 15th and Race Streets, Philadelphia, at 1.30 p.m.

1st—Concord Quarterly Meeting will be held at Wilmington, Del. Sessions at 10 a.m. and 2 p.m. There will be a meeting in the evening under the care of the Young Friends' Movement, to which everybody is invited. It is hoped that a large number will remain overnight and attend Meeting and First-day School.

1st and 2nd—Farmington Half-Yearly Meeting of Friends will be held at Orchard Park, N. Y. Isaac Wilson is expected to attend the meetings. Session at 3 p.m., Standard time.

2nd—Address, "The Spirit of Quakerism," by Dr. Elbert Russell, at the South Broad Street Theatre, at 3 p.m. See notice.

2nd—The next Reconstruction Tea will be held at the home of J. Lawrence and Carolina B. Lippincott, Riverton, N. J., at 3 p.m. Trolleys leave Market Street Ferry, Camden, at 2, 2.30, and 3 p.m.

2nd—Purchase Quarterly Meeting will be held at Amawalk, N. Y., at 11 a.m., Eastern Standard time. Meeting of Ministry and Counsel at 10 a.m. Joel Borton is expected to attend. Subject of the afternoon meeting, "The Work of Social Service and the Spirit of the Church." Trains leave Grand Central Terminal 7.46 a.m.; Sedgwick Avenue, 8.15; Elmsford, 9.07; Millwood, 9.39; Amawalk, 10.02. Returning leaves Amawalk 4.41 p.m., Eastern Standard time.

2nd—First-day at 3 p.m. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting-house, under care of the Circular Meetings Committee of Concord Quarterly Meeting. All interested persons are welcome; young people particularly invited. Train leaves 24th and Chestnut Streets for Boothwyn at 1.30 p.m.; Darby, 1.43; Chester, 2.00; returning about 4.45 p.m. One suggested thought for the Meeting,—"Faith in God must include faith in the divine in our fellowmen."

3rd—Eastern and Granville Half-Yearly Meeting has been changed and will be held on this date, which is two weeks earlier than usual, in Granville, N. Y. Meeting for Ministry and Coun-

sel will be held on Seventh-day, Fifth month 1st.

3rd — Nine Partners Half-Yearly Meeting, at Poughkeepsie, N. Y.

6th—Abington Quarterly Meeting will be held at Horsham, Pa.

7th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

8th—Sixth General Conference of Young Friends held at Cherry Street Meeting-house, Philadelphia, at 4.30 p.m. Supper at 6.30 p.m. will be followed by informal talks and a general social.

8th—Salem Quarterly Meeting will be held at West, near Alliance, Ohio.

9th—Scipio Half-Yearly Meeting, at Scipio, N. Y.

9th—The Sixth William Penn lecture under the auspices of the Young Friends' Movement, in Race Street Meeting-house, Philadelphia, at 3 p.m. John Haynes Holmes will speak on "Heroes in Peace." The lecture will be followed by a young people's devotional meeting at 4.15 in Cherry Street Meeting-house.

10th—Miami Quarterly Meeting, at Waynesville, Ohio.

10th—Philadelphia Yearly Meeting, at 15th and Race Streets, Philadelphia.

15th—Short Creek Quarterly Meeting, at Concord, Ohio.

15th — Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J.

17th—Fairfax Quarterly Meeting, at Hopewell, Va.

18th—Burlington Quarterly Meeting, at Crosswicks, N. J.

21st—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

22nd—Stillwater Half-Yearly Meeting, at Richland, Ohio.

22nd—Blue River Quarterly Meeting, at Highlands Creek Meeting-house, near Salem, Indiana.

24th—New York Yearly Meeting, at 15th and Rutherford Place, New York City.

24th—Warrington Quarterly Meeting, at Pipe Creek, Md.

27th—Bucks Quarterly Meeting, at Buckingham, Pa.

29th—Nottingham Quarterly Meeting, at Deer Creek (Darlington, Md.).

31st—Canada Half-Yearly Meeting, at Bloomfield, Ontario.

AN INVITATION FROM WILMINGTON.

A FRIEND of Wilmington, Del., writes:—

The members of Wilmington Monthly Meeting are hoping for a large attendance at Concord Quarterly Meeting, to be held there on Fifth month 1st next. The change of day from Third to Seventh is to give those from other monthly meetings an opportunity to stay over night and attend our regular meeting and First-day school on First-day morning. There is also to be a meeting on Seventh-day evening under the care of the younger Friends, to which every one is invited, and which should be of general interest. The topic is "Applying Christianity."

Any who cannot come for all of the Quarterly Meeting sessions, but could come for part, or for the afternoon and evening, and stay over, are urged to do so. The Friends in Wilmington will be glad to furnish accommodations for any who notify Helen H. Philips, 1803 Monroe Street, Wilmington, Del., of their desire to stay over night.

This is a comparatively new idea in Concord Quarter, and we are hoping that the time may be more convenient for many than a day in the middle of the week. We hope all who possibly can do so will come and help us make this a very worth-while week-end.

HOUSING ACCOMMODATIONS AT CAPE MAY.

THE Committee in Housing is ready to receive applications for accommodations at Cape May for the duration of the Friends' General Conference, Seventh month 7th to 14th.

Two persons in a room without bath, from $32 to $70 per room; with bath, from $60 to $90 per room. Four persons in a room without bath, $50 per room. One person in a room, $22.50 up.

Applications are to be made to any of the following committee:—

James H. Atkinson, 421 Chestnut Street, Philadelphia; Harry A. Hawkins, 57 Pierrepont Avenue, West, Rutherford, N. J.; Mary E. Borton, Woodstown, N. J.; Eliza M. Ambler, 154 North Fifteenth Street, Philadelphia; Raymond T. Bye, Langhorne, Pa.; J. Harold Watson, 409 Chestnut Street, Philadelphia; Rachel T. Thom, 2101 N Street, N. W., Washington, D. C.; Elizabeth S. Percy, 1014 Park Place, Brooklyn, N. Y.; Esther W. Fell, 433 W. School Lane, Philadelphia; Anna B. Shepperd, 126 State Street, Camden, N. J.

Those interested in the Young Friends' Centre should apply to Eliza M. Ambler, who will arrange accommodations for them.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Central School

1845-1920

JUBILEE WEEK

Seventy-fifth Anniversary Celebration

PROGRAM

Third-day, Fifth Month 4th (School Day)

9 to 12—School Open for Inspection. Demonstration Classes; Special Chorus; Gymnasium Exhibition; Exhibition Room: Historical Material; Current Work of School.

3.30 to 5.30—Festival by Members of School,—"The Winter's Tale," with Incidental Dances of Early Days of the School. Histrionic Representations by Old Pupils' Association.

8.30—Popular Science Talk by Walter U. Crouch, of the Faculty.

Fifth-day, Fifth Month 6th (Alumni Day)

9 to 12—School Open for Inspection.

3.30 to 5.30—Repetition of Festival and O. P. A. Representations, as on Third-day.

6 to 7.30—Class Reunions and Suppers.

7.30 to 8.30—Reminiscences by Old Pupils' Association.

8.30—Informal Reception to Former Students and Patrons.

FUN.

STRANGER (in New York): "By the way, I suppose the Metropolitan Museum is well worth a visit." Native: "I've never been in it. You see, we've lived only a block away from it for years."—*Judge.*

As the express for New York stopped at Bridgeport an anxious countryman rushed up to the conductor. "Say," said he, "does this train stop at New York?" "Well," drawled the conductor, "if it don't, there'll be an awful wreck!"—*New York Evening Post.*

A LEADING theatrical manager tells the following story: "There was one chap," he said, "I couldn't get rid of. He was persistent. I refused his play seven times, and he still kept turning up with it, rewritten here and there. The eighth time he came I told him firmly it was no use. 'But, sir,' he said, 'is there no possible way you could put my farce on the stage?' 'Well,' said I, 'there's one way, but I don't know if you'd submit'— 'Oh, I'd submit!' he cried. 'I'd submit to anything.' 'Then,' said I, 'we'll grind it up and use it as a snow-storm.' "—*London Tit-Bits.*

OLIVER HERFORD'S latest book, "This Giddy Globe," contains the following: "The North Pole is the geographical interrogation point of the Earth. It is probably the only absolutely moral spot in the World." "The only language that has ever been spoken at the North Pole is English." "In large cities the sky is kept clean by means of tall skyscrapers." "The principal products of Great Britain are Beef, Bishops, Banks, and Barometers." "The inhabitants of Scotland are a tall, barbed-wire, music-loving, pious, and joke-fearing race, fond of loud plaids and still Lauder songs." "France is the greatest millinery power on earth." "We will leave Russia as quickly as possible. Watch your Steppe!"

LITTLE Annette was always very devout in saying a prayer on entering church. As she had been taught no special prayer for the occasion, and her repertory was known to be limited, she was invited to tell her mother what she said. "I always pray," she replied, frankly, "that there mayn't be a Litany."—*London Morning Post.*

MR. ROBERTS, a banker in a Western town, was very bald, and was in the habit of wearing his hat in the bank during business hours. Every week a Negro employee of the bank presented a check and drew his wages. One day, as he was putting the money in a worn and greasy wallet, the banker chanced to pass by, and asked, "Look here, John, why don't you let some of that money stay in the bank and keep an account with us?" "Well, sah," replied the Negro, leaning toward the banker and gazing curiously at the Panama hat he wore, "I'se always afeared. You see, sah, you look like you was always ready to start somewheres."—*Saturday Evening Post.*

Buck Hill Falls

THE piled-up snow-drifts which made bungalows of our two and three-storied cottages have gone. With memories of the best, most invigorating and most enjoyable winter we have ever had, we look forward to a spring and summer of unusual promise.

We are solving an interesting problem. Industrially, to-day the world problem is not so much either of unemployment or scarcity of labor as it is of partial employment. And the same applies to capital investment. This is particularly pertinent to the resort business.

Our proof of the solution is that in the face of marked increases in labor and material costs, we are operating without raising our rates from those established in summer of 1918. Our method is to extend the season,—to keep both labor and capital working more continuously. Our opportunity is with those who require a change of scene and surroundings where they may rest, recreate, and rebuild.

THE WINTER INN
Buck Hill Falls, Pa.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

June at Griscom Hall

June is the month of months in the mountains and for the first time, Griscom Hall will be open throughout the month. The opening date of the Hall is May 28th, and the prospect now is that the Memorial Day crowd will fill up all available accommodations. Early reservations are advised.

For the first two weeks in June there is as yet plenty of room available, and this is the time to enjoy the late azalea, the early laurel, and an uncrowded golf links. Address inquiries for accommodations to

MARGARET EASTBURN,
Newark, Delaware.
Griscom Hall Association.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

ADDRESS ON

"The Spirit of Quakerism"

BY

DR. ELBERT RUSSELL

South Broad Street Theatre, Broad Street below Locust, Philadelphia

Sunday Afternoon, May Second, at Three O'clock

An invitation is extended to all to learn the faith of the founders of their city, The City of Brotherly Love

NOTICES.

NOTICE — The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

NOTICE—The P. Y. F. A. extends a cordial invitation to attend a lecture in the Auditorium, April 24th, at 4 o'clock p.m., on "THIS WINTER IN AUSTRIA AND POLAND," by Beulah A. Hurley. This is to be followed by a supper (price 60c.) and progressive table games in the evening.

NOTICE—Friends wishing to remain over for the week-end conference and the following meeting and First-day School, at the time of Concord Quarterly Meeting held in Wilmington, Delaware, Fifth month 1st, will please inform Helen H. Philips, 1803 Monroe Street, Wilmington, Del.

Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.

Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.

Immediate delivery—Order today.

F. W. WALTER

Dept. C. 43 Letitia St., Phila., Pa.

Motion Picture Machines and Stereopticons

Particularly suited for Colleges, Schools, Societies, Sunday Schools, Social Services and Industrial Plants.

Williams, Brown & Earle, Inc.

918 Chestnut St., Phila., Pa.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail. appreciate. Two cents a word.



Children at the Cape May Conference

FOUR YEARS ago a new feature was added to the Conference. Realizing that the seashore is so desirable a place for children, it was decided to make special provision for them. A group of experienced and enthusiastic workers arranged that children should be gathered on the beach in the mornings, while the older members of the family were attending the Conference sessions.

The children were thus given the full measure of seashore life, and under the happiest circumstances. They were taught to play together, and under skilled direction.

Parents showed eager interest in this sort of care, and gladly and profitably observed the ways of these successful leaders and guides of the little ones. In these times, when we hear so much of the study of child-nature and needs, many mothers who are prayerfully anxious to do the best possible for their little ones will be glad of this chance to see this work and consult as to general or individual problems with those making these things a life calling.

MARGARET L. PRICE, who so largely contributed to the success of the first Children's Conference, will be in charge this year with the enlarged equipment that comes from experience and reflection. It will be fine for children to be furnished such a stock of memories of a seashore visit.

It will be fine for them to associate such experiences and pleasures with Conference-going.

B.

BALLINGER & PERROT

·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in consequence," writes Mrs. W. H. E.

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone. Walnut 70-26. Established 1866.

Want Ads in the INTELLIGENCER reach a class of people that will appreciate you and that you will

FUN.

A MAN, importuned by a mendicant on the street: "No, no, my good woman; do be reasonable! Have you any idea what my income tax is?"—*Life.*

FOR RENT.

FOR RENT — FURNISHED FIVE-room apartment with porch and garden in West Chester, to adults for summer. Address M. 139, FRIENDS' INTELLIGENCER Office.

FOR RENT—FURNISHED HOUSE; nine rooms, two bathrooms; gas range, electric lights, telephone. Ten minutes from 69th Street Terminal by Ardmore trolley. $250 for season, Sixth month 1st to Ninth month 15th. Phebe Harned, 14 Llandilo Rd., Llanerch, Pa. Telephone, Llanerch 72J.

FOR RENT—IN SWARTHMORE ON the hill, to small family of adults; very moderate price; part of house, with remainder unoccupied; sleeping porch, garage, and vegetable garden. Latter part of June till early September. Apply Box 142, FRIENDS' INTELLIGENCER Office.

APARTMENT FOR RENT—NICELY furnished, five rooms and bath, with porch and large grounds; immediate possession, for about five months; $125 per month. John C. White, 14 Nyack Ave., Lansdowne, Pa.

SINGLE GENTLEMEN, SINGLE ladies, or a small family will find attractive apartments for the summer months at "Ivy Lodge," 29 E. Penn St., Germantown, Philadelphia.

TO RENT—FROM JUNE 15th TO SEPtember 15th, furnished house at Moylan, Rose Valley. For particulars, write Box 35, Moylan, Pa.

FOR SALE.

FOR SALE—CHOICE LOT, BUCK Hill Falls. Upon Buck Hill, but not far from Inn; beautiful view; desirable neighborhood. Apply H. W. C. McCloy, 498 East 18th Street, Brooklyn, N. Y.

FARM INVESTMENTS AROUND Fort Scott, South Kansas City; 15,000 people; rock roads, Borden's Condensery, Frisco and Missouri Pacific Shops.

No. 1.—158 acres half mile from Condensery; good small improvements; crop rent last year over $1200; within half mile of two macadam roads; high-power line passes for coal-mining on adjoining farm, 35-foot shaft, same coal under this; rented to Illinois farmer; rent to purchaser, terms on half, $110 per acre.

No. 2.—240 acres 8 miles west; St. Louis and Wichita macadam mile and a half; 8-room house, good barn, wind-mill, all cultivated except 30 acres meadow. $75 per acre. W. H. SLAUGHTER, Fort Scott, Kans.

WANTED.

WANTED—A REFINED GIRL OR woman to do simple, plain cooking for family at seashore, from June 15th to September 1st. Good home with pleasant and considerate companion. Address Mrs. Samuel Emlen, 943 E. Haines St., Germantown, Pa.

WANTED—MOTHER'S HELPER TO assist in care of infant and three children. Summer in mountains. Mrs. F. Lindsey Curtis, Wilmington, Del.

WANTED — HOUSEKEEPER ON farm near West Chester. Family consists of two adults, men, and two children. House has modern conveniences. Hugh E. Steels, Pocopson, Pa.

Earlham College

ANNOUNCES

that it has become necessary to limit attendance.

Therefore those desiring to attend Earlham next college year are encouraged to make application for admittance before May the first. The dormitories will doubtless be full by that time.

Only a limited number beyond the capacity of the dormitories will be admitted.

In writing address,

DAVID M. EDWARDS, President

EARLHAM, INDIANA

Woolman School

Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.

CHARLES BURTON WALSH,
Principal.

15th and Race Sts., Philadelphia.

Esperanto.

YOUNG FRIENDS have a great opportunity, perhaps a great responsibility! The world cries out for PEACE and there is no PEACE! Never has there been a time when the nations needed so much to be brought together in thought and action to promote BROTHERHOOD. Does not ESPERANTO offer a way?

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.

Under the care of Philadelphia Yearly Meeting of Friends.

Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to

GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address

S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

WANTED.

WANTED—BY TWO FRIENDS, HALF a house or some unfurnished rooms with conveniences for cooking, in city or nearby suburbs; about Sixth month 1st. Cassandra T. Carr, 1417 N. 17th St., Philadelphia.

WANTED—COMPANION; RELIABLE, middle-aged woman, willing to assist with sewing; one who is cheerful. Address Emma Ridgway Comly, 1519 Spruce St., Philadelphia.

STUDENT NURSE—OPPORTUNITY to take the Nurses' Course (3 years) in Training School for Nurses of the Osteopathic Hospital is open for a few students. Board and a small compensation given. Applicants must be healthy and have one year in High School. Qualifies for Osteopathic and general nursing. Apply the Registrar, 1822 Spring Garden Street, Philadelphia, Pa.

POSITION WANTED—AS COMPANion for invalid or aged lady or gentleman, by middle-aged lady. Address Box 94, Greenwich, N. J.

HOUSEKEEPER—ONE WILLING TO work. Must be thoroughly reliable. Good position for capable person. Must give good reference. Address Box 115, Kennett Square, Pa.

MAN AND WIFE—MAN FOR GARdening and general outside work; woman to do cooking and some housework. Small family. Good position for reliable couple. Must give good reference. Address Box 115, Kennett Square, Pa.

WANTED—A WOMAN OF REFINEment to cook; willing to assist with light housework. John Woolman Memorial, Mt. Holly, N. J.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

WANTED — MOTHER'S HELPER; two children, five and ten. Write Mrs. John R. Maxwell, Villa Nova, Pa.

POSITION WANTED — PRACTICAL nurse and daughter (age 15, in industrial school) wish to spend July and August together in mountains. Open to engagement for light duties with congenial people, rather than big salary. Consider work of any kind. State particulars and salary. Address M. 140, FRIENDS' INTELLIGENCER Office.

POSITION WANTED—AS HOUSEkeeper or assistant in hotel or school; experienced. Address C. 141, FRIENDS' INTELLIGENCER Office.

WANTED—GOVERNESS TO TAKE entire charge of little girl three years old and assist seven-year-old girl attending school; good home and salary; seashore during summer. Address Mrs. F. C. Sharpless, Rosemont, Pa. Telephone, Bryn Mawr 200.

WANTED — PRACTICAL HOUSEkeeper for tea room, or dining-room, centrally located in Kennett Square, on Road 131, between Philadelphia and Baltimore. Salary depends on efficiency. Applicant address, Unicorn Inn, Kennett Square, Chester Co., Pa.

WANTED—SMITH COLLEGE STUdent desires summer position as mother's helper. Can teach piano and tutor in school studies. Experienced with children. Address Box 20, INTELLIGENCER Office.

POSITION WANTED—A REFINED, educated woman, trained in kindergarten work, would like the permanent care of two or three small children. For particulars, address Box G. 143, FRIENDS' INTELLIGENCER Office.

WANTED—UNFURNISHED ROOM and board, or table board near, by woman employed during day. Friend. Tioga, Germantown, Oak Lane section; owner; give rates. Address P. 141, FRIENDS' INTELLIGENCER Office.

Strawbridge & Clothier

Smart Suits and Dresses At Very Moderate Prices

There is more in the selection of the proper model, than in the price of the garment, and for that reason alone women will find wonderful satisfaction in choosing from this assortment. And we don't believe any of these garments can be surpassed in value.

Jersey Outing Suits From $32.50 to $45.00

Of plain and heather-mixed jersey cloth, in the smartest sports styles of the season—Norfolk, pinch-back, yoke-back and flared-peplum effects.

Tweed Outing Suits, $35.00

In gray tones. Made with a combination of box plaits and side plaits, and smartly belted. Lining of peau de cygne.

Well-Tailored Serge Suits, $42.50 to $50.00

Men's-wear serge, in black and navy blue, made in various belted styles, with all the newest ideas in pockets and collars, and trimmed with bone buttons.

Strawbridge & Clothier—Second Floor, Centre



Silk Afternoon Dresses From $35.00 to $42.50

Of foulard, taffeta, flowered crepe Georgette, and silk-and-crepe Georgette combined, in all the fashionable shades of the season, and including many beautifully beaded models.

The Lovely Tinted Voile Frocks Are Here

Choice of ten models from $25.00 to $30.00, including straight-line, plaited, redingote, peplum, tunic and three-tier effects, with bodices in surplice, vestee and blouse styles. Beaded, braided and embroidered; some with organdie or lace collars. In taupe, navy blue, Flemish blue, canary, peach, reseda, rose, turquoise, Nile green and lavender.

Strawbridge & Clothier—Second Floor, Market Street

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-76.

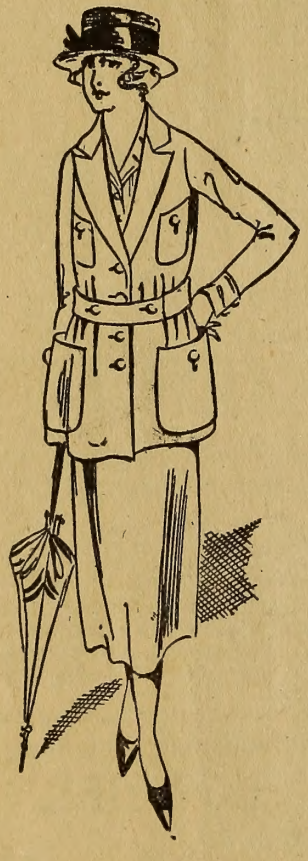
Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. New members help old meetings.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FOURTH MONTH 24, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

SOLD HERE ONLY

Tailored Suits

Ladies'
Misses'
Juniors'

29.75 36.75 49.75

NEW LIGHT COLORS

Smartly tailored and neatly finished. Serviceable, sensible, economical.

ALSO

Motor Coats—
Street Coats

32.75 to 66.75

New Tailored Hats

MANN & DILKS
1102 CHESTNUT STREET

Standard Gas & Electric Co.

6% Bonds Due 1926

Listed on New York and Philadelphia Stock Exchanges

YIELD AT PRESENT PRICE
APPROXIMATELY 8 per cent.

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865

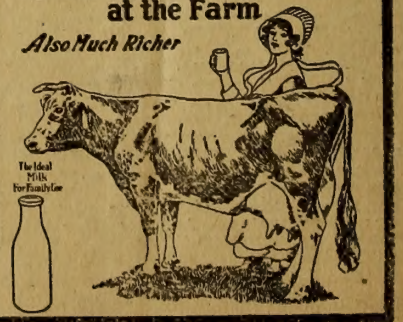
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FIFTH MONTH 1, 1920

VOLUME 77
NUMBER 18

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

MOTHERHOOD.

O little child with wistful eyes
Who climbs upon my knee,
What have the years in store for you?
If I could but foresee,
I'd smooth from out your path each stone,
All sorrow drive away,
Make each to-morrow happier
Than every yesterday.

O little child with wistful eyes,
If I could bear your part
Of this world's sorrow, pain, and strife,
How glad would be my heart!
I can but teach you to be brave,
Should life bring rain or shine;
Then stand and watch,—eyes dim with tears,
O little child of mine.

Christine Whiting Parmenter, in Christian Register.

OPENING AND CLOSING EXERCISES.

THE NEED FOR SIMPLICITY IN PRESENTATION.

WHEN I was a little girl and went to First-day School, I remember that mostly I sat through the opening and closing exercises like a dutiful child should, except for the fact that my mind would wander shockingly and that my eyes were too often directed toward the open window.

In thinking over those First-day morning experiences, I can recall the pleasant faces and the agreeable voices of those who conducted the exercises. It was all pleasantly satisfactory to me, or at least it would have been satisfactory if I could have made out what it was all about. It sounded well, but often I could not understand it. I did not question the wisdom of those who chose the subject matter, but I felt that there must be something lacking in my own make-up, else I would have known what it was all about.

Years later when I was a worker in the First-day School and no longer a scholar, I remembered the impressions that I have just mentioned. The occasion was as follows: One First-day morning I was sitting in a First-day School gathering, listening to the opening and closing exercises. But this time I listened as a mature woman and not as a little girl. I found myself thinking somewhat as follows:—

"What splendid lessons these are! So well prepared, so ably presented! I wish the Opening and Closing Exercises in my early First-day School experience could have been like this. I am sure that I never, never could have forgotten them."

As the leader unfolded the subject, my enthusiasm grew. It suffered a slight shock, however, when upon looking around the room I found that most of the children were not listening to this one either. Shall I tell you that for a moment I felt sorry that children should be so inattentive, so inconsiderate, and that, too, in the presence of an admirably worked out program? The program was the first of a series of three related topics. The other two were to be presented on succeeding First-day mornings.

All during the week I was troubled about this thing. I wanted to know the reasons for it; I wanted to know why I, as a child, had been inattentive; I wanted to know why the modern child, even though the subject matter was admirably suited to his experience, was so little gripped by the speaker. After talking with several of the children who were present, I found that they did not know what it was all about. In their minds only the vaguest notion remained that the lesson had something to do with kindness and duty, but just how it affected them and their lives was entirely beyond them.

I wanted to find out what stood in the way of good attention. Why were the little girls more interested in each other than in the closing exercises? Why were the little boys twisting around in their seats and swinging their feet about?

I was on hand the next First-day when the second topic of the series was to be given. This program, too, was to my adult point of view, admirable. The leader, who was a very good speaker, was presenting the thought in logical and attractive form. But,—and here is the fly in the ointment,—almost at the beginning the speaker used a word that was entirely beyond the understanding of children of the Junior period. Another big word followed, and presently another. I wrote them down as they fell from the lips of the speaker, and when the exercise was done there were sixteen big words written on my pad,—sixteen words that carried little or no meaning to the children who heard them,—sixteen words to get in the way of understanding and to prevent the lesson from sinking into the hearts and minds of the little people.

Are we afraid of being too simple when we teach? Jesus was simple and direct. He did not talk over the heads of his listeners. Would the parables of Jesus have become immortal had there been sixteen words which most of his hearers could not define? Without doubt Jesus made sure that the lessons he wished to teach were clear to the simplest mind in the group. I once knew a man who taught in the simple, direct way that Jesus used. As I think of that man, I again see the little country meeting and I see myself as the little girl I then was, sitting by my mother in the meeting for worship.

I recall so clearly a certain little man who sat in the gallery. Every meeting day I watched him, hoping that he would stand up and speak. He always spoke briefly and to the point, and he never, never used words beyond my understanding. As he talked about goodness, mercy, obedience, respect for law and order, the impulse of the human heart to worship, it all seemed beautifully clear to me and very worth while, and I hoped that the little old man would be there next meeting day and tell us some more things.

If simplicity is attractive to the young, variety is none the less so, and this brings me to my second and last topic,—variety in General Exercises,—surprises we might say.

Everyone likes to be surprised; there is a gentle excitement about it and if one can produce a surprise, a certain amount of interest is from the start guaranteed. Suppose the Superintendent, or leader, says that Bettie Sellers, or Miriam Jenkins, or James Bogardus will tell the story to-day, or will give a little talk. Whereupon there steps up a young person who is not a "regular" on the First-day School program.

In every Friends' community are young people who for one reason or another do not feel that they can take over full responsibility as First-day School teachers; perhaps they are in high school or college and cannot find time to be on hand with a prepared lesson every First-day morning. Too often such young people never take part in First-day School activities, much to the loss of the School.

Having in mind the need of variety of program, and wishing to interest more of our young people in "occasional service," we have from time to time invited young Friends to be present at a certain time and to present a talk or story. One young man who was invited to tell the story for Washington's Birthday, found it quite possible to do so, because, as he said, it was a definite service that he could give in a comparatively short time. During the Christmas holidays and Easter vacation, students can often be found to help with stories, object lessons, or talks.

It is a question whether we have given enough attention to the matter of "occasional service" for those who are unable to qualify for the long time service that is required of officers and teachers.

HENRIETTA STEWART SMITH.

"Without religion you will not know the real beauty and glory of life; you will perceive the discords, but miss the harmony, will see the defects, but miss the good in all things."—*Julia Ward Howe.*

SIGHTLESS MUSINGS.

BY GEORGE M. OLCOTT.

[Albert A. Merritt, of Poughkeepsie, N. Y., sends these verses, and writes: "George M. Olcott was not a Friend. He was brother-in-law of our late friend Charles N. Arnold, who lived in this city. George Olcott was a very successful business man, being president of the wholesale drug corporation of Dodge & Olcott, and was prominent in financial and social circles in New York and Brooklyn. He gradually lost his sight in the latter part of his life, and was probably nearly eighty years old when he composed these verses."]

I can see as well as ever,—in my dreams;
Then my sight was never better,—so it seems;
But, awaking, I'm reminded
That I am for all time blinded,
So, let me dream.

Towards that sleep that knows no waking
Now my steps are ever taking,
Steps that quicken in their pace
As they near my resting-place;
There let me rest.

Rest in peace; if not forever,
Then to rise to fresh endeavor
In some realm of spirit-life,
Freed from passions, freed from strife,
I know not which.

But this thought brings me no fear,
For my faith is strong and clear
That, be it life or be it rest,
That which will be, will be best,
And I'm content.

Content indeed. I've had my share
Of this world's blessings, griefs and care;
And when my summons comes to join
The countless myriads who have gone
I will be ready.

A MID-WEEK MEETING.

In the earlier days of our "Society," Friends made it a point to take an hour or two on Fourth-day morning to attend midweek meeting for worship. This is still practiced in a few meetings, but the most have followed the governing impulse of the rest of the world to hurry, hurry, and so we have given up our midweek meetings because they interfered with the activities of the day.

However, I think of a midweek meeting, the most informal, that is still being held in the heart of a big, never-quiet city of the middle west, and my thoughts love to dwell on the peace and quiet, on the spiritual solace that one finds there. On Fourth-day evenings a home of one is opened, and those who wish may enter. The gathering varies. Sometimes the meeting is blest by a large group. At other times, the group is but one or two or three, yet the spirit is always strongly present.

I think of some meetings at which were only our hostess, who kindly opens her home and heart, and her sister, and our good friend the Doctor, and the young man. We were but a small group, gathering on Fourth-day evening in the heart of a throbbing city; yet it was as truly a Friends' meeting as if we had gone to the meeting-house and gathered in the silence of its hallowed walls. We, in our little group, gathered in the silence, giving ourselves fully to the Spirit wherever it might lead us. Sometimes a beautiful prayer of the Doctor's, or a telling reading of another, or the spoken word, would bring us to the full consciousness of the nearness of God; or perhaps at another time the quiet would bring us into the close communion with the Father.

The young man, a stranger in the city, enjoyed this close personal touch of worshipping together with the three so much older in years and experience. Often, as he looked into their lighted faces, he recalled the light so dear to him in the faces of some who sat on the facing seat in the home meeting so far away. This treasured hour, when he could step apart from the rapid stride of the city and worship in the quiet of a Friends' meeting, meant much to him. It was of God, in which the truth came straight home, and he can never forget it.

Then we would break the silence, and, like all of our Friends' meetings, wherever they may be, the social friendliness was very evident. Many times another hour would be spent in thoughtful talk and discussion. Those social periods before and after our meetings,—we must not give them up. They are too dear and precious, and are, I am convinced, also fraught with the Spirit.

At this time our hostess often would quietly go out, and soon surprise us with a cup of cheering tea to warm us on our way; for many a Fourth-day evening in the winter that has just passed was bitter, and it was often a temptation to stay at home; but oh, what we should have lost!

Such is our midweek meeting to-day, and might there be more of them throughout the land! T. Y. M.

God is, and is at hand. We are his children, made in his image, and, when we choose, partakers of the divine nature. We do not know if it is he that speaks or we; we do not know if it is he who acts or we who act; all that we know is that he is, and that we are with him, and that the first lesson to us and to the world is that we shall be one, that we shall be united into one.—*Edward Everett Hale.*

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIFTH MONTH 1, 1920

DISOBEDIENCE AND OBEDIENCE.

IN 1850 was enacted the Fugitive Slave Law, which forbade all persons to harbor or help escaping slaves, and empowered the United States Marshal to call upon citizens, under penalty of fine and imprisonment, to aid him in capturing fugitives and returning them to slavery.

Many persons in the North, including some Friends, refused to obey this law, and some of the Northern States passed "personal liberty laws," as they were called, designed to nullify its provisions.

Soon after the Civil War the Fifteenth Amendment to the Constitution was adopted, giving the right of suffrage to those who had been slaves.

Many persons, especially in the South, denounced this amendment, and refused to obey it; and some of the States passed suffrage laws including such provisions as the "grandfather clause," designd to nullify it, and prevent Negroes from exercising their constitutional right to vote.

Do those persons who refused to obey the Fugitive Slave Law, and those who refuse to obey the Fifteenth Amendment, stand on the same plane?

In the past year the Prohibition Amendment has been made a part of our National Constitution; and already the Legislature of New York, which threw out five duly-elected members who were Socialists, on the ground that Socialists are opposed to the Government, has passed a "beer bill" designed to nullify the Prohibition Amendment, and enable the saloon-keepers to defy the United States law.

Do such men stand on the same moral plane as the "conscientious objectors" who could not obey the draft law, and the abolitionists who could not obey the Fugitive Slave Law?

Is it ever right to disobey a law?

Before we can answer this question, we must ask, *Who made the law?* Some laws made by man we must disobey, because they would require us to disobey God.

If we are true to the principles of our spiritual forefathers, our answer must be the same as that of Peter and the Apostles, when in defiance of the rulers they persisted in teaching in the temple,—*"We must obey God rather than men. We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him."* H. F.

NOTE AND COMMENT.

"THE SPIRIT OF QUAKERISM."

THIS is an age of crises; great cataclysms, economic, political, racial, ethical and spiritual, are tearing and racking the world everywhere. Class is rising against class, race against race, nation against nation, lawlessness against tyranny, the radical against the reactionary, and labor against capital. The world is going through the travail of the birth of a new epoch, painful and dangerous and hopeful.

As this epoch is well born, so shall the future be assured a saner, safer and more useful and abundant life for all men. Thousands of "isms," national-isms, social-isms, religious-isms, all of them more or less selfish, have been tried since time began. Like our present systems, whose inadequacies are too patent to require argument, they have failed of anything approaching complete achievement. But always there has been a gradually enlightening and liberalizing tendency, which, with periodical social, religious or scientific eruptions, has made with leaps, great advances for the masses.

We claim that we have fought the great war in order that the "world might be made safe for democracy." If democracy means, as it has tended to in the past, a soulless competition, awarding to the strong the right to live upon the toil of the weak, then democracy is no longer safe for the world. Democracy is better than tyranny, as justice is superior to injustice, but neither justice with its measure for measure, whether good or bad, nor democracy with its selfish competition are big enough to save the world to-day, nor should they be the slogans of the new epoch, however great advances they may have gained for the one just closed.

"The real political economy is that which teaches nations to desire and labor for the things that lead to life; which teaches them to scorn and destroy the things that lead to destruction," said John Ruskin. Undoubtedly, Jesus the great teacher and manifestation of God, was the master political economist of all history. He proposed a social system, which does away with all causes of want, illness, greed, suspicion and strife, and their consequent appallingly burdensome and excessive tolls in money, happiness, and life. His teachings are not the fancies of an idle dreamer or theorist, but those of a man with sound business acumen. Wherever and whenever practiced, they have proven their efficacy. The majority of individuals, although not all nations, have learned this much of His teaching, that "Honesty is the best policy": they know it works. Let us help carry the lesson farther.

"The old order changeth, giving place to new," so it is for us to find the slogan for the new age, now being born. It is our responsibility to teach the new age to experiment with Christian principles in its human relationships, and to urge it to honestly inaugurate the Christian Era. Every great crisis in history has brought about a turn or revolution in religious thinking, and every such crisis has produced leaders to express and focus the idea of the masses. It is the leaders in thought, such as Abraham, Confucius, Buddha, Jesus and Mohammed, who are the real makers of history, and not the empire builders like Alexander, Cæsar, Charlemagne, Tamerlane and Genghis Khan. As H. G. Wells says, "We are working for a new way of living for mankind, a new rule, a new conscience."

We must emphasize service, not recompense; love, not justice; God, not law. Friends have claimed for centuries, that the true administrator, executive and judge of all men, is the Spirit of God resident in each individual man; that the real law-breaker is, he, who does violence to the voice of God within him. This is the Spirit of Quakerism, as many Friends understand it; this is the simple faith of the founders of our city and State. This is the message the Sectional Committee of the Philadelphia Young Friends' Association wishes to have carried to the people of Philadelphia, on First-day afternoon, Fifth month, the second, when Dr. Elbert Russell, of Woolman School and Swarthmore College, will deliver an address, "The Spirit of Quakerism," at three o'clock, in the South Broad Street Theatre.

Right here in Penn's "City of Brotherly Love," there are thousands of men and women who crave fellowship with those who are impelled to know God, "Ex-

perimentally," as John Woolman expressed it. Such persons, knowing little or nothing about Friends, would not be drawn to a meeting-house, therefore it seems wise to make our appeal to them in a public auditorium. The Young Friends' Association has undertaken this project, because it believes that Friends, generally, share with it the enthusiasm for spreading the Quaker message, and will render it their moral and financial support. Contributions should be sent to Alice T. Miller, Treasurer, 140 North Fifteenth Street, Philadelphia.

JOSEPH HAROLD WATSON, *Chairman*,
Sectional Committee.
Philadelphia Young Friends' Association.

A FRIENDS' MEETING IN ST. LOUIS.

THE suggestion in a recent number of FRIENDS' INTELLIGENCER regarding Friends' meetings in large cities has been taken up at once in St. Louis. Daniel Batchellor stopped off there on his way West, and the Friends who had made the suggestion to the INTELLIGENCER arranged a meeting of those who might form a nucleus for a Friendly group in that city. An encouraging number responded, and the Friends in St. Louis make the following expression of their enthusiasm to go ahead and build a live meeting:—

"One with a flash begins, and ends in smoke;
Another out of smoke brings glorious light."

"A little suggestion whispered in an attentive ear, like the fire applied to the dry timber, when ignited bursts forth into a glorious flame, only to burn out and become a mound of blackened ashes, unless fed with fresh timber, to keep the flames glowing and growing.

"But those eager hands, desirous of keeping fires glowing, came in the person of Daniel Batchellor, of Baltimore; and such is his spirit of enthusiasm that he inspired all who came to our first little gathering of Friends in St. Louis, with one of his very interesting and instructive 'talks,' so full of that fervency and zeal which means so much to the true cause for which we are all striving."

QUAKER ACTIVITIES IN THE BALKANS.

THIS interesting article is one sent to newspapers by the News Service of the American Red Cross, at its branch in New York City:—

The spirit of William Penn has descended on the mountain fastnesses of Serbia, bringing to the farmer of that community a conception of agriculture that he has never before dreamed of, and to the mountain mother and her babe the healing and help which will give to both, strength, health and happiness. For it is in the midst of medieval methods of this picturesque people and country that the Quaker Unit of the American Red Cross is now carrying on the work of the Agricultural School for Serbian boys at Lescovatz.

Andrew R. Pearson, of Philadelphia, Director of the American Red Cross Quaker Unit in the Balkans, is in charge of the school, and will show the coming generation of local agriculturists not only how to farm scientifically themselves, but how to spread the doctrine of intensive cultivation throughout the Balkans, teaching their backward countrymen how to bring their primitive farms up to a state of prosperous productivity.

Modern farm methods are unknown in Balkan countries. Fields are ploughed to-day with the same pointed stakes, hitched to slow-plodding oxen, or even dragged along by a brace of hardy peasant girls, just as they were centuries ago. In Serbia, the use of fertilizer is almost unheard of, though in that most fertile of all the Balkan countries it is scarcely needed, so rich is the soil. The steel-toothed harrow and cultivator, the mowing-machine, the hay-rake and "kicker," are unknown luxuries to the native agriculturist. So this year, for the first time in history, Serbia's fields near the Lescovatz school will be ploughed, sown, harrowed, cultivated, and harvested by modern methods, and with American implements, for the Quaker Unit has sent over six carloads of farm tools and machinery.

These were shipped at the request of Director Pearson soon after he became head of the school. His first step was to arrange for the repair of the buildings of the institute, formerly a government foundation. Both Austrian and Bulgarian invaders had pillaged and partially wrecked the place, so that immediate repairs were necessary in order to provide dormitory and teaching accommodations for the forty young Serbian farmers who comprise the nucleus of the school.

While the young idea is taught how to shoot, or rather to sprout, in the Lescovatz Agricultural College, sixty-eight miles away, in a lovely little mountain hamlet, Mr. and Mrs. Samuel Eliot, prominent members of Pittsburgh's Quaker Colony, are teaching, by example and precept the principles of household economy and child hygiene.

A soup-kitchen, sewing-unit, medicine supply and first-aid kit, all furnished by the Quaker Unit, are the means employed by these devoted pioneers to bring comfort and hope to the famished and despairing mountaineers. Every day, while her husband tends the soup-kitchen and passes out the hot meals, Mrs. Eliot holds sewing-circles for the girls and women, the materials for their simple garments being furnished from the Red Cross supply. The elements of household economy and child hygiene are also explained and demonstrated.

Many a mountain mother undoubtedly owes her baby's life to the timely help and counsel of this devoted Quaker couple, who after giving years of their lives to settlement work in the American slums, have brought the precepts of the great-hearted founder of their cult to the mountains of Serbia.

SWARTHMORE COLLEGE ENDOWMENT.

THE most important development in the Endowment Campaign for the past week, writes Samuel C. Palmer, Executive Secretary, has been the enthusiastic work of the committees of the undergraduate classes. After a week's preparation the committees went to work in an intensive campaign, and secured pledges for $9,514 from the undergraduate body. In the campaign for the Jubilee Fund of 1917 the class of 1920, then Freshmen, contributed $1,843. Their present contribution makes the fine total of $3,572. The campaign is not yet finished, and much is expected from the committees within the next few days. "One hundred per cent. pledges" is the aim of the committee. Another campaign will be launched by the undergraduates within a few days, whereby each student will try to secure $10 from entirely outside sources.

The total amount of subscriptions received to date is:—New England, $1,500; New York, $64,956; New Jersey, $33,270; Pennsylvania, $167,678; Maryland, $20,735; South, $310; Central West, $1,115; Pacific Coast, $1,000; and Overseas, $530. Among the classes 1890 heads the list with pledges for $70,820. Every class from Prep. '71 to 1923 is represented among the contributors, while eleven classes have exceeded their 1917 donations.

GENERAL SHERBURNE GIVES THE GAME AWAY.

CHARLES T. HALLINAN, Secretary of the American Union Against Militarism, writes from Washington:—

Whoever unloaded Brigadier-General John H. Sherburne, of Boston, upon the Senate Military Affairs Committee did an unkind thing,—unkind at least to Messrs. Wadsworth, Chamberlain and company. Seldom have the walls of that historic committee-room heard more soldierly bluntness, more giving the game "dead away," or franker criticism of the huge military establishment which the advocates of compulsory military training are striving to create.

After General Sherburne had, in reply to questions, given the record of his service in France, Senator Wadsworth sought to draw him out upon the subject of universal military training. The transcript of testimony reads as follows:

Gen. Sherburne:—This Army program attempts to bring into being a centralized military power which, to my perhaps conservative New England judgment, is one of

the greatest potential dangers which the institutions of this country have to face. I am against centralized compulsory service.

Senator Chamberlain:—You mean universal military training, or do you mean compulsory service? Do you differentiate between training and service?

Gen. Sherburne:—Yes, I differentiate, because military training may be many things; it may mean training in a high school, or it may mean taking the men away and segregating them in a camp. The latter, I think, is the same thing as compulsory service. As a matter of fact, Senator, the word "training" is used frequently as a camouflage to conceal the idea of compulsory service. The people who believe in the full extent of compulsory military service feel that, as such they can not get it through Congress, but labeled as "compulsory training," they think they *can* get it through, and shortly thereafter it becomes compulsory service.

It seems to me that preparedness is insurance,—but *over*-preparedness is like over-insurance, and over-insurance has two fundamental weaknesses,—it is an economic waste, and it leads to arson. We do not need any such standing army as universal service would give us.

Somewhat later the committee drew the Massachusetts general out on the subject of the vast mental and moral benefits which are claimed for peace-time conscription, but there again they caught a tartar:

Gen. Sherburne:—So much has been said about our training these men in patriotism and all the other virtues. Now there is a good deal to be said for military discipline in teaching men subordination, and perhaps teaching them promptitude, etc., but it has been my experience,—and I think it will be yours if you analyze the effect upon the returned soldiers,—that the military discipline which they have received rather reacts upon them when they get out of the Army, and the average soldier to-day is a good deal of a Bolshevist,—in a pleasant sense, not in a Socialist sense. He is very impatient of any harness, or of any control whatever,—and I think that is the great weakness of the Army discipline, of the Army system. I have not hesitated to express my feeling against universal service, wherever I could, in order to try it out, and I think in no place has my stand failed to meet with an almost instantaneous acceptance and applause, both among the service men and among other citizens in my community.

This developed into a discussion of whether compulsory training was popular or not among the men who saw service in France. The discussion went on as follows:—

Senator Wadsworth:—Several State conventions of the American Legion have indorsed universal military training.

Gen. Sherburne:—Undoubtedly, but what do they mean by that?

Senator Wadsworth:—They mean universal obligation to be trained.

Gen. Sherburne:—They may mean universal obligation to be trained, or they may mean high-school training. You do not define it. That's the danger. If it is universal military service, they are all against it. Now that is the only fair way,—to come straight out and say that you intend three months' *compulsory service*, because that is what it is.

What this country needs, more than anything else, is a framework. It has been my experience, dealing with citizens who have donned the uniform, that it is a very quick piece of business to train them. For example, there is the One Hundred and Sixty-seventh Field Artillery Brigade of colored men, who went into the line with less than sixty days of actual artillery training, and who were highly spoken of by the French. They did their job in every case. Our men are very quick to learn. This talk that you cannot make a soldier in less than three years is perfect and utter rot, and I do not hesitate to characterize it as such. You can make a soldier in three weeks with the proper leadership; the whole question hinges on the proper leadership.

General Sherburne had some heterodox ideas about discipline, as the committee found out before it got through with him.

"We believe that if man is to receive help and guidance from above, he must help and guide what is below him; if his service to God is to be rewarded, he must reward that of dumb creatures with care for their comfort and words of kindness; if he wants patience to be exercised with him, he must be patient; if he expects the whip to be spared over him, he must spare the whip; if he is to get happiness through God's love, he must love all God's creatures.

"We believe that kindness to animals tends to humanize them, and that cruelty to animals tend to brutalize man.

"We believe that only through kindness to every living creature, can man grow in the "image of God," as was meant for him in the beginning, according to Scripture."—*Extract from the "Blue Cross Creed."*

BRIEF ITEMS OF INTEREST.

THE Japanese cherry-trees sent to Mrs. Taft by the Empress of Japan are in bloom along the Potomac speedway, and Washington's annual pilgrimage to view them is now in full swing.

THE Mayor of Cape Town, Africa, has introduced a two-minutes pause at mid-day, when opportunity is given to spend that period in prayer to God. Immediately the mid-day gun is fired, the "Last Post" bugle-call is sounded from the balcony of the Mansion House Chambers, and silence is observed throughout the city. Passengers in the streets take off their hats, traffic is stopped, and in the shops the assistants and customers stand still."—*The Friend* (London).

LOUIS N. ROBINSON (Swarthmore 1905) is regarded as the leading scholar in penology in the country. He is now chief probation officer of the Municipal Court of Philadelphia.

THE engineers' honorary fraternity at Swarthmore has lately initiated four of the present seniors as members: Thomas H. Atkinson and Stephen C. Bunting, electrical engineers, and Arthur W. Gardiner and Clifford R. Gillam as civil and mechanical engineers,—the highest honor that can be given them for their work.

H. CHALMERS STEWART, principal of the Swarthmore schools, has taken over the work in the Department of Education in the college of Prof. C. H. Fisher.

MRS. ELIZABETH P. HUNT, of Haverford, was nominated by Bryn Mawr College, and awarded one of nineteen traveling fellowships by the American-Scandinavian Foundation, for study in Sweden.

AN American woman Friend in Berlin, Germany, writes that the boys and girls there are "starving for fellowship as well as for food."

THE Curtis Publishing Company has presented its unique collection of Franklin imprints to the University of Pennsylvania.

A FIRST-CLASS colored hotel will be opened at the corner of Broad and Catharine Streets, Philadelphia, next autumn. The Hotel Dale will have rooms for 250 persons, and 5,000 can be served daily in the dining-rooms.

JOHN, Thomas, and Richard, sons of William Penn, are summoned to be present at a suit to be held in City Hall May 3rd, relating to a Delaware Avenue ground rent. If not present, they will lose the case.

PRESIDENT POINCARE, of France, says: "Now that the victory of arms is ours, we must gird our loins for a greater triumph against alcohol."

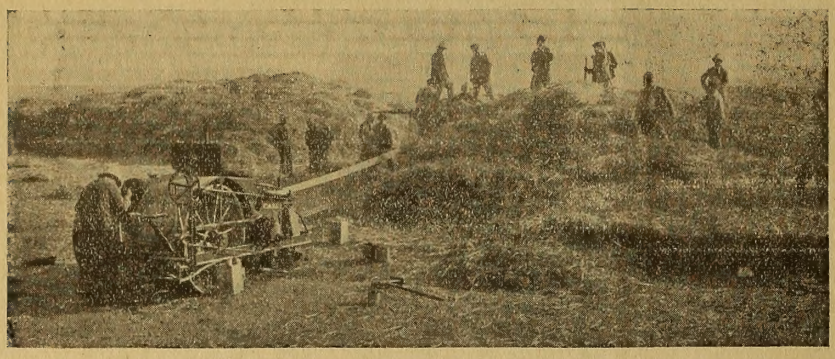
LADY ASTOR has telegraphed her indorsement of the proposed memorial to Dr. Anna Howard Shaw at Bryn Mawr College, which will take the form of a chair in economics and politics, in honor of the noted suffrage leader.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.



FRIENDS' WORK IN SERBIA.

It is with modern implements like this that Serbian lads in the Agricultural School at Lescovatz in that country are learning how to make the rich soil of their native country bring forth an hundred fold. Six carloads of implements, including a number of American tractors like that shown in the illustration were sent over by the Quaker Unit of the American Red Cross, which established the school, at the request of Andrew B. Pearson, Director of the Quaker Unit in the Balkans.

Leskovats, Serbia, Jan. 27, 1920.

At Belgrade I had a most interesting and busy time. I met there the chiefs of all the important relief organizations working in Serbia, besides many prominent Serbs, all of them considering the best ways and means of helping Serbia. Colonel Hume, of the American Red Cross, is recommending to his office that the American Red Cross continue work here until January, 1921, at least, and seemed pleased that we were planning to continue until at least that time. The Serbian Relief Committee of America, as you know, is launching a big campaign for funds to carry them on here five years. The World Brotherhood Movement is just looking over the field here and, I understand, plan to take over three government agricultural schools (like ours at Leskovatz) for the next ten years. (Our Commissioners met Dr. Clive Staples, representative of this movement.) The Child Welfare Association is on the verge of raising more funds with which to carry on its work.

All of which raises the question as to the future of our unit. It might seem that with so many other organizations planning to work here so long, our unit will not be greatly missed after a time. Also when we learn of the suffering going on in Austria and Poland we wonder whether we are justified in asking for supplies and money; for very few people in Serbia are actually without food, though a good many are insufficiently clad.

Of course, we are ambitious for our unit, and very enthusiastic over the work we are doing. We would not like to further the reputation which many Americans have in Serbia, of dropping things and going home after about a year when the work has just fairly been started. Also we feel and are assured by other organizations here, that our work is in a needy field never before covered by relief organizations. All the other organizations have gone in for medical work, and the distribution of material goods. The work of our own unit is and will be that of much slower reconstruction. Relief and emergency work here is over. The country is rapidly getting back to what it was before the war,—but what was it before the war? Friend Woodhouse, of the Serbian Relief Fund, says it is 500 years behind Western civilization. I myself, would say that two or three generations behind would be a better statement. But at any rate centuries under the Turks, and war after war have left this country with a most primitive civilization. So that the primary need here is education. (Many of the schools have not been running since the Turkish War of 1912.) Our doctors can go on curing disease, *and* they will always have lots of it to cure until the people are educated as to the causes of disease. The whole problem is education, which will take a long time.

And that is why most of our members hope that, in spite of the needs existing in other countries, and in spite of the other organizations in Serbia, that the work we start here may not merely last for a year or so and then be given up.

ANDREW PEARSON.

THE REVOLUTION IN GERMANY.

The revolution in Germany has not affected the Friends' work, except that while the strike was on it was difficult to get supplies shipped from one city to another. For a few days the larger cities had no transport facilities, street cars were stopped, all electric current was turned off, and no trains were allowed to run. Feeding continued, however, in every district where the Friends worked excepting one, and that one was discontinued for only a few days. The Friends' workers are well received wherever they go, and every possible courtesy and kindness has been shown.

The Executive Secretary reports that purchases for the feeding of German children have been made as follows:—

Lard, 576 tons; flour, 3,575 tons; evaporated milk, 56,100 cases; beans, 568 tons; rice, 800 tons; cocoa, 252 tons; sugar, 684 tons; peas, 834 tons; con. milk, 51,935 cases.

This represents a total expenditure of $2,750,000. The greater part of this is now in Germany or on the water. The rest is being assembled for shipment and will go forward at an early date.

The months of April, May and June will see more suffering among the little children of Germany than there has been at any time since 1914. By July 1st, green vegetables, fruits, and grain ought to be more plentiful.

Our present feeding operations will close about July 1, 1920. Mr. Hoover's arrangement for shipping free of charge extends only to that date. Until then, one-third more supplies can be sent over for a given amount of money than can be sent in any other way. Not one cent turned over to us for the German work is used for office, personnel, or shipping expenses. We appeal to you, therefore, to do all you can to get money at once for this work. To be of the greatest use our food must all be on the way by May 15th. To just as large an extent as we can give the assurance that we shall have the money, Mr. Hoover is willing to send food in advance to Germany to be held against our deposits here.

We need to know how much money will be available that we may put in our orders for food. How large an amount can you give to secure for us before July 1st? The work calls for more than twice the amount already contributed.

Under-nourishment has stunted the growth of all parts and organs of children. The greatest trouble is tuberculosis.

Rickets is another very serious trouble, and is very prevalent, likewise skin-diseases largely on account of lack of soap as before mentioned. The morals are all being lowered not only because of the greatly crowded housing conditions (there has been practically no building for five years), but also because the conditions make cheating and theft and smuggling and everything of that sort very common, and the example of it undermines the children's previous training, and they come to think that is the way to live. The middle-class people are perhaps as hard hit as any one because their income has not increased much, whereas the purchasing-power of the mark has very much decreased. Many of these people are too proud to ask help and too honest to take advantage of the possibility to buy smuggled food and that sort of things.—Alfred Scattergood, Berlin, January 17th.

Sybil Jane Moore, of LeMars, Iowa, who has worked for five months in the office at Philadelphia, and Meta M. Becker, Baltimore, Md., to join the Unit in Vienna.

THE MEXICAN BOYS AND GIRLS.

BY FRANCIS R. TAYLOR.

I IMAGINE it will interest our Quaker boys and girls to hear something of the boys and girls of Mexico. We have seen so many of them, such swarms of them, that they seem to be the hope of the country. So indeed our boys and girls are considered. But in many parts of this great country the little folks do not know who their parents are. They have no loving mother to take care of them, and no father to provide for them. In many cases the parents have deserted them as babies, and they grow up as orphans. It is on this account that the missionaries want orphanages or homes for these little people.

Even when they have parents, they are sometimes taught to beg. At almost every station, a troop of children await the train and flock around it, holding out their hands and asking in a piteous tone, "For the love of God, a little charity." I wonder how our boys and girls would feel if, instead of going to school, their father would send them to the plaza or the station, to pick up as many pennies as they could! This afternoon, while standing by the train, I felt what I thought was a little dog, brushing against my shoe. On looking down, there were two little chaps rubbing the dust off my shoes. They had come so quietly that I had not even heard them. Later we took a picture of them, and gave each a copper. One of them was not over four years old, but even at that age, he was an accomplished little beggar. These little beggars are often very attractive little folks. One "nina," as a little girl is called, at Victoria Station, in Tamaulipas, had a wonderfully sweet smile. I saw her several times, and would certainly like to see what she would look like if her hair were combed and a nice clean dress and shoes and stockings put on her. I don't suppose she would like the shoes and stockings, because most of the street children go barefoot. In the heat of the day that looks comfortable, but in the evenings it gets cool, and then their feet look cold on the stone pavements.

Every child is supposed to be able to go to school, but there is not room for a great many, even with the help of the mission schools. Their schools do not look very much like ours. They are almost always built right on the street, and most of the light comes in through the doors, as they have very few windows. The walls are very thick, to keep out the heat, and windows in summer time would be too hot. The children sit right close to the doors, at desks of the old bench-seat type,—if they have desks at all. In many schools, including the Friends' school, they have no desks or any other equipment belonging to the school. The pupils bring their own chairs, and a cunning array they make. Each little chair is different, and though mostly made at home, from bent sticks, and wrapped with pliable bamboo withes, they seem to be comfortable.

They have no overcoats, even in cold weather. They wear blankets thrown around them, and very deftly caught up over the left shoulder. It is remarkable how much they can do without disarranging the blanket. The boys wear little "sombreros," straw hats with conical crowns and broad brims, just like their fathers' hats. No girls wear hats in Mexico, except those of the upper class. Like their mothers, they wear a black scarf around their shoulders and over their heads.

If you will look at the map and find the State of Tamaulipas, you will see the town of Xicotencatl, where the school I have been describing is located. As you will probably not know how to pronounce it any better than I did, I'll tell you that it sound like "hic-o-tane-kittle." The teachers' desks and the school-books were borrowed and a black-board was made from cloth painted with a shiny black preparation.

In spite of all these drawbacks those boys and girls were doing excellent work. Many of them were eager learners, and welcome the chance to recite when the book came their way,—for they only had one book for each *three* pupils. In the first grade, the tuition charge in that school was only 75 cents a month American money.

In the other Friends' schools at Matemoros, Victoria and Matehuala, the children were much better off in equipment, and their bright faces gave ample proof of what they could do if they had the opportunity that our children have, and think little about.

The boys everywhere are learning to play baseball. The teachers say it is doing them much good, as it helps them to learn to be "good losers." Everybody like to win, but, if beaten, it is just as important to know how to accept defeat; and this the games, particularly those involving team-play, will teach these children. They use many of our expressions in the game, of which the strangest perhaps, is "Put it home."

There are many, many cultured children in Mexico, too; but one sees few of them except on the trains. The great bulk of the population is still largely Indian. All of them speak Spanish, but there is a great work awaiting Christianity in helping these neighbors of ours. I hope the Society of Friends will take an even greater part than ever before in this work. If it is to be done, the older people can *start* it, but the boys and girls of to-day must carry it on to-morrow.

FEMINISM IN THE NEAR EAST.

THE illiterate, stay-at-home woman is rapidly disappearing everywhere, and no force is hastening her disappearance more than the American relief worker. Rosa E. Lee, with six native assistants, educated in American missions and schools, is spreading the doctrine of education for girls throughout Syria. In the villages of Bireh and Bethel and Ophra (their Biblical names) she is gathering in the girls and teaching them to sew, to keep themselves clean, to read, and to be independent. She writes: "At first the parents refused to let the girls come. One woman reasoned thus: 'It is not according to nature to educate girls.' My interpreter replied: 'Adam and Eve were born without clothes, why do you wear clothes?' The woman smiled, but replied, 'If the girls go to you, then they will not obey us at home.' The interpreter replied, 'One of the first things we teach is that they must obey their parents.' Then she looked straight at the woman and said. 'Your dress is dirty and torn. If your daughter came to us she would learn how to mend it and she would want you to look better.' 'Do you teach them those things, then my daughter shall go.' All this conversation took place at the spring as we stopped to water our horses.'

Her task is no easy one. The villages are more or less in ruins, all having been shelled; there are no buildings suitable for schools; there is lack of equipment and books; and the people are desperately poor. Yet so great an interest has been kindled among the parents that, poor as they are, they pay tuition as high as twenty-five cents a month, they provide rooms for schools, even in one case giving the use of the mosque. Here the girls and boys (for boys are not discriminated against) are learning the ways of the modern world, strange and terrible to them at times. A school of fifty girls screamed in fright when an attempt was made to take their pictures.

There is much sickness among the people who are cared for, Moslem and Christian alike, by two of the assistants who have had some hospital training. This they do in addition to their teaching. The medical staff of the British army of occupation has supplied many simple remedies, much needed and very expensive if purchased locally.

Nor is this all that is being done. Soup kitchens and sewing rooms have been established, houses have been repaired, and equipment supplied, but to quote Miss Lee, "Because of the heavy rains which have fallen since my arrival here, it has been impossible to accomplish much. When I get moved, I expect to have twelve workers."

SERVICE NOTES.

SHIPMENTS received during week ending April 17th, 1920: 34 in all; 9 Mennonites, 2 German Relief.

NEW workers accepted for work abroad, who sailed Fourth month 17th, are Margaret Hawkins, Media, Pa., and Lorna Graham, Philadelphia, who are going to work as nurses' aides in the Chalons Maternity.

FREDERICK J. LIBBY, of Exeter, New Hampshire, sailed April 3d on the *St. Paul* to join the International Commission for co-ordinating the various Friends' Units in Europe. Jesse H. Holmes and T. Edmund Harvey are the other members.

FRANK E. WALSER, of Brooklyn, N. Y., an American of Swiss descent, graduate of Illinois Agricultural College, for work in Poland. Mr. Walser is not only an expert agriculturist with several years' practical experience, but also an expert linguist, being able to speak five different languages. In accepting our work as a volunteer for work in Poland, he declined a position as head of the Ah

cultural work in the Syrian Protestant College of Beirut. This itself is an inspiring thing to have talented men like Mr. Walser turn down an attractive teaching position with a good salary to go into our work as a volunteer.

"I CAME here from Vienna feeling that I had seen the lowest grade of childhood misery. South Poland is just a little further down that hill. In Zawiercie, typical of many other towns in this country, there is no sign at all of happiness or comfort. . . . The rate of unemployment pay is 15 marks a week, and out of the 26,000 people in the town *less than* 2,000 *have work at present.* Although Zawiercie is on the railway line to Warsaw there is no transport at all of food from that city. Bread at 16 marks for a 2-pound loaf is an unattainable luxury, though I have seen women standing six hours in the street,—standing on frozen snow, with the keen wind blowing their one garment round bare ankles, —for a quarter of a pound piece of black bread . . . and the long wait often ends in a journey home empty-handed. Occasionally a little corn-meal can be got; otherwise the only article of food is potatoes. There is no milk at all, no fats and no meat. Babies who are not fed by their weak, half-starved mothers have no food but frost-bitten potatoes. In many cases they die, and a funeral wends its way through the gaunt streets. But far greater is the tragedy of the children who do not die. . . . —Correspondent of "Manchester Guardian," Poland, January 1st.

CASH CONTRIBUTIONS.

WEEK ENDING APRIL 17TH.

Five Years Meeting	$685.94
Other Meetings:	
Green St. Mo. Mtg., Phila., Pa.	77.00
Lincoln, Va., Mtg.	119.00
Gunpowder Mo. Mtg., Md.	7.50
Little Britain Mo. Mtg., Md.	20.00
Sandy Spring Mtg., Md.	100.00
Oxford Mo. Mtg., Md.	200.00
Newton Prep. Mtg., N. J.	89.00
Orange Grove Mtg., Cal.	30.00
New Garden Prep. Mtg., Pa.	82.00
Oakland Branch College Park Asso.	14.50
Rahway and Plainfield Mtg., N. J.	20.00
Phila. Young Friends' Asso.	20.00
Middleton Mo. Mtg., Columbiana, O.	25.00
North "A" St. Friends, Richmond, Ind.	20.00
From Phila. Peace Comm. (Arch St.)	6,027.86
For Germany	52,472.02
For Austria	571.67
For Europe	388.00
For Poland	35.00
For Central Europe	25.00
For Serbia	7.50
For Syria	9.25
For Armenia	9.25
For General Work	1,037.01
Interest on Deposit	718.44
Interest on Special Credit	411.81
Total	$63,222.75

CURRENT EVENTS.

FRIENDS IN WASHINGTON, D. C.

THE Young Friends of Alexandria Monthly Meeting held a Supper Conference in the Friends' Club Room, 1811 Eye Street, on First-day evening, April 18, 1920.

After a delightful Supper Hour together, Grace T. Warren, of Mt. Vernon Seminary, spoke to us of the privilege of being a Friend, and by the attendant responsibilities. During the period of stress we have just gone through, the Society, with a tremendous faith, sought to conduct a campaign of Love. The response to this "way of life" has been very real; we have felt the stirrings of deeper life, not in our Society alone, but in the world at large influences have been set going that will know no end.

And now there is a great hope in our hearts that we may carry on this attitude of heart and mind toward all our fellows, that we keep this goal of Love and Service ever before us.

And Friends are counting on their young people to play their part. The young people are the hope of the Society of Friends.

Leading the thought to the next part of the program, Grace Warren told us how, in one of the sections of the Treasury Department, the workers whose constant duty is the counting of money are given "time off" at frequent intervals through the day. Is there not a need that we take "time off" occasionally, lest in the following of our daily routine, we become torpid and unresponsive?

Our Conferences are such "times off." And they are planned to give just such a renewal of life, just the inspiration that we need to be the most worth-while kind of a person.

Harriet and Evelyn Roberts then told of the Young Friends' Conference held at Earlham College, Indiana, which they attended last year. It was a time replete with fun and inspiration and fellowship, that made for a broader outlook, and a deeper sense of our part in the world.

Announcement was made that the Earlham Conference this year will be held from June 25th to July 4th, and we were urged to seriously consider the possibility of going. Sometimes the seemingly impossible becomes possible.

Janet Brown told of the plan of Baltimore Yearly Meeting's Young Friends' Movement, to send a delegate to the Conference. Before choosing the one whom they would send, they wished each Monthly Meeting to send to headquarters names of one or more of their members who might go. Sarah Chace Franklin and Robert Stabler were appointed a committee to find some one from Washington Meeting.

Edna Parry told of the coming Conference at Cape May, in such a way that much enthusiasm was aroused, and all of us are hoping we may be a part of it. MARION H. LONGSHORE.

SOME of the members of our Washington First-day school met at the home of Furman and Edith Mulford on Fourth month 18th for an early morning bird-walk through the woods on the hills bordering the Potomac. We arrived at the Mulfords' at seven o'clock, and before we started had a cup of hot chocolate. Seventh-day had been such a rainy one that many of us feared that First-day also would be disagreeable. Contrary to our fears, however, the day proved warm and sunny. There were about twenty in our small congregation ranging in ages from 10 to 50. We saw many beautiful wild flowers, which seemed to be planted in our path for our benefit. Some in the party had field glasses which were indeed a great help in examining the birds. Some of them seemed almost tame. One tufted titmouse especially came very close, and we had a fine view of this little Quaker bird, with his gray coat and light vest.

We saw some eighteen varieties, among them being the brown thrasher, the chewink, the downy woodpecker, the lark, and the robin. A mocking-bird and cardinal followed us through our entire walk, and vied with each other as to which could sing the most, while a chimney-swift darted past us as we neared the house.

We then went back to the meeting-house, where we found a nice hot breakfast awaiting us.

During our delightful walk through the woodland, where the bright sunshine slanted through the bare trees, the thought came to many of us that we were in God's own temple, and the caroling birds were the choir. Indeed, everything seemed to harmonize, from the skies to the green turf. We all seemed to carry the spirit of the morning into First-day School, and we are hoping to have just such another walk again in the near future.

SARA CHACE FRANKLIN.

FRIENDS IN PENNSYLVANIA.

JOINT MEETING IN GERMANTOWN.

ON First-day evening, Fourth month 18th, there was held in School Lane Meeting-house the second of the joint meetings for worship arranged by Friends of both branches in Germantown.

Not only were all the usual seats taken, but many chairs were also placed, while benches from outside were carried in to accommodate the late-comers.

This reminded one of Quarterly Meeting times in the country some thirty-five or more years ago, when extra benches were made and kept for just such purpose, being "Quarterly Meeting benches," of much lighter weight than the regular sort!

From the gathering in its early solemnity to the closing impressive silence the meeting was one surely "held in the spirit." Nothing could have been more appropriate and "welcoming" that the brief remarks by our own Elizabeth Powell Bond, showing how fully satisfying the sight of the mingled worshipers was to her.

Ellis W. Bacon's earnest message could but meet the witness in the hearts of those present, and George M. Warner, of Germantown, and Evan T. Worthington, of Newtown, gave most acceptable messages. Dr. Tomlinson offered prayer. As the meeting

neared its close Margaret Jenkins spoke most feelingly, making a fitting close to what had been a well-nigh perfect meeting for worship,—such a one as satisfies at the time, and is ever a pleasure to remember. A. C.

FRIENDS IN PENNSYLVANIA.

A FRIEND of Centre County writes:—Isaac Wilson attended a meeting held at Unionville, Centre Co., Penna., 4th mo. 11th. We are always glad to have this Friend with us in our homes and at our meetings, and this time he came, as always before, with messages of good cheer and encouragement. He was also filled with a deep concern that Friends attend their meetings with a feeling of serving and helping God, as well as Divine worship. He urged that we search well our own selves, and see if we are serving God in all our different walks of life, and in dealing with the perplexing problems of the present day, thus doing our part as Christian citizens. He said, "If we are not able to do big things in the world to-day, let us not leave off doing the *little things*."

S. R. F.

CONCORD FIRST-DAY SCHOOL UNION.

CONCORD First-day School Union met at Chester, Pa., on Fourth month 17th. Full and interesting reports were received from twelve schools, and their work intimately discussed. Attendance in all had suffered from the effects of the severe winter. All schools are seeking means of holding pupils over 15 years, and to this end the social feature was emphasized as being a very helpful factor. A paper by Henrietta S. Smith will appear in the "First-day School Field." Esther S. Chambers presented a scholarly review of Laurence's book on "Social Aspects of Religious Training." Beulah A. Hurley, who returned at Christmas from Reconstruction Work abroad, gave a vivid and comprehensive description of her activities in France, Austria, Poland, etc. She impressed upon her audience the peculiar opportunities that Friends are having to serve as arbiters between the countries that have been at war with each other.

Owing to the very rainy day the Union was small, but there were representatives from each school who showed the keenest interest in the program and an eagerness for mutual helpfulness that was truly inspiring. We closed with the feeling that the F. D. S. Union is a steadying influence in these days of restlessness and more worth while than ever before.

ANNA A. SELLERS.

THE Pennsylvania district committee of the million-dollar endowment fund drive for Swarthmore College announced last week that the student body had collected $4,120 among the four undergraduate classes. This brought the total contributions of the drive up to $360,740. A musical recital for the benefit of the fund will be given at the Bellevue-Stratford on May 14th.

P. Y. F. A. SPECIAL MEETING.

ON Seventh-day afternoon, April 24th, the Philadelphia Y. F. A. was favored by having Beulah A. Hurley give a talk on "This Winter in Austria and Poland."

In speaking of the conditions in Austria, she said that at first one is not impressed by the bad conditions; the homes are beautiful, and there are practically no slums. But upon entering the homes, one faces the actual conditions. The palaces are vacant; in the modern homes the children are hungry, idle, and hopeless. About 60 per cent. of the children are suffering from rickets, and most of the old people from tuberculosis. The Austrians are an unusually law-abiding people, and will suffer extreme hardships before they will break the law.

The starvation is still worse in Poland. In the mining districts the people are found to be existing on 50 per cent. below what officials consider the minimum. This condition is largely due to the loss of the potato crop. The Poles are said to be dishonest, and while this is true, the circumstances of their lives seem to prove that crooked methods are most effectual.

Most of the starvation is in the blockaded areas. One of the most important things for us to do is to break the barriers between countries which are suspicious of one another and help them start trade relations with other countries. Besides food they need shoes; and cloth by the yard so that the idle can make it up and earn money for food.

After the lecture, supper was served, and all enjoyed some old-fashioned progressive table games, with music at intervals by Lydia Dunning, Nellie Hagner, and Walter Abell.

ADVANCEMENT WORK.

DANIEL BATCHELLOR writes "on the wing" from St. Louis, Mo.:—

My first visit was to Newport News, Va. At first, it seemed almost hopeless to do any propagandist work there, but "where there's a will there's a way."

J. William Robinson and his family gave me a cordial welcome, and it was decided to call a meeting for worship at their home on First-day afternoon.

Somewhat to our surprise, twenty-two persons responded to the call, including persons of various denominations. Among them was Dr. Randolph, an Orthodox Friend, and her husband, who were greatly pleased with the idea of a home assembly.

The spirit of the meeting was excellent, and it gave to the visitors a better idea of the Friends' manner of worship. At its close there seemed to be a willingness to have such meetings from time to time. There is some hope of this, because the Robinsons are thoroughly interested, and they form a nucleus around which others can gather. Also, my visit to the home of Dr. Randolph gave me the impression that she has force of character, with a desire to co-operate in Friendly activities.

Any of our Friends going South would do well to stop off at Newport News, where they will receive a warm welcome, and will impart cheer to the few isolated Friends there.

BIRTHS.

HITCHNER.—On Eleventh month 25th, 1919, to Howard C. and Martha Reeves Hitchner, of Woodstown, New Jersey, a daughter, named MARGARET TYLER.

PARK.—On Fourth month 7th, to George R. and Athalie Evans Park, a daughter, named MARY LOUISE PARK.

WILSON.—On Sixth month 15th, 1919, to G. Walter and Beulah A. Tyler Wilson, a son, named B. RIDGWAY WILSON.

MARRIAGES.

HAVILAND-CAPRON.—At the residence of George Hollinshed, White Plains, Westchester County, New York, on Fourth month 5th, GRACE ANNA CAPRON, of White Plains, New York, daughter of the late Jacob and Jane E. Capron, to WILLIAM CARPENTER HAVILAND, of Harrison, New York, son of Charles C. and Mary C. Haviland.

LIPPINCOTT-ZELLEY. — In Friends' Meeting-house, Moorestown, N. J., Second month 14th, CAROLINE BORTON ZELLEY, daughter of Chalkley B. and Mary Zelley, to WILLIAM THORNE LIPPINCOTT, son of Asa R. and Hannah D. Lippincott, all members of Moorestown meeting.

THEY ARE NOT DEAD.

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace;
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
To softly walk by day
Within our thought, to tread
At night our dream-led paths
Of sleep.

They are not lost who find
The sunset gate, the goal
Of all the weary years.
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars, and God.

They are not dead who live
In hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves
Their immortality.

—HUGH ROBERT ORR.

DEATHS.

BRANSON.—Nathan V. Branson, son of Thomas and Anna Vail Branson, was born near Cedarville, Ohio, Eleventh month 19th, 1834, and entered into the higher life on Third month

23rd, 1920, in his 86th year. In 1858 he married Anna Swain, of Pendleton, Indiana, who died eighteen years ago. He is survived by three children, Evelyn B. Howell, T. Swain Branson, and Lewella B. Smith, and four grandchildren. For many years his wife was an invalid, and those who were familiar with their home life could but notice his patient care and tenderness. Theirs was a happy, harmonious union and their attitude one to the other was a worthy example of what matrimony really should be; and in their home was where his life shone most fully.

He retained his faculties in a marked degree until the end came. He was a life-long conscientious member of the Society of Friends.

He was an earnest advocate of temperance, and it was a great gratification to him, that he lived to see his hopes realized.

So near did he live to the Author of all good, and so faithful was he to all the admonitions of the Divine Master that when the final summons came there was no fear, no hesitancy, he was ready and waiting, yes, anxious to go; the great transition to him was only natural and beautiful as he heard the call "enter into the joy of thy Lord." L. B. S.

COMFORT.—At Trenton, N. J., 20th inst., ANNIE, daughter of late George and Susan Comfort, in 79th year of her age.

GARWOOD. — Moorestown, N. J., Fourth month 23rd, DANIEL G. GARWOOD, aged 79.

GURNEY.—On Third month 31st, at his home, Alcove, Albany County, N. Y., EDWARD UNDERHILL GURNEY, aged 72 years. He was the son of the late Jacob U. and Elizabeth Shepherd Gurney.

IREDELL.—On Fourth month 14th, at the home of his son, in Clarksboro, N. J., CHARLES E. IREDELL, aged 87 years. Interment in Friends' Cemetery, Mullica Hill, N. J. He was a member of Woolwich Preparative Meeting.

JONES.—At Chester, Pa., Fourth month 19th, SARAH L., widow of Joseph Warner Jones, in her 80th year.

LIPPINCOTT.—On Fourth month 7th, at his home in Mullica Hill, N. J., HENRY LIPPINCOTT, aged 76 years, husband of Rachel M. Lippincott. Funeral was held in Mullica Hill Meeting-house on Fourth month 10th. He was a firm believer in the principles of Friends, and an active member of the First-day School and Young Friends' Association.

LOVETT.—Fourth month 23rd, SARAH A., widow of Robert Pitfield Lovett, aged 73. Funeral at Fallsington Friends' Meeting-house.

MENDINHALL.—At Wilmington, Delaware, Fourth month 26th, LYDIA S., widow of Edward Mendinhall, daughter of the late John and Sarah P. Marshall, aged 84. Member of Wilmington Monthly Meeting.

PICKERING.—On Fourth month 14th, at Allentown, Pa., H. AUGUSTUS PICKERING, of Doylestown, Pa., in his 78th year.

RUSSELL.—At the home of her son, Wm. H. Stern, near Linwood, Md., Fourth month 18th, MARY RUSSELL, widow of Thomas W. Russell, aged 87 years. A member of Pipe Creek Monthly Meeting, Carroll County, Maryland. Interment in Friends' Cemetery, near Union Bridge, Md.

WILLIAMS.—On Fourth month 14th, at the home of her brother-in-law and sister, Lewis and Susan T. Pidgeon, of Wadesville, Va., REBECCA WILLIAMS, aged 70 years.

She was the daughter of the late William and Mary Williams, of Waterford, Va., and the last twenty-seven years of her life had been spent in the home where she died.

The many guests entertained in both homes will remember the gentle, unobtrusive life she lived, and her conscientious regard to what she believed to be her duty.

She was laid beside her parents at Waterford, where several who knew her testified to her pure, simple life.

WILSON.—At Sewell, N. J., on Third month 9th, B. RIDGWAY, son of G. Walter and Beulah A. Tyler Wilson, aged 8 months and 23 days. "God's finger touched him and he slept."

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FOURTH MONTH.

30th—Victory W. C. T. U. of 35th Street and Lancaster Avenue will hold a meeting and lemon social at the home of Lucretia Fry, 4806 Regent Street, West Philadelphia, at 8 p.m. All members are requested to attend and bring a friend and a lemon. Miss Adams, Mrs. Parlin, and Martha Moore are expected to speak.

FIFTH MONTH.

1st—Gwynedd Monthly Meeting held at Norristown, Pa., at 3.30 p.m. Picnic supper at 6 p.m. Conference at 7.30. A large group of visiting young Friends will attend Monthly Meeting and the conference. They will be entertained by Friends in Norristown, Plymouth and Gwynedd over night, and will attend the different meetings and First-day Schools the next morning.

1st—Quarterly Meeting at 15th and Race Streets, Philadelphia, at 1.30 p.m. Meeting of Ministry and Counsel preceding day at 3 p.m.

1st—Concord Quarterly Meeting will be held at Wilmington, Del. Sessions at 10 a.m. and 2 p.m. railroad time, *not* Wilmington new daylight saving time. There will be a meeting in the evening under the care of the Young Friends' Movement, to which everybody is invited. It is hoped that a large number will remain overnight and attend Meeting and First-day School.

1st and 2nd—Farmington Half-Yearly Meeting of Friends will be held at Orchard Park, N. Y. Isaac Wilson is expected to attend the meetings. Session at 3 p.m., Standard time.

2nd—Francis R. Taylor will speak at Concordville, Pa., at 10.30 a.m.; at London Grove, Pa., at 2.30 p.m., and at West Chester, Pa., at 7.30 p.m., regarding his recent trip to Mexico, for the American Friends' Service Committee.

2nd—Address, "The Spirit of Quakerism," by Dr. Elbert Russell, at the South Broad Street Theatre, at 3 p.m. See notice.

2nd—The next Reconstruction Tea will be held at the home of J. Lawrence and Caroline B. Lippincott, Riverton, N. J., at 3 p.m. Trolleys leave Market Street Ferry, Camden, at 2, 2.30, and 3 p.m.

2nd—Purchase Quarterly Meeting will be held at Amawalk, N. Y., at 11 a.m., Eastern Standard time. Meeting of Ministry and Counsel at 10 a.m. Joel Borton is expected to attend. Subject of the afternoon meeting, "The Work of Social Service and the Spirit of the Church." Trains leave Grand Central Terminal 7.46 a.m.; Sedgwick Avenue, 8.15; Elmsford, 9.07; Millwood, 9.39; Amawalk, 10.02. Returning leaves Amawalk 4.41 p.m., Eastern Standard time.

2nd—First-day at 3 p.m. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting-house, under care of the Circular Meetings Committee of Concord Quarterly Meeting. All interested persons are welcome; young people particularly invited. Train leaves 24th and Chestnut Streets for Boothwyn at 1.30 p.m.; Darby, 1.43; Chester, 2.00; returning about 4.45 p.m. One suggested thought for the Meeting,—"Faith in God must include faith in the divine in our fellowmen."

3rd—Eastern and Granville Half-Yearly Meeting has been changed and will be held on this date, which is two weeks earlier than usual, in Granville, N. Y. Meeting for Ministry and Counsel will be held on Seventh-day, Fifth month 1st.

3rd — Nine Partners Half-Yearly Meeting, at Poughkeepsie, N. Y.

6th—Abington Quarterly Meeting will be held at Horsham, Pa.

7th—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

7th—Alumni of the Friends' Seminary, the Brooklyn Friends' School, and Swarthmore College, and their Friends are invited to attend a Dance and Social in the Gymnasium of the Friends' Seminary, 226 East 16th St., New York, on the evening of May 7th, at 8.30. Admission $1.00 per person. Dolly Oliver, a recent Swarthmore graduate, is expected to give a reading. Proceeds will be given to the Swarthmore College Endowment Fund.

8th—General Meeting of Young People, in Cherry Street Meeting-house, at 4.30 p.m. Reports of Secretary and Treasurer. Announcement of plans for Cape May Conference and Camp. Ten-minute talks on the subject, "The Young Friends' Movement: Our Work and Our Equipment." Young People's Supper followed by informal talks and general social at 6.30 p.m.

8th—Salem Quarterly Meeting will be held at West, near Alliance, Ohio.

9th—Scipio Half-Yearly Meeting, at Scipio, N. Y.

9th—The Sixth William Penn lecture under the auspices of the Young Friends' Movement, in Race Street Meeting-house, Philadelphia, at 3 p.m. John Haynes Holmes will speak on "Heroes in Peace." The lecture will be followed by a young people's devotional meeting at 4.15 in Cherry Street Meeting-house.

9th—Preparative Meeting will be held in New York and Brooklyn, after the meeting for worship.

10th—New York Monthly Meeting will be held in New York at 7.30 p.m. Supper will be served at 6 o'clock to those present.

10th—Miami Quarterly Meeting, at Waynesville, Ohio.

10th—Philadelphia Yearly Meeting, at 15th and Race Streets, Philadelphia. See full program in another column.

13th—The evening meeting at 15th and Race Streets Meeting-house, Philadelphia, under the care of the Peace and Emergency Committee, will be on the subject of the Conference of All Friends to be held in London in Eighth month next.

15th—Short Creek Quarterly Meeting, at Concord, Ohio.

15th — Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J.

17th—Fairfax Quarterly Meeting, at Hopewell, Va.

18th—Burlington Quarterly Meeting, at Crosswicks, N. J.

21st—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

22nd—Stillwater Half-Yearly Meeting, at Richland, Ohio.

22nd—Blue River Quarterly Meeting, at Highlands Creek Meeting-house, near Salem, Indiana.

22nd and 23rd — Pilgrimage at Mickleton, N. J., under the auspices of the Young Friends' Movement.

23rd—"Yearly Meeting First-day" in New York.

PHILADELPHIA YEARLY MEETING.

Programme.

Seventh-day, Fifth Month 8th.

Meeting of Ministry and Counsel, in Race Street Meeting-house, 10 a.m. and 2 p.m.

4.30 p.m., in Cherry Street Meeting-house, Sixth General Conference of Young Friends' Movement; Reports and Announcements; Four ten-minute talks on "The Young Friends' Movement: Our Work and Our Equipment"; General discussion.

6.30 p.m., Young People's Supper; informal conference and general social.

8.30 p.m., Meeting of new Central Committee.

First-day, Fifth Month 9th.

10.30 a.m., Meetings for divine worship in Race Street and Cherry Street Meeting-rooms, and, if necessary, in the Central School Lecture-room; likewise in the other city Meeting-houses, except Fairhill.

3.00 p.m., at Race Street, Sixth William Penn Lecture, "Heroes in Peace," by John Haynes Holmes, of the Community Church, New York City. All are cordially invited.

3.30 p.m., Meeting for worship at Fairhill.

4.15 p.m., Young People's Meeting for Worship at Cherry Street Meeting-house.

7.30 p.m., Meetings for worship at Race Street, Girard Avenue, and West Philadelphia.

Second-day, Fifth Month 10th.

9.15 a.m., Meeting for Worship, Central School Lecture-room.

10.00 a.m. and 3.30 p.m., Business Sessions of the Yearly Meeting.

5.00 p.m., Meeting of Representative Committee in Room No. 1.

6.00 p.m., Joint Supper Conference of Members of Young Friends' Movement and Friends' Associations. "It Pays to Advertise," by W. Russell Green.

8.00 p.m., Meeting under care of General Conference of Friends' Associations. Subject: "Personal Experiences of Quakerism."

Third-day, Fifth Month 11th.

9.15 a.m., Meeting for Worship, Central School Lecture-room.

10.00 a.m. and 2.30 p.m., Business Sessions of the Yearly Meeting.

6.00 p.m., Supper Conference of Young Friends. "Is the Organization of Young Friends Efficient?" Esther F. Holmes.

8.00 p.m., Meeting under the care of Temperance Section, Committee on Philanthropic Labor. Address by Prof. J. H. Dickason, Secretary of the Presbyterian Board of Temperance and Moral Welfare. Subject, "The Present Status of the Enforcement of the 18th Amendment."

Fourth-day, Fifth Month 12th.

9.15 a.m., Meeting for Worship, Central School Lecture-room.

10.00 a.m. and 2.30 p.m., Business Sessions of the Yearly Meeting.

1.30 to 2.15 p.m., Meeting in the interest of Friends' Neighborhood Guild, Central School Lecture-room.

6.00 p.m., Supper Conference for Young Friends, "Some Problems Facing Eastern and Western Friends Today," Chase L. Conover, Perry Kissick.

8.00 p.m., Meeting under care of the Committee on First-day Schools. Address by Dr. Elihu Grant, Haverford College. Subject, "Worship as a Means of Service."

Fifth-day, Fifth Month 13th.

10.30 a.m., Meetings for Worship, Race Street, Cherry Street, and Girard Avenue.

2.30 p.m., Business Session of Yearly Meeting.

5.00 p.m., Meeting of Representative Committee (new) in Room No. 1.

6.00 p.m., Supper Conference for Young Friends. "The Spirit of Service," by Dorothea B. Jones.

8.00 p.m., Meeting under care of Committee on Peace and Emergency Service. Subject, "The Approaching World Conference of All Friends in London."

Sixth-day, Fifth Month 14th.

Business sessions at 10 a.m. and 2 p.m.

SUMMER SCHOOLS AND CONFERENCES IN ENGLAND.

Delegates to the London Conference of all Friends may be glad to have the following information respecting forthcoming Summer Schools and Conferences:—

June 19-26.—"*Problems of Adult Education*" (at Cloughton Guest House, nr. Scarborough). Lecturers include Arthur Greenwood, Miss Hadow, Herbert G. Wood, Norman Macdermott, Ernest Bevin (Dockers' Union), Albert Mansbridge and others. Terms for one week: £2.15s. inclusive.

June 25-29.—"*Adventures of Tomorrow*," at Jordan's (Bucks). Lecturers, Barratt Brown, Chas. Roden Buxton, Anne Joyce, Walter H. Ayles. Terms for whole time: 35s. inclusive.

July 31-August 9.—"*Some Tendencies of Modern Religious Thought*," at Woodbrooke (nr. Birmingham). Lecturers include Dr. Rufus M. Jones, Dr. Leonard Doncaster, Carl Heath, Herbert G. Wood, Robert A. Aytoun, Wm. C. Braithwaite. Terms for whole time, probably £3.5s. inclusive.

1. August 20-27.—"*Social Implications of Our Quaker Faith.*" Conference at Oxford arranged by the War and Social Order Committee.

August 24-30.—"*Problems Arising Out of All Friends' Conference*" and "*Early Quaker History*," at Kendal. Lecturers include L. Violet Hodgkin, Ernest E. Taylor. Some Friends from overseas are expected.

2. August 24-30.—International Conference of Young Friends at Jordans. (Particulars later.)

September 4-18.—Summer School at Guernsey.

For further particulars about the above schools (excepting those marked 1 and 2) apply to Robert Davis, Secretary, Woodbrooke Extension Committee and Yorkshire 1905 Committee, 30 Leadhall Lane, Harrogate.

1. For further information apply to Mary E. Thorne, Devonshire House, 136 Bishopsgate, E. C. 2.

2. For further information apply to Percy W. Bartlett, 18 Devonshire Street, Bishopsgate, E. C. 2.

THE PILGRIM TER-CENTENNIAL.

The celebration of the Ter-centennial of the Pigrim Fathers to be held in Holland from August 29th to September 4th, 1920, will be a notable event, under the auspices of a distinguished committee,—among whom are Dr. Henry van Dyke, of Princeton, and Dr. J. Rendel Harris, of Manchester, England.

Two days of the Congress will be held in Leyden, and then they will move to Amsterdam.

Delfshaven, from which the "Speedwell" started, is now the most flourishing part of Rotterdam port. For the American sailor in Rotterdam, as a memorial, it is proposed to build The Pilgrims' Rest, "Speedwell."

Friends wishing to be present at these meetings should write at once to the "Holland Commission of Pilgrim Fathers," Heerenstraat, 45, Leyden, Holland.

FUN.

DOESN'T the average family worry more about the price of gasoline than it does about the price of bread?—*St. Joseph Gazette.*

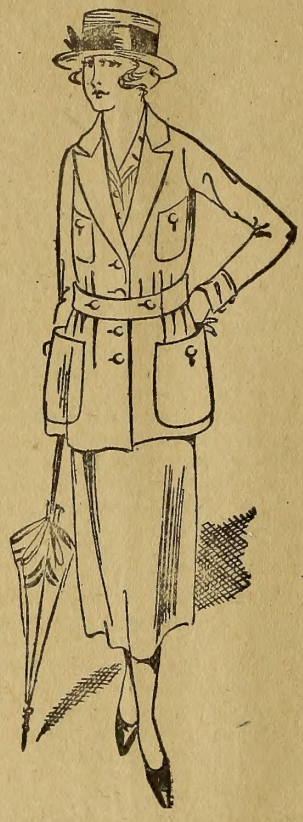
THE critic seemed struck with the picture. "This snowstorm painting is very fine, indeed," he said to the artist. "It almost makes me feel cold to look at it." "Yes, it must be realistic," admitted the other. "A fellow got into my studio one day in my absence, looking at the picture, and unconsciously put my fur overcoat on before he went out."—*Pittsburgh Chronicle Telegraph.*

AN American tourist was doing Edinburgh, and reaching an interesting dwelling, was informed by his guide that he was in John Knox's house. "Who was John Knox?" said the tourist. In a scandalized tone he got the reply, "Man, d'ye never read yer Bible?"—*Congregationalist.*

NO ARGUMENT.—A man stepped up to Henry Ward Beecher one day and said, "Sir, I am an evolutionist, and I want to discuss the question with you. I am also an annihilationist; I believe that when I die that will be the end of me."

"Thank goodness for that!" said Mr. Beecher, as he walked on and left the man dazed.—*London Blighty.*

BY request of a reader this old friend appears once more: "I'll ring for Norah to bring a fresh pitcher of water," said the professor's wife. "You doubtless mean a pitcher of fresh water," corrected her husband. "I wish you would pay more attention to your rhetoric; your mistakes are curious." Ten minutes later the professor said: "That picture would show to better advantage if you were to hang it over the clock." "You doubtless mean above the clock," she returned quietly. "If I were to hang it over the clock we could not tell the time. I wish you would be more careful with your rhetoric, my dear; your mistakes are curious."



MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.

Tyrol Wool is of high grade worsted yarns and is not to be compared with wool jersey—or jersey wool made of wool.

Ladies' and Misses'
Tailored Suits

29.75 36.75 49.75

ALSO

Top and Motor Coats

Tyrol Wool is of known value.

MANN & DILKS
1102 CHESTNUT STREET

Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.
Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.). $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.
Immediate delivery—Order today.

F. W. WALTER
Dept. C 43 Letitia St., Phila., Pa.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by ! Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Esperanto.

YOUNG FRIENDS have a great opportunity, perhaps a great responsibility! The world cries out for PEACE and there is no PEACE! Never has there been a time when the nations needed so much to be brought together in thought and action to promote BROTHERHOOD. Does not ESPERANTO offer a way?

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

NOTICES.

NOTICE — The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

NOTICE—The London Conference of All Friends will be brought before Friends in Philadelphia at the meeting Fifth-day evening of Yearly Meeting week. Four or five active Friends will present the scope and purpose of the Conference and discuss some of the most important of the problems to be considered.

NOTICE — The committee of the Friends' Neighborhood Guild, Fourth and Green Streets, through the INTELLIGENCER, wishes to express their appreciation and thanks to the friends that helped make the supper held Third month 25th, at the Settlement House, such a success both socially and financially.

NOTICE—The following is a list of names of members of Race Street Monthly Meeting (Philadelphia) whose present addresses are unknown. Any information concerning them will be appreciated, and should be sent to Charles Major, Clerk, 15th and Race Streets, Philadelphia:—

Deborah Kirk Carr, Stephen P. Cox, M.D., Samuel P. Cranston, Samuel Longstreth, Wm. Huey Lovegrove, Julius Howard Wilson, Ethel Walton Wright, Samuel P. Holmes, Wm. Richard Chandler, Elizabeth Miller Kaler, Caroline L. W. Morton, Mary C. Stelwagon, Hannah T. Boon, Emma C. (Jesse G.) Edwards, Linda W. Edwards, Martha Solesbury Flanigan, Emily Hancock, Estelle S. (Horace L.) Jackson, Eliz. Ann Russell, Lucy A. Smith, Eliza Taylor, Eliz. T. (John) Taylor, Mary K. Townsend, Sallie Brick Townsend, Jr., Charles P. Begley, Jesse G. Edwards, Joseph Evans, Clarence P. Eyre, Alfred W. Eckert, Frank P. Flowers, Luther W. Fisher, Francis W. Hallowell, Earl M. Hibbard, Ivan Jones, Winfield Scott Miller, Robert Hill Lewis.

Homes During Yearly Meeting Week.

Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes, are asked to communicate with *Almira P. Harlan*, Fifteenth and Race Streets, Philadelphia, and they will be furnished with a list from which they can select and engage rooms for themselves.

Persons willing to assist in the dining-room during Yearly Meeting week will please communicate with Esther W. Fell, 433 School Lane, Germantown, Philadelphia.

REGULAR MEETINGS.

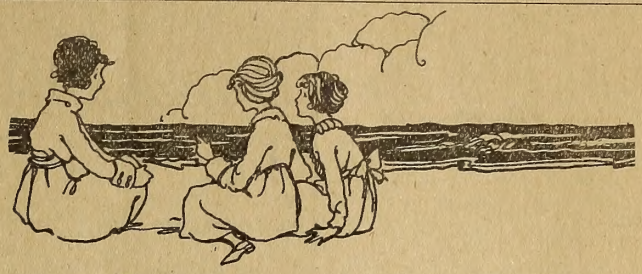
OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

THE NEW FRIENDS' BOOK OF STORIES FOR CHILDREN.

"THE CHILDREN'S STORY GARDEN."

Order Now—Price $1.50.

WALTER H. JENKINS,
140 N. 15th St., Philadelphia.



To the Children of the Conference.

Cape May, July 7-14, 1920.

ALL of you who were at Cape May in the summer of 1916, will, I am sure, remember what good times we had together. This is to ask you to be sure and come again this summer and help those who were not there before to have even a better time in 1920. We are going to have such good times! All the children of the conference; big and little, will meet from nine to twelve each morning and play and work together, in groups.

We will have Nature study walks and talks; we will have Bible study; we will listen to wonderful stories, and tell and play them, too; we will have games on the beach; we will sing and play; we will paint and cut, and draw and write. All those things that children like most to do, we will do.

Best of all, we will be Friends, and go home happier, healthier and wiser for one week together.

BALLINGER & PERROT

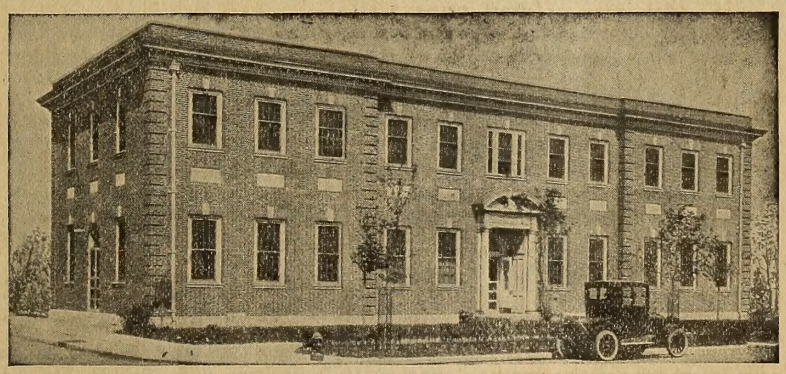
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



CRETH & SULLIVAN
INSURANCE

Fourth and Walnut Streets, Philadelphia
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

WANTED.

WANTED—MOTHER'S HELPER TO assist in care of infant and three children. Summer in mountains. Mrs. F. Lindsey Curtis, Wilmington, Del.

HOUSEKEEPER—ONE WILLING TO work. Must be thoroughly reliable. Good position for capable person. Must give good reference. Address Box 115, Kennett Square, Pa.

MAN AND WIFE—MAN FOR GARdening and general outside work; woman to do cooking and some housework. Small family. Good position for reliable couple. Must give good reference. Address Box 115, Kennett Square, Pa.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

WANTED — MOTHER'S HELPER; two children, five and ten. Write Mrs. John R. Maxwell, Villa Nova, Pa.

WANTED—GOVERNESS TO TAKE entire charge of little girl three years old and assist seven-year-old girl attending school; good home and salary; seashore during summer. Address Mrs. F. C. Sharpless, Rosemont, Pa. Telephone, Bryn Mawr 200.

WANTED—SMITH COLLEGE STUdent desires summer position as mother's helper. Can teach piano and tutor in school studies. Experienced with children. Address Box 20, INTELLIGENCER Office.

POSITION WANTED—A REFINED, educated woman, trained in kindergarten work, would like the permanent care of two or three small children. For particulars, address Box G. 143, FRIENDS' INTELLIGENCER Office.

WANTED—BY WOMAN OF REFINEment, position as companion to semi-invalid, sewing; light duties. Successful with nervous and elderly persons. Address B. 130, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY EXPERT carpenter and builder, as foreman or journeyman. Can read or draft plans; handle men economically and expeditiously. Years' experience. William Lovett, 59 Bismark Ave., Trenton, N. J.

WANTED — EXPERIENCED COOK, child no objection. Good home in country thirty miles south Philadelphia. Family small. Mrs. John M. Mendinhall, New Castle, Del.

POSITION WANTED — COMPANION and nurse (not trained), experienced; for semi-invalid or elderly woman; light household duties, plain sewer. Suburbs; references. B. 150, FRIENDS INTELLIGENCER.

WANTED—REFINED WOMAN OR girl to take entire charge of year-old baby girl, and to assist with three-year-old boy. Seashore and mountains during summer. Telephone or write, Mrs. Spencer L. Jones, Conshohocken, Pa.

POSITION WANTED—BY REFINED young woman, practical nurse specially experienced in care of young infants. References; state terms. Free July 1st. Address L. 145, FRIENDS' INTELLIGENCER.

POSITION WANTED—YOUNG MARried couple desire position for the summer. Experienced in tutoring, speaking French, housekeeping, operating an automobile and camp life. References, Harvard and Radcliffe, and Friends' Reconstruction Unit. Address J. L. Hotson, 51 Sacramento Street, Cambridge, Mass.

POSITION WANTED—Refined woman, practical nurse, wants a position to attend an old lady or gentleman. Could also be housekeeper and companion. Address Mrs. A. Mink, 1307 Locust Street, Phila.

HOTELS AND RESORTS.

Buck Hill Falls

THE piled-up snow-drifts which made bungalows of our two and three-storied cottages have gone. With memories of the best, most invigorating and most enjoyable winter we have ever had, we look forward to a spring and summer of unusual promise.

We are solving an interesting problem. Industrially, to-day the world problem is not so much either of unemployment or scarcity of labor as it is of partial employment. And the same applies to capital investment. This is particularly pertinent to the resort business.

Our proof of the solution is that in the face of marked increases in labor and material costs, we are operating without raising our rates from those established in summer of 1918. Our method is to extend the season,—to keep both labor and capital working more continuously. Our opportunity is with those who require a change of scene and surroundings where they may rest, recreate, and rebuild.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.

HOTEL BRUCKER

SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

HOTELS AND RESORTS.

Friends at Griscom Hall.

Readers of the INTELLIGENCER will bear in mind that there is a substantial reduction in rates at the Hall, applying not only to our own stockholders, but to all members of the Society of Friends. In this day of the well-known H. C. L., this makes the rate of board to Friends astonishingly low.

Rooms in June are still available, particularly for the first three weeks. There is practically nothing left for the rest of the month, and July and August are "full up."

Send for circular giving room plans and rates. There is no "sliding scale" of prices at Griscom Hall. The rates are plainly printed and adhered to. Address Margaret Eastburn, Newark, Delaware, until May 8th. After that date GRISCOM HALL,
Buck Hill Falls, Pa.

SCHOOLS.

Woolman School

Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL

Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY

LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE

SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

WANTED.

ELDERLY WOMAN UNABLE TO GO on with her household duties is looking for a woman (preferably a Friend) to share her comfortable home and assume them for her; giving her a few personal attentions needed. Able to pay only reasonable salary. Address M. F. B., 15 Sunnyside Ave., Pleasantville, N. Y.

STUDENT NURSE — OPPORTUNITY to take the nurse's course (3 years) in Training School for Nurses, of the Osteopathic Hospital, is open for a few students. Qualifies for osteopathic and general nursing. Our graduates are greatly in demand. Board, laundry, uniforms and compensation furnished. Must be healthy and have had one year in High School, or equivalent. Address The Registrar, 1822 Spring Garden Street, Philadelphia.

POSITION WANTED—BY EXPERT automobile mechanic; experienced driver. Preferably with private family. Highest references. Address M 151, INTELLIGENCER Office.

FOR RENT.

SINGLE GENTLEMEN, SINGLE ladies, or a small family will find attractive apartments for the summer months at "Ivy Lodge," 29 E. Penn St., Germantown, Philadelphia.

TO RENT—FROM JUNE 15th TO SEPtember 15th, furnished house at Moylan, Rose Valley. For particulars, write Box 35, Moylan, Pa.

FOR RENT — TWO FURNISHED rooms; communicating; electric lights, heat; bath. On farm, five minutes' walk to steam or trolley. Exceptionally nice location. Write Box 31, West Grove, Chester County.

FOR SALE.

FOR SALE—CHOICE LOT, BUCK Hill Falls. Upon Buck Hill, but not far from Inn; beautiful view; desirable neighborhood. Apply H. W. C. McCloy, 498 East 18th Street, Brooklyn, N. Y.

BONSOR
FANCY POULTRY
TERMINAL MARKET

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Strawbridge & Clothier

Beginning the Month of May With Sales of Merchandise in Many Sections That Present Unexcelled Opportunities to Save.

It's Money Saved for Men and Young Men Who Buy Spring Clothing Here and Now

Clothing for men and young men at prices remarkably reduced. Every Suit is of our well-known famous standard, made by many of the foremost manufacturers of the country.

Strawbridge & Clothier—Second Floor, East

Sales of Muslin Undergarments, Corsets Petticoats, House Dresses and Kimonos

Special lots and many reduced lots of seasonable merchandise that no woman can afford to miss. Up-to-the-minute styles far below regular prices.

Strawbridge & Clothier—Second Floor, West; and Third Floor, West

Save on Shoes for Every Member of the Family Notable Reductions on Kinds Most Wanted

Shoes for men, women and children are included in this great Sale. Styles are right, qualities are right, prices are right. Do not fail to take advantage of sale prices.

Strawbridge & Clothier—Eighth and Filbert Streets

If You Cannot Come to the Store, Send Your Order by Mail or Telephone

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIFTH MONTH 1, 1920

Penna. R. R.

7% Secured Notes

WE RECOMMEND THE PURCHASE OF THESE NOTES AT MARKET AS A HIGH GRADE CONSERVATIVE INVESTMENT.

MONTGOMERY & CO.

133 SOUTH FOURTH ST.

PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use
Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



FRANKLIN NATIONAL BANK

PHILADELPHIA
INCORPORATED 1900

Capital $1,000,000 Surplus and Profits $4,750.000

OFFICERS:

J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier C. WALTER STUBBS, Assistant Cashier

DIRECTORS

Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain William C. Sproul Thomas S. Safford John F. Murray
C. Percy Webster

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

THE SALEM COUNTY TRUST COMPANY

OF WOODSTOWN, N. J.

Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00

Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 3½ per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

NEWTON COAL
Answers the Burning Question

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FIFTH MONTH 8, 1920

VOLUME 77
NUMBER 19

MY CRUSADER.

WEARY and worn, with lagging step,
I plodded the rough highway,
And stood on a knoll, where two roads met,
At the end of a dreary day.

One road ran east, and the other west.
Which path led on to peace?
Which road would the Master take to-day,
In order that war should cease?

A Crusader stood at the cross-road there,
In a suit of Quaker gray,—
A sentinel tall, with steady eyes,
And of him I asked the way.

"The road to the east looks bright and gay,
I hear the trumpet and drum,
The tramp of feet, see the flash of steel,
And a river gleams in the sun.

"Will the soldiers of Christ stamp out the wrong,
Will they cross that shining flood?"
"'*Thou shalt not kill*,' our Master said,
And that river's a stream of blood."

"But will he take the west-bound road,
While others bleed and call?
Will he not take the sword and lead,
Till greed and wrong shall fall?"

Those steady eyes, with purpose clear,
Burned with a holy flame:
"Do you follow Christ or Mars?" he asked,
And my soul was filled with shame.

"Though the road to the west is still and dark,
There the Master's feet have trod;
The paths of glory lead to death,
But the paths of peace to God."

My Crusader stands at the cross-road still,
To lend a helping hand,
To guide and strengthen the souls of those
Who do not understand.

He'll keep his post at the cross-road there,
Tho' his life's ambitions fail,
Till he hears the Master's glad "Well done!"
And my Galahad's won the Grail.

Philadelphia. I. C.

AN INTERPRETATION OF QUAKERISM.

BY GERALD K. HIBBERT, M. A., B. D.

[This article was printed in the *Friends' Quarterly Examiner* for January, 1920, and now republished in one of a series of pamphlets published by the "1905" Committee of Yorkshire Quarterly Meeting, England. It is a striking example of the transformation wrought by a re-statement of the ancient faith of Friends in the light of modern religious thought.—H. F.]

THERE are two main types of action with which we are familiar—the mechanical and the personal. The latter moves on much the higher level. Interesting as a piece of machinery may be, a person is more interesting still; for the creator of a thing must be more wonderful than the thing he has created. A boy may gaze spell-bound at a locomotive engine, but the boy is greater than the engine. In mechanical action there is neither right nor wrong, to it can be assigned neither blame nor praise. Only on the level of free personal (*i. e.*, spiritual) action does moral responsibility arise, and right and wrong become possible. Strictly speaking, only a person can *behave*.

We are slowly evolving from the mechanical to the personal stage. Long ages ago man interpreted the universe through magic, and magic is almost entirely mechanical. The mechanical idea is more firmly rooted in the realm of religion than in any other realm, just because religion is more firmly rooted in man than is anything else. Even to-day, as we examine our religious beliefs and try to express in words our spiritual experiences, we often find ourselves thinking in terms of machinery instead of in terms of personal relationship. So difficult is it to break the old moulds of thought and forge new ones to meet the new experiences! We have, however, to-day a truer conception of personality than ever before, and are honestly trying to define religion in terms of personal relationship between man and God, banishing as far as possible the mechanical notions that will keep cropping up in our minds.

Every religious revival has been an attempt to do this—Christianity the greatest of all. The New Testament simply throbs with life,—not the throb of the revolving engine, but the throb of personal relationship, the throb of enthusiasm, the throb of joy. Christ set aside all mechanical and official ideas of relationship between God and man and substituted the personal. God is our *Father*. Our dealings with Him are not on the automatic sliding-scale of "so much merit, so much reward," but on the simple natural footing of the family life. He is our Father, and we are His children.

The Protestant Reformation, again, was a great protest against the mechanical conception of Faith that had so weakened the power of the Catholic Church. It was at heart a valiant attempt to interpret Faith as the living response of the soul to God, rather than as the mechanical assent to a form of words that have often lost their meaning. Most interesting of all, as far as Friends are concerned, was the birth of our own Society in the seventeenth century. There, perhaps as clearly as anywhere, we see a determined attempt made to sweep away the old mechanical ideas of the religious life (ideas like those of "election," "original sin," and the rest), and to re-interpret Christianity to the world as the life of the spirit.

The work was gloriously done by our forefathers, but not completely. There still remains a task for us. We see their limitations, as future ages will see ours. Our Quaker historians and theologians, William Charles Braithwaite, Edward Grubb, and Rufus M. Jones, have pointed out to us the weakness that was involved in the inadequate ideas of personality in the seventeenth century, and the consequent "dualism" that so often tends to bring men down from the personal to the mechanical. The task is handed on to us to-day, and it is the same task as ever—more and more to conceive of the Christian religion as a life, and to endeavor to express it in terms of spirit and personality, and not of mechanism. I believe that Friends could make no more valuable contribution

than this to the life of our day, and it is along these lines that I conceive the restatement of the Quaker faith to lie.

We are persons, and we believe that God is One with whom we may enter into personal relationship. This is a fairly cautious statement, and will gain the assent of some who would hesitate to say that they believe in a Personal God. If we really believe that the relationship between ourselves and God is personal, and not mechanical, many consequences will follow. Some of these consequences are now briefly outlined.

In the first place, it makes us revise our conception of God's omnipotence. If we are persons and not machines, God respects our personality and deals with us by personal methods. He does not force or compel; He persuades, woes, loves. Even God cannot *make* us good, for a made goodness is a contradiction in terms. Goodness is the result of our own choices; there is no such thing as compulsory goodness. We must therefore assume that God has limited Himself by the bringing into existence of wills endowed with a real independence, able to resist Him or to make His will their own. This is clearly a self-limitation on the part of God, not one imposed upon Him from without. He chose to do it. Probably, however, we err in calling this a limitation of God's power, for it opens the door for His dearest work, the *winning* of man to Himself. He is much less free in dealing with machinery than with persons. The outstanding thought is that God respects our personality. He does not bully nor browbeat, nor attempt to force us. His message is one of gracious and loving appeal—"Come now and let us reason together, saith the Lord."

Is not this one of the truths involved in belief in the Inner Light? The in-dwelling Divine Spirit is in living personal relationship with us, not sharply separated from us nor absolutely merged in us, but communing with us as we commune with our dearest friend, only far more intimately. In this communion we realize our unity with all mankind, for we feel that this is the one and self-same spirit that dwells in all.

From this follows the thought of the sacredness of personality. If God treats us with such loving respect, how can we bully our brother? Thus develops a sense of the value of human personality, a sense which has always characterized our Society's life, and which we are still further developing to-day. The whole witness of the Society on Social Reform, and its attitude towards the Social Order, depend on this. There is no need to elaborate the point, so obvious is its truth.

Again, let us take the question of Revelation and Inspiration. How difficult it is to rid ourselves of the mechanical ideas here! We often represent God as having deposited so much "revelation" on the earth *en bloc*, as a man might dump a load of bricks on a vacant site, and then having left it for the people to take home by instalments. Whereas the truth surely is that revelation is a personal relationship, involving personal communion between the one who reveals himself and the one to whom he is revealed. As we open our hearts more and more to God's love, He is able to reveal more of Himself to us, just as an earthly father can progressively show his true self to the child growing up into a realization of his love. There cannot be a revelation fixed and for all time, independent of the inquiring soul. The one is relative to the other; there is a mutual interaction, each conditioning and being conditioned by the other.

Similarly with Inspiration. We know the mechanical theory of inspiration that was held by the ancients. They believed that they became God-filled, God-intoxicated, possessed, "enthusiast"; the presence of the god suspending their natural abilities and for the moment annihilating their personality. The god took possession of them, and spoke his will through them much as though he were a ventriloquist. God was most where man was least. Man was for the time being robbed of his personality, and became a mere tool,—he was the lyre on which the god played.

How difficult we find it even to-day to shed these conceptions! But as we hold to the thought that Inspiration must be a matter of personal relationship and not of mechanical action, we begin to see that if God respects our personality, He cannot mean to annihilate it,—least of all at the moment of our truest and highest self-realization. Even we dull mortals see that to impose our will on another, to use him as a mere mouth-piece to utter our opinions, is not respecting his rights as a person, and is unworthy of a true man. "How much more our Heavenly Father!" As we grasp more fully the facts of the spiritual life, shall we not see that Inspiration means the quickening and illuminating of all our faculties by our communion with God, and the heightening rather than the lowering of our personality? We become more our true selves: we open and expand under His gracious influence: man is more where God is more. Just as a noble earthly friend inspires us and nerves us to greater issues by the very impact of his personality, so we feel it is with our Divine Companion. Communion with God makes us men and not machines.

Or again let us take the great subjects of Atonement, Forgiveness, and Salvation. Sad that these have become problems and difficulties to us, when they should be the most glorious and illuminating realities in life! Is it not because we have fallen into mechanical ways of expressing the deep truths that underlie them? Do we not even talk of "the *plan* of salvation"? Doubtless it is the eternal wish of the Father's heart that all may love Him, but if Salvation consists in living the life of full communion and fellowship with God, is it not strange to speak of it as a *plan?* What plan is there for falling in love, and in what sense does a father plan that his boy may love him? There is no doubt intention, hope, longing, and much more, but surely "plan" suggests something artificial, unnatural, stereotyped, in a word "mechanical."

Following out the ideas suggested by the word *plan*, theologians have represented the process of salvation as that of going through certain forms, taking up certain positions, experiencing certain feelings. There has been a tendency to say "Unless you pass through these stages, feel thus, and adopt such and such expressions, you cannot be saved." It seems so unnatural. It suggests a tennis-lawn with lines and courts neatly marked out; you must serve with your foot on that line, keep to your own court, and drop the ball within a certain mark, or else you will make a fault or be "out." If we are right in our idea of personal relationship, Salvation is a process (cp. the New Testament phrase "those who are being saved") and not a finished result; it is the growing more and more like God through constant communion with Him, increasingly having in us that mind which was in Christ Jesus. In this happy free communion Salvation consists. There are no rules to keep but those which love itself imposes.

Similarly with Atonement and Forgiveness. There can be nothing mechanical about them: they are natural results of the free communion of spirit with spirit. We see them exemplified every day in our human re-

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

lationships, and we do not then interpret them in terms of mechanics. Why should we change our viewpoint when they are exemplified in our relationship with God? Divine forgiveness must be the same thing in kind as human forgiveness (though infinitely greater), and there is nothing of the mechanical in the latter. There are of course certain conditions to be observed, but that is another matter. However willing the one may be to forgive, full forgiveness can exist only when the wrong-doer repents and opens his heart in love to the love of the wronged. The complete stage of reconciliation cannot come till then. But Jesus tells us that God does not wait to forgive until we have asked for forgiveness. He is there all the time, yearning over us with full forgiving love, and it is this love that stirs within us the beginnings of remorse and the longing to arise and go to our Father.

Forgiveness then being a personal relationship, it is obvious that a man cannot be freed from guilt by any external or mechanical process. Even the Cross of Christ cannot avail for us unless we are willing to enter into His experience, to identify ourselves with human need and suffering, and to be crucified along with Him. We are freed from guilt as we enter into the life of Christ and as Christ lives in us. As we live with Him, His life flows through us, cleansing us, giving us power over sin, making us more than conquerors. Jesus is the great Revealer of the Father's love, and as we yield our hearts in loving response, we are being reconciled to our Father, the estrangement caused by our sin is removed, and we become happy members of the Family of God.

In the same way we might consider all the great principles under-lying the Christian religion. I think it would be found that they are all most truly interpreted as expressions of that communion with God which is the essence of religion. We may well believe that as our knowledge of human personality develops, many of our difficulties and problems will disappear. Most of all probably, will this be true of our difficulties about the Person of Christ. The old controversies on Unitarianism *v.* Trinitarianism, and on Christ's Divinity *v.* His Humanity, are already passing away as we begin to form a truer conception of personality. Herein the Quaker may thank God and take courage, for the tendency of modern thought and present-day psychology is all to confirm the fundamental Quaker position of the Inner Light when rightly understood. Man is incurably religious; human nature is essentially divine, rooted and grounded in God; God and man (though not identical) are closely akin, and man's natural heritage is communion with his Father,—these would seem to be the implications and the necessary corollaries of the Quaker faith. Man then need not seek God without: he will find Him within. As he plumbs the deeps of his own nature, he will be feeling after God. This is not to identify God and man, nor to make man out as perfect and needing no help but his own: far from it. It is simply recognizing the implications of our fundamental belief, that God is "made up" in the very texture of human personality, and that literally "in Him we live, and move, and have our being." If we had the pluck to follow out this great belief to the uttermost, and to accept its natural consequences, I believe we should be far nearer to the New Testament religion than we are to-day, and would bring incalculable blessing to mankind,—while incidentally we should justify our existence as a separate religious body.

Closely allied to the mechanical interpretation that we so often give of the spiritual life, is the tendency to regard God as an official rather than as a Father. To think of God as King or Judge seems to be doing Him greater honor than to think of Him as Father. Yet the father is greater than the king or the judge, as the man is greater than the official. All that is of value in the king and judge,—the sovereignty and the sense of justice,—is in the father, for love contains all these. Again and again Jesus emphasizes this personal way of regarding God as opposed to the official. There is no trace of officialdom in Jesus, whether He is speaking of God or Himself. When some hailed Him as the Messiah, He accepted the title, but changed its meaning. To the speakers the title denoted rank, officialdom: to Jesus it denoted an attitude of mind, a consecration of spirit. In His eyes Messiahship was not a rank to be assumed, nor an office to be filled; it was a supreme opening for service, and its consummation lay in pouring out His soul for others. It was the self-dedication of the Suffering Servant rather than the Davidic sovereignty or the Mosaic judgeship that our Lord chose as the ideal of His own life. Does not this suggest that we should do our utmost to clear our minds of all official ideas when we try to interpret the spiritual life and to tell others of the meaning of God's love? Clearly we honor God more when we think of Him as father than as judge, and certainly we get to know Him better.

Take an illustration from ordinary life. At our great military pageants, one of the main features is a march-past of the troops with their Commanding Officer at the head. Richly attired, he rides with much pomp and ceremony,—every inch the official. The bystanders admire and cheer: they like his dignity, his state, his mien. Stiff and unbending he rides there, and the populace applaud. But see him an hour later when he reaches home, how he strips off his insignia, hurries up to the nursery, and in a trice is playing with his boys, rolling on the floor with them, or letting them climb his legs and swarm on to his shoulder. In which role do we see the man, the real man,—in the official, or in the father? And may we not reverently say of God that Jesus shows us God "in the nursery," sharing our joys and sorrows, clasping us in His arms, and giving us Eternal Life through that happy fellowship with Him? To some, the idea may seem irreverent, and even repulsive, and yet there does not seem a vast difference between this father and the father of the Prodigal Son, who cast all thoughts of dignity to the winds and simply *ran* to meet his boy and flung his arms around him.

If religion is to touch us in the great deeps of our nature, it must be simple and natural. The simple is not the shallow; the simple is the profound. The more naturally we think of God, and the more simply we live with Him, the more effective will our witness be. It is on experience rather than on creed that Friends place their main reliance. We believe that our experience of the Divine life in our souls is a real and genuine one, and we are prepared to trust it because we hold that God is our Father, and we His children. From this simple experience, which surely is meant for all, and which should be as natural as the turning of the flower to the sun, springs the whole Quaker testimony. The sensitiveness of conscience that is the inevitable result will be brought to bear on the problems that beset us,—philosophical, theological, economic, industrial, and the like,—and will be a perpetual challenge both to ourselves and to others to press on to better things. If that note of challenge to the existing order should ever die out of the Quaker message, the glory would indeed have departed. In the great adventure of the Church of Christ there is no room for satisfaction with things as they are. The future belongs to the man who in the name of Christ and humanity challenges the existing order as violating the ideal that possesses his soul, and who is prepared to live here and now as though his ideal were actually realized.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIFTH MONTH 8, 1920

"INTELLIGENCER ASSOCIATES" ORGANIZE.

At a meeting of the Friends' Intelligencer Associates held in the Meeting House, Fifteenth and Race Streets, Fourth month 15th, representatives from all our seven Yearly Meetings were in attendance. General discussion developed entire unity with the purpose and plan of the Intelligencer Association as expressed in this statement:

As is known, we have desired to broaden the policy of the FRIENDS' INTELLIGENCER with regard to its field of service, its support, and its control.

As soon as the Associates, recently subscribed, have agreed upon a type of organization and upon Trustees who will prove satisfactory to Friends at large, we desire to transfer to said organization the management and control and the stock of the FRIENDS' INTELLIGENCER.

After serious consideration of the plan as proposed, the following Friends were appointed an Organization Committee, with authority to arrange all details of the transfer of the INTELLIGENCER, complete the organization of the Associates, and submit the result to all Associates for a referendum vote.

Eliza M. Ambler	O. Edward Janney
William C. Biddle	Walter C. Longstreth
Anna L. Curtis	Paul M. Pearson
Elwood Hollingshead	Abby Mary Hall Roberts

Edith M. Winder

The work of the Organization Committee has now been practically completed, and the result will be mailed to the Associates within a few days.

A fuller statement will be made in next week's issue of the INTELLIGENCER.

PAUL M. PEARSON, *Temporary Chairman.*

"THE SPIRIT OF QUAKERISM."

THE public meeting held in Broad Street Theatre, Philadelphia, on First-day afternoon, the 2nd, may at first thought seem like a departure from the usual practices of Friends, but in reality it is a return to the methods of the founders.

Fox did not wait for the people to come to him,—he went to the people. He had a message that he was called to proclaim to the world, and out into the world he carried it. He preached from doorsteps, from roofs, from haystacks, from carts, from jails. In churches he stood upon benches or in pulpits, as he had opportunity. At Nottingham Church he sprang upon the seat and spoke out in answer to the priest. Whatever may be said of him in praise or blame, it cannot be said that he held back his message, or hesitated to go into any place, good or bad, friendly or hostile, to proclaim it. To-day no doubt he would preach in the theatres, or in any place where the people would come to listen.

The speaker in Broad Street Theatre, while in some ways in sharp contrast with George Fox, is nevertheless his worthy spiritual successor. In Elbert Russell the power and earnestness of the prophet-herdsman of Bible times is blended with the culture of the modern scholar. Familiar from childhood with the simple and strenuous life of a mountain farm, he has also had an experience of life and learning to which Fox was a stranger. Yet in spirit the two men are closely akin.

Elbert Russell's address was satisfying alike to men of culture and men of trade and toil. Quakerism, he said, is a religion of experience. Like the great truths of science, the truths of the religion of the Light hold men, not because they are based on authority, but because they may be verified in personal experience.

Technically he defines Quakerism as Christian social mysticism. Mysticism is direct personal relation with God. Some say that our relations with God must be *mediated;* Quakerism holds that as God is imminent in our hearts, we may hold immediate intercourse with him, independent of time or place. No holy building, no sacred mountain, is necessary. This makes Quakerism a universal religion. In the words of Jesus to the woman of Sychar, God is not to be worshipped either in Jerusalem or in Gerizim, but in spirit and in truth, in the temple of our own hearts. "Speak to Him, thou, for he hears, and spirit with spirit can meet. Closer is He than breathing. Nearer than hands or feet." The only barrier between Him and us is sin or ignorance. Even if we could fly on the wings of light to the most distant star, we should be no nearer to God than here, and no further away.

All men have the capacity to know God; but this capacity needs to be *developed.* We believe that in Heaven there will be not only white men, but brown and yellow and black men. To-day we yearn for democracy. Is it possible to strengthen "that of God" in colored men, in men of every race and nation, so as to make the world safe for democracy? Quakerism believes that the principle of the Divine Spirit in man is real, that it will *work*—otherwise our faith is vain. Fox and the early Friends believed even in criminals, and their faith met a response. Penn appealed to "that of God" in the Indians, and they responded. Men like Booker Washington, Morton and others prove that our faith is not vain.

Quakerism is not merely mysticism, but *Christian* mysticism,—it seeks for God as revealed in Jesus Christ. Friends were not the first mystics. The spirit they sought was the spirit which they saw and felt in the life of Jesus. When William Penn was asked to state the faith of Friends, he said that it was "primitive Christianity revived." Therefore the history of Christianity is important to us. The Bible shows us the road that other Christians have traveled before us, and saves us from "wallowing in the swine-troughs." The life and teachings of Jesus find response in our souls, and help to guide us on the way. The capacities of men must be developed. As the Greeks developed especially the capacity for art and science, and the Romans developed the capacity for law and civic government, so the Jews developed the capacity for spiritual life, which found its highest expression in the life and teachings of Jesus.

Quakerism is a *social* mysticism. The hermits of old times ran away from men, to worship God in solitude. We find that our religious life grows stronger when we meet and worship *together.* We bring our many little candles together, and they all seem brighter. We are helped by teachers, who can see farther than most of us. "On the deck of an eastbound vessel, the mate pointed to the far horizon, and said, 'That's Ireland,' three hours before I could see anything but the waste of sea." Thus teachers show us where and how to look for truth. In the family of worship we often see light that we do not see when alone, and so we worship better *together.*

It is not an accident that Friends have been spirit-

ual pioneers. Respect for individuality brings us nearer to each other, and nearer to God. We learn that the spirit of God is the spirit of *love*, and love is all-powerful. We come to have faith in spiritual forces, and faith in each other. We find that love is incompatible with warfare. Love casts out not only hatred, but *fear*. Western civilization, in devotion to its ideal of freedom, would rather be slaves to perpetual fear than to foreign rule. Friends believe in the power of truth to make us free. They would pay the price rather than lose *love*. The spirit of Quakerism is the spirit of love.

Elbert Russell ended his address with a beautiful and touching quotation from the writings of James Nayler, and the meeting closed with a deep and impressive silence. H. F.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

BLACKBOARD LESSONS.

THE main guiding principles in blackboard teaching are (1) Make the drawing simple. (2) Make the illustration direct. (3) Do not push the applications too far. There is suggestive similarity, but no real analogy between visible symbols and ethical or spiritual truths. It is a good plan also to make each lesson centre about only *one thought*. Elaborate illustrative plans for presenting all the Christian virtues at once are beyond the grasp of children, and grown folks do not need this kind of instruction.

The blackboard has one advantage over the use of real objects. The purpose of the teacher is to arrest thought to an idea. A collection of objects may become so interesting in themselves to a class that the idea to be impressed may assume a place of minor importance. A blackboard outline picture is usually quite uninteresting until it is illuminated by the explanation of the teacher.

A ladder illustration built up with a particular virtue for each round may be effectively used through successive weeks, by adding a round each week and impressing the thought of each, which may be done by the use of appropriate stories as well as explanations. It is impossible for a child to grasp the idea of faith, virtue, knowledge, etc., all the way up to godliness and love, *in a single lesson.*

It will help with the interest if the teacher can do her illustrating as she proceeds, instead of having a complete picture in front of the class when she begins. People all like to see things grow and develop, and the steadfast interest of the class or school is insured if constant additions are being made to the picture.

The writer once heard a good brief lesson based on the incident of Zacchæus the publican seeking Jesus to know the way of life. The illustration consisted of a few bold strokes to outline the tree which Zacchæus climbed, and the road along which Jesus passed. The drawing was entirely subordinated to the story and its lesson, though it served the purpose of arresting attention.

In planning either object or blackboard lessons, the main thing is to have something to say. Thinking up and executing suitable illustrative material is the easy part of such lessons. Neither particular material nor mechanical skill counts much. The method sometimes employed of thinking of an object easily drawn and then trying to think of some way to use it in a lesson is illogical, and savors of the Peterkin method of reasoning, which made the family raise their ceiling to accommodate the size of their Christmas tree.

Many years ago the writer heard Henry S. Kent give a lesson illustrated by blackboard drawings, which is in substance here reproduced.

Henry had outlined a window on the board. Below this a picture of a hatchet, and by its side a pitcher marked "Hot water."

He told a story of two young people in their teens who had been left with the responsibility of the housekeeping for a day or two in mid-winter. When John came down in the morning and tried to open the kitchen shutter he found that rain and sleet had beaten in and frozen in masses of ice on the window-sill, so that he could not open it. He went for his hatchet to cut away the ice. He hacked away at it, making the ice fly and frequently doing permanent injury to the wood-work, and still he could not find just the right place to deliver his blows, so that the shutter would be released. He began to get tired and out of patience with his efforts, and angrily struck a blow which splintered the shutter, but did not open it.

Just then his sister appeared with a pitcher of hot water, and poured the contents around the base of the obstinate shutter with miraculous effect. The hard ice melted away, and without exertion, noise, or injury to anything, the girl's method accomplished its work.

The application, which Henry Kent made more forcibly and clearly than is within the power of the present reporter, carried the lesson that often the things we worry and strive over and forcibly resist, to the injury of persons or property, may be made to effectually disappear from our lives by the restoring and overcoming power of *love*.

The drawing was crude, and the picture served only to arrest the attention of the observers to the thought which they knew his outlines were designed to illustrate.

Many modifications may suggest themselves to the minds of teachers who desire to use the spirit of this illustration. We are free from the burdensome restrictions of patents and copyrights, and it is quite proper for us to enlarge upon or improve any illustration like this which is suggestive but not wholly satisfactory to us.

NOTE AND COMMENT.

THE ENDOWMENT OF GEORGE SCHOOL.

ON every side there is evidence that our country faces an emergency in education. It is the result of the shrinkage of the purchasing value of the dollar. The income of schools and colleges, measured in dollars, is as much or more as five years ago; measured by purchasing power, their incomes have shrunk very much.

The experience of the country during the war has revealed the need for education in a new lgiht. Educational institutions are being subjected to new demands, and yet find themselves without resources to continue even their work of five years ago.

George School was amply endowed in the beginning. During the principalship of Joseph S. Walton the school grew in usefulness, and at the time of his death in 1912 was using its resources to the utmost. The school uses its income to meet a very large item of expense which other private schools do not have to face. The rate charged Friends has been for many years less than the cost per pupil, and Friends unable to pay the advertised rates have been received for what they could afford to pay. Much expenditure from the school's income has been required to make up this difference. In ten years it has amounted to $251,940, which is slightly in excess of the income from invested funds for the same period.

This policy of assisting Friends who need it, is in accord with the wishes of John M. George.

The rise in costs during the war have been met by increasing tuition rates, but with each raise in prices the school is able to give less assistance to Friends in moderate circumstances. It is understood that the Committee of the Yearly Meeting in charge of the school, purposes asking Friends to add to the school's endowment to enable themto keep a large proportion of Friends' children in George School Plans are being made for a campaign during the autumn.

HERBERT HOOVER'S FOREBEARS.

A WESTERN reader sends an article on the ancestry and early life of Herbert Hoover, from which the following extracts are taken:—

Generations of Quaker ancestry, and the prayers and teachings of his Quaker mother have grounded Herbert Hoover in the principles of true democracy, says Caleb H. Wickersham, who knew Hoover when he was a little boy at West Branch, Iowa, and who wrote the funeral notices for Hoover's father and mother.

"It has often been my privilege to hear Huldah Hoover speak and pray," says Mr. Wickersham. "She was a minister in the Quaker church, a woman of strong, splendid character. Her son could never forget the lessons learned at the knee of such a mother.

"He was brought up in a faith in which the 'still small voice' is the spiritual guide."

Mr. Wickersham, who comes of staunch Quaker stock himself,—his forebear came to Pennsylvania with William Penn,—was editor of the little West Branch newspaper when Herbert Hoover was born. Hoover's father, Jesse, was the blacksmith. His mother, energetic, devout Huldah Minthorn Hoover, conducted services in the Orthodox Quaker church.

Little Herbert used to play with Mr. Wickersham's own son, Raymond, who was only a few months younger. They made a mischievous, lively pair, but they were always busy, Mr. Wickersham said.

When Hoover was four years old his father died, leaving the mother only the little home and the smithy. Then four or five years later the mother died, too, and Hoover was left to shift for himself. The lad of eight or nine found work to do on farms, and lived so until his uncle, Dr. John Minthorn, having moved to Salem, Ore., he followed him there. Hoover was at that time about fourteen years old.

After that West Branch heard little about Hoover until the newspapers and magazines began to call him the great Hoover. He has been home only once, Mr. Wickersham believes, then only to stop between trains some time during the war.

So far as Mr. Wickersham knows only one of the family still resides at West Branch, George Hoover, Herbert's second cousin, who is Mayor of the town. An uncle and aunt moved to the northwestern part of Iowa, and the other uncle, as has been said, has lived in Oregon since Hoover was a boy.

PHILOSOPHY has no faith in the efficacy of force in making people good. It teaches that people get better and improve, not by the destructive processes of hatred and wrath, but by the constructive method of love and reason. It teaches that goodness comes from within, not from without, that you can not beat goodness into people, or give them a prescription for it, to be taken in doses, like medicine, but that they must generate it out of their own hearts; and it believes that if we will only make social and economic conditions that will give all men, instead of a few men, a chance to live, they will naturally and inevitably become good. It teaches that you can not make people good by law, nor by policemen's clubs, nor by guns and bayonets, for it sees only hatred in these processes, and it knows that "hatred ceaseth not by hatred; hatred ceaseth but by love."—*Brand Whitlock.*

"SHOOT OR SHIP."

"UNITY has for some time been making a specialty of printing the names and utterances of high-class leaders of opinion in this country who, under a fine disguise of law and order, present themselves as advocates of violence. General Leonard Wood, candidate for the Republican nomination for the Presidency, has figured prominently upon this list. Speaking the other day on the so-called 'Red' menace, he declared that he had one remedy for revolutionary disturbers in America,—'S. O. S.,—shoot or ship!' We would like to comment somewhat at length upon the knowledge of human history and experience, which is revealed by this statement. Especially would we like to emphasize the high degree of statesmanship manifested by this recommendation of policy on the part of one who is ambitious to serve as the chief magistrate of the Republic in a period dangerous and difficult beyond all precedent. But we forego all these temptations, in order to state our unmeasured indignation that it is possible in America for one man to say, not only with impunity, but with applause, what would bring another man under immediate arrest and imprisonment. America is supposed to be a country of equal law, in the sense that this law shall be 'no respecter of persons.' We are told that there is just one thing to-day which the law will not tolerate, and that is criminal anarchy, or advocacy of violence. Thousands of obscure, friendless and unknown individuals are either in prison or under indictment because they are identified with sentiments which threaten to find expression in some form of physical force. Yet here in this distinguished army officer and political candidate going up and down the land advocating exactly these same sentiments which have brought so many under condemnation of the law. General Wood is respectable, and those whom he would 'shoot or ship' are outcasts. Hence he is immune! We call this situation a scandal of the first magnitude, and marvel that so few cry out against it."—*John Haynes Holmes, in "Unity."*

"IT IS THE SPIRIT THAT COUNTS."

AFTER all, it is the *spirit* of a life,—the attitude of the soul-part of the human being toward material things which counts in the long run.

In going over some letters recently I re-read one which came to me shortly after the severe and destructive rains which swept over eastern Pennsylvania in the summer of 1919, carrying loss to the farmers and gardeners. This letter was from a widow. Her large truck-patch meant to her a good part of her yearly living. The storms had ruined it, not only destroying most of the growing things, but washing away the very *soil,* carrying off many years' toil in the form of fertilization.

The letter recounted this to me. But in the middle of the story it broke off with this sentence:

"But why do I sit here writing this? I must go and get to work to see how I can turn my misfortunes into blessings."

What the misfortunes were I went to see before many days with my own eyes. I saw also some of the *blessings,*—a patient continuation of labors, without any bemoaning of the loss; a sharing of the little left to her with others less fortunate even than herself; a touch here to help nurse a young mother's sick baby, a touch there in shape of a visit to some sufferer in a hospital.

After all, it is the *spirit* of a life that counts.

"I must go to work to see how I can turn my misfortunes into blessings."

"THE American people do not drink. Let us imitate them."—*Premier Nitti, to Italian Parliament.*

AN EARLY TENNESSEE MANUMISSION SOCIETY.

ELLA K. BARNARD, of West Grove, Pa., writes:—

What is claimed to have been the first modern abolition society, the "Tennessee Manumission Society," was organized at the Lost Creek Meeting-house, near Knoxville, Tenn., January 25, 1815. The eight charter members were Charles Osborn, John Canaday, John Swain, John Underhill, Jesse Willis, David Maulsby, Elihu Swain, and Thomas Morgan.

In a preamble they extolled the constitution and government, and claimed that it was the duty of the free sons of Columbia to secure these blessings to the colored people.

The following constitution was adopted:—

1. Each member to have an advertisement in the most conspicuous part of his house in the following words, viz.: "Freedom is the natural right of all men; I therefore acknowledge myself a member of the Tennessee Society for Promoting the Manumission of Slaves."
2. That no member vote for Governor or any legislator unless we believe him to be in favor of emancipation.
3. Provides for officers and the meeting of the Society.
4. The requisite qualifications of our members are true republican principles, patriotic and in favor of emancipation; and that *no immoral* character be admitted into the society as a member.

Branches of this society were established in other parts of Tennessee and in North Carolina.

Commenting on the above, Ella K. Barnard writes:—

I have a picture of the old Lost Creek School, built in 1800. Log Meeting-house built 1790 at what is now or was Friends' Station, or village. Whether this is the Friendsville of which Elbert Russell writes I do not know. There were seven recorded ministers at Lost Creek, of whom William Williams and Charles Osborn were perhaps best known. It was on the line of emigration from North Carolina to Ohio and Indiana.

BRIEF ITEMS OF INTEREST.

FRIENDS wintering in Orlanda, Florida, have had the pleasure of attending fourteen First-day meetings, with an average attendance of thirty-four, in "The Osceola."

AMELIA MOTT GUMMERE'S carefully prepared book on John Woolman is about ready for the printer.

IT has been learned that Isaac Sharpless left manuscript for a book on "Friends and Slavery." It is hoped to include it in the "Pennsbury Series."

THE Macmillans report that Volume V of the series, "A Service of Love in War Time," by Rufus M. Jones will soon be printed.

ARTHUR C. PARKER, a Seneca Indian, an archeologist of the State Museum of the University of the State of New York, with headquarters in the Education Building in Albany, in visiting the Tunesassa Indian School, says "There is a personal touch here which I do not find elsewhere.

THE colored Dunbar Theatre, of Philadelphia, erected at a cost of $400,000, seats 1,600 people, and is called the prettiest theatre in the city.

AT the annual meeting of the National Academy of Sciences in Washington, April 27th, the academy medal of eminence in the application of science to the public welfare was awarded to Herbert Hoover. The motto on the obverse is that ascribed to Archimedes: "Give me where to stand, and I will move the world."

CALEB WICKERSHAM, owner of the *Local Record*, of West Branch, Iowa, says he knew Jesse and Hulda Hoover, the parents of Herbert Hoover. Jesse was the village blacksmith. "Hulda a devoted Quaker and she often conducted services at the Orthodox Friends' Meeting which I attended."

THE State University of Iowa is very proud of Gov. Frank O. Lowden, also a village blacksmith's son, "who is known to have 'plugged' a whole year's Greek in three weeks' time, and graduated as valedictorian of his class."

AFTER fifteen years' service, Rev. Archibald H. Grimké has retired from the presidency of the American Negro Academy, and John W. Cromwell, its secretary for twenty-three years, has been made president. This academy is a society of authors, scholars, artists, and other distinguished men of African descent, for the promotion of letters, science and art.

THE February number of the *Home Mission Monthly* is devoted to the American Indian, with illustrations, and is to be highly commended.

FORTY scholarships at the State College of Agriculture are to be given to reservation Indians in New York State,—they to decide by vote to whom they shall be given.

THE Negroes of Atlanta and Georgia have organized a "Negro Trust Company" which plans to assist members of the race in the purchase and building of homes and buying of farms on long-time payments and at low rates of interest.

FRANCIS M. HALLOWELL, a member of Sandy Spring Meeting, Maryland, was killed by bandits during the robbery of the Sandy Spring Bank on April 26th.

THE *Friend* says that four young English Friends intending to come to this country this summer are Rosslyn Earp, a doctor who was with the Reconstruction Unit in France for some time; Rowntree Gillett, an imprisoned C. O. during the war; Roy Calvert, and John Nickalls.

WALTER W. HAVILAND, in his "Travels of a Teacher Across the Continent," says of Whittier, California, "The new meeting-house is thought to be the largest Friends' meeting-house in the world, as they think their meeting, with over 1,500 members, to be the largest."

HENRY T. HODGKIN and wife have recently returned from a visit to Scandinavia, their purpose being "to spread the message of Christian pacifism as understood by the Fellowship of Reconciliation and the Society of Friends." They visited Holland, Denmark, Sweden and Norway.

ALTHOUGH far fewer than for the corresponding time last year, the number of arrests for drunkenness in Philadelphia during April have so far averaged forty daily.

THE purpose of the Maya Society, recently formed in Philadelphia, is the study of the Indian races of Mexico and Central America during the period when their great cities were built probably 1,000 years ago. William Galis, of Point Loma, Calif., has been chosen president. He has in his collection 500 original manuscripts relating to these people, and photographs of 95 per cent. of all other data owned by other archeologists. As soon as the key to the Maya hieroglyphs is discovered, a wealth of material will be at their command.

THEIR traveling expenses paid in advance by various householders, fifty-one Jamaican Negroes have recently arrived in New York to act as domestic servants.

DR. BAKER, general superintendent of the Anti-Saloon League, says of Governor Frank O. Lowden, that "Prohibitionists can consistently support him if he is nominated for President.

AT Swarthmore College, Lucy Lippincott was crowned "queen," with Anna Roberts as attendant in the May-Day exercises. In the annual fete at Bryn Mawr, Margaret Millicent Carey was crowned "queen."

RELATIVES and friends of Dr. James E. Rhoads, the first president of Bryn Mawr College, have contributed $9,000 for the James E. Rhoads Memorial Chair, to be established at the College.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

JUST A MITE.

North Tonawanda, N. Y., April 12.

Dear Mr. Thomas:—Your letter of April, 1920, was received by me to-day. I oblige (obligate) myself to give $20.00 for the relief of suffering little children of Germany and Austria. But you have to wait for the money till the middle of May. Then I will send the amount to the Treasurer, Mr. Charles F. Jenkins.

I am only a poor salaried minister. $500 is my salary per year, and I have no other income but a few dollars' interest on Liberty Bonds. My congregation is small and cannot afford it to raise my salary. But for the Lord's sake I make this sacrifice. He uses his children to be instruments in serving the poor and distressed. And He has given his life for us.

I leave it to the wisdom of the Friends' Service Committee to distribute the means it has on hand only to those who are most needy to be supported. It seems to me that this is not the class of *workmen* in Germany, for they earn big wages, but those who receive only small salaries. The question is, Are those out there who are Communists, Social Democrats, reds, who are throwing their country unto the utmost misery by revolution, worthy to be supported? Are those worthy to be supported who are atheists, enemies of Christ and of his church? The question must be denied. Though the poor children shall not suffer for the wickedness of their parents,—*they* shall not bear the iniquity of their fathers. Therefore wisdom in giving is necessary.

May God bless those of your Committee who devote their services without any compensation to this noble relief work. Yours sincerely.

FRIENDS' RELIEF IN VIENNA.

Don't you want to take with me one of our famous "Friends' Tours of Vienna" and see what really happens to the things that have been so generously donated to the Friends' Mission for distribution in Vienna?

We'll go first to the big Friends' Warehouse in the city stock-yards, where not a cow is to be seen, but the great buildings are filled with cases of milk, cocoa and fat, and sacks of flour and clothing. In one room Boy Scouts are dashing about in aprons obviously improvised out of old sacks, hammering fifty-pound cones of sugar into little bits to be weighed out in packets by other boys and packed into cases for sale in the Mission food shops. We go into the long storage-room, and thence into a second where the contents of more bales are stored, and open bales stand about ready to be labeled; for however carefully marked in home packing-rooms in England or America, the contents of the bale are usually in amusing contrast to what the invoice advertises it to be.

As we poke about admiring hand-knit sweaters and charming children's frocks, Mr. L. rushes in at the head of a breathless troup of helpers. "The lorry is here!" and out goes a load of bales. If we scramble on the front seat of the lorry, we can get a lift to the Hofburg, that now extends its imperial hospitality to the Mission food and clothing depot. The bales go out helter-skelter, with cases of milk, cocoa, flour and sugar. A band of Austrian ladies, headed by the Friends' Mission representatives, fall on the clothing, stow it into stalls marked "Kleine Kinder-Wasche" (little children's clothing), "Frauen und Maenner Kleider" (men's and women's clothing), "Schuhe" (shoes), to be ready for to-morrow's sale.

We shall have 300 to 400 women, who, once their fears are calmed of the supply giving out, of favoritism, of prices beyond their means, will be found cheerfully waiting in line, chattering, selecting garments as they pass from one stall to the next, and triumphantly emerging beyond the cashier's desk, toddlers hanging to their skirts, and pink-and-blue cotton-wool combination sweaters, stockings (most prized of all), frocks, petticoats and pyjamas clasped to their bosoms, while a pair of children's boots dangles over their arm. Outside the door they stop to examine the spoil that they have been too dazzled to realize thoroughly, in the haste of the buying, and to gossip over the great event with their neighbors. You look into their thin yellow faces, and feel a pang that they can be so excited over the purchase of two garments apiece for the family. Should you speak to one, she would beam at you and "kuess die hand," almost too glad for words.

On Thursday morning you will go to a fine building in Wollzeile street and join a very different group, sitting decorously on chairs in a room with a waxed floor. No babes in arms, no shawl-covered heads here. These people have been sent from our new office just opened to serve the "middle class,"—officers' families, government employees, brain-workers, women who formerly lived on incomes from property,—some of whom bear fine old Austrian names, and are now reduced to penury by the new order that demands "work for bread." One at a time these men and women, shrinking, distinguished, sometimes embittered, pass through the oak doors, critically inspect the best of our few suits and costumes, our stuff, and the men's shirts, blouses, underclothes, etc., manufactured for them in Vienna, and emerge through the opposite door, their purchase concealed in brown paper wrappings. Their pleasure is often as keen as that of the "proletarian" mother of six children. "I have not been able to buy anything for five years, and yet I must always be well dressed. It does not matter if a poor woman goes in rags, I cannot. I have lost everything through the revolution, and I have no means of earning money. 400 kronen,—10 shillings,—a month for a family of three,—of course on that we cannot even buy the full ration of food. And clothing. . . ."

In the afternoon we go to an Infant Welfare Station to see a famous Viennese doctor weighing and examining babies. A few of them are fat and jolly, and wave their legs as they lie on the scales; many are emaciated, scabby, terrible to look at. The doctor handles each with exquisite skill and gentleness, noting the weight on the child's card, and advising the mothers.

"Mission der Freunde? Do come in. We have prepared a diagram for you. The babies' weight averages an increase of from 300 to 400 grams in the last month, due to your food. Yes, the baby-clothes you sent are being given out to the mothers of new babies. We are so thankful, for we had nothing to give them, and the mothers have nothing of their own."

"What was that crowd at the door that we had such a struggle to get through?"

"Those are the women asking for cards to buy food and clothing at your depots. When shall you have permission to issue more cards?"

"When the new supplies come in," the Mission representative answers gravely.

As you return to the Friends' main office your guide will probably be set upon by the office secretary. "The organization of creches and day nurseries of Vienna wants to order 10,000 more children's garments. About thirty mothers have been here from a district where there isn't yet a depot, asking where they can get clothing. A Catholic brotherhood is here applying for black cloth." "We can pay a good price," the persuasive Father puts in. "We cannot get black cloth anywhere in Austria, and thirty-five of our brothers have to dress like 'les gens du mond.'"

"Where is the schedule of sales for next week?" the distracted head of the clothing cries. "3,000 people in the depots, 400 girl students in the university, two morning sales at Wollzeile!—I do hope the supplies will keep up. Vienna seems to be insatiable."

DOROTHY NORTH.

A Post-Office Mission correspondent in writing to some persons in remote places in the South said among other things that "Is There a Righteous God?" by Rev. Thomas Van Ness, and other Unitarian literature, would be sent by applying to her. She received some odd replies, one being, "In answer to your question, as things is as they is I should say no."

The Austrian Unit is planning to extend its work outside of Vienna. It is proposed to establish relief équipes in Graz, Linz, Wiener-Neustadt, and Budapest as soon as possible. A Swiss chocolate syndicate has given twenty tons of chocolate for distribution through the Infant Welfare centres in Vienna.

CURRENT EVENTS.

FRIENDS IN PENNSYLVANIA.

A GERMANTOWN Friend sent this letter to a number of her friends:—

Dear Friend:

Do meet me at Germantown Meeting next First-day morning at ten o'clock, and see what the First-day School is doing.

I was there last week, and found a large assembly of live young people of all ages. I noted the eager interested faces and the thoughtful attention given to the reading of the Bible and the short talk on the lesson by the Superintendent.

After the opening exercises I followed them to the class-rooms and found a large Primary Class busily engaged in hand-work, coloring cards with crayon to illustrate the Bible story, listening attentively to the story itself, answering questions and reciting the Bible verse for the day.

In Class D an outline course of Bible work is being studied, whose theme is "Learning to Know and to Do God's Will."

Class D is progressing into deeper study with understanding and receptivity.

In Class B the "Parables of Jesus" absorbed attention and maintained the active interest of gradually maturing minds.

In Class A a broad and comprehensive outline course of the Old Testament, its history, literature, and spiritual message is being pursued.

Class I, a combination of youth and manhood, is viewing life's problems with insight into the spiritual uplift of the individual in relation to public life as citizens. This class as a body occasionally make pilgrimages to outlying meetings, where they are warmly welcomed, as they bring into the quiet atmosphere the freshness and virile enthusiasm of youth.

Closing with the Conference Class of Adults, I benefited by a lesson on "How to Read the Bible," creating a deeper desire for understanding of the never-failing source of inspiration.

The teachers and leaders of each class are giving themselves in earnest living effort to maintain Friendly principles and high ideals, creating a unity of interest and purpose in individual and class responsibility.

It is the aim of the First-day School to progress along these lines with sincerity of purpose that will lead to active participation in the interests of the meeting.

The closing exercises, held in the social room, are under the care of each class in turn, concluding with the singing of hymns, in which all unite.

A Library in charge of a Librarian supplies books to readers. "Scattered Seeds," a charming little magazine for children, is distributed monthly.

The school has an enrollment of 101, with a growing cradle-roll.

The school is in session from the first First-day in Tenth month until the first First-day in Fifth month.

One of the Friends who attended the Germantown School in response to the above invitation writes:—

I was richly rewarded for accepting my friend's invitation, for at the next session was given one of the most remarkable exercises by children that I ever saw. About twenty of the younger children (I think none of them could have been over twelve years) presented dramatically the old Bible story of "Joseph and His Brethren." There were no costumes, no accessories of any sort. The children acted out the story, speaking in their own words entirely, with no effort to reproduce the words of the Bible. They did the whole thing themselves,—no manager, no prompter, no signals. Evidently the story was vividly real to them. I could not perceive the slightest hitch or delay, any more than if they had been playing a game that they played together every day. Their absorption in the little drama made them absolutely serious, and unconscious of anything incongruous, as for instance when one of the boys said, "Pharaoh won't stand for anything like that."

I never saw anything of the sort more perfectly done. The children practiced it under the direction of Vesta Haines. But she disclaims any "directing," and says that the children "did it all themselves."

BUCKS FIRST-DAY SCHOOL UNION.

The Union met at Makefield Meeting-house on Fourth month 24th. During the business meeting the children played in the yard.

A discussion about the general First-day school exercises brought the conclusion that long discussions should be held before class periods, while the younger children are fresh and not so restless, and that a good story or other entertaining feature, from which the children receive moral strength, with entertainment, is advisable. During these exercises a religious atmosphere may be created that will make the school realize the strength and nearness of God.

A committee of one member from each school was appointed to advance the interests of Woolman School.

For a half hour's exercise the Makefield children gave a recitation, "A Little Girl's Dream," describing a little girl asking God to be permitted to live with Him. He replied that there were many wanderers, and she must help. She went out and gathered the wanderers in from the highways and byways to their Home. A large class, 12 to 14 years, gave a drill about the Israelites, showing their knowledge of Biblical peoples. Another class, a little younger, dramatized the story of Ruth and Boaz, in three acts. The players were dressed in long brown and white gowns, typical of the ancient Near-Eastern people. They gave us a vivid impression of the significance of the story.

Edith M. Winder leda a model Bible class, with Elijah as the subject, with the idea of first finding out what the class knew; then, with the interest aroused, adding many new and interesting facts.

Esther Morton Smith gave a talk on "Playing Fair," using the Negro problem as her theme, and emphasizing the points that the Negro was forcibly brought to America; used harshly while a slave, especially in the South, and when freed, treated as an inferior people. The white people have always neglected to give the Negro an adequate education to fit him for competition with the world. Then, when the ignorant and undisciplined man committed crime, he was lynched. This crime was reflected on all the people of the nation.

The speed of an army is measured by that of its slowest soldier. The strength of a chain is in its weakest link. The power of a nation is that of its weakest people, but if we continue pushing the colored man backward we must ourselves stay behind to push.

These interesting features, supplemented by musical selections, made an interesting Union, and gave real impetus to First-day School work.

FRIENDS IN PENNSYLVANIA.

THE West Philadelphia First-day School held its closing exercises on Fifth month 2d. The teachers of the several classes gave a resumé of the studies for the past year, showing that the work had been conducted along the graded course.

The Flower Committee, through Elsie Barton, reported having sent 62 bouquets and plants to the Friends who were taken sick, and read letters of appreciation. The superintendent, Joseph J. Baily, was complimented on the conduct and the growth of the school, which showed a membership of 125. A number of the scholars received books in recognition of their regular attendance upon every session.

The Picnic Committee announced that they had selected Georges Hill in Fairmount Park on Seventh-day, Sixth month 5th, at 10 a.m. All Friends are invited.

FRIENDS' HOME FOR CHILDREN, 4011 Aspen Street, held its last service for the season on Fifth month 2d. The attendance was large and the exercises by the children were unusually interesting. Several speakers addressed the children. During the summer it is planned, as usual, to send the children to the country. Interested friends might be moved to make room in their household for one or more of our children of a useful age during the summer months. Our children are well trained and well behaved.

W. J. MACWATTERS.

AT Centre Monthly Meeting in Half Moon Valley, in Centre County, on Fourth month 11th, the representatives were all present from Centre.

Our friend Isaac Wilson was with us at this time. His labors amongst us have always been very helpful and this one is no exception in that respect. We very much desire that we may profit by absorbing this gospel message.

There were no representatives sent from Unionville Preparative Meeting, as it was arranged for Isaac Wilson to go there for the afternoon to have a meeting.

These little meetings are very small at present. One family at Centre is under quarantine. Many who usually attend have been prevented for so long by storms and sickness that the meeting and First-day school are nearly things of the past. Even yet our First-days are so seldom clear of storm that the spring awakening is very slow. We are not sure that we can again get on our feet.

MARY A. WAY.

NORRISTOWN PILGRIMAGE.

At Gwynedd Monthly Meeting, held at Norristown, Fifth month 1st, there assembled, besides the members of the meeting, twenty-six Pilgrims of the Young Friends' Movement. The religious and business meetings of the afternoon were conducted with an unusual interest, which clearly showed the effect of the presence of our Young Friend Pilgrims.

The few minutes before supper were spent in getting acquainted "all 'round," as was also the twilight hour after supper, in which games were played. Everything from "Flying Dutchman" to handkerchief races between "Norristown," "Plymouth," and "Gwynedd" was enjoyed, not only by the participants, but also by onlookers in the form of neighbors' children.

With the twilight hour passed, we all gathered in the meeting-house again for a real conference.

The first subject, "Friends' Message in Business," was taken up by George Corson, who felt that although many Friends had taken quite an active part in reform movements in this country, such as abolition of slavery and prohibition they had not received much credit as Friends for their agitation.

Esther F. Holmes spoke on "Friends' Message in Religion," telling of our fundamental belief in direct communion with God, and that because of this belief our meetings must necessarily contain all kinds of groups—those who would serve in all ways.

On the subject of "Service at Home," Louise Lawton thought that work was the cure for our troubles in this country.

Chase Conover spoke on "Service Abroad" and showed the many fields open in India, Africa, China and Japan for socially-hearted Friends. He also summed up the talks of the evening.

The meeting was then open for general discussion. Many of the Friends expressed the thought which we all felt that we had had a live meeting.

HANNAH L. FOULKE.

WOODBURY PILGRIMAGE.

On April 24th and 25th the Young Friends' Movement sent five Pilgrims to the historic Woodbury Meeting, New Jersey. They arrived about five o'clock and had a sociable time until 6 p.m., when supper was served.

The meeting began at eight o'clock, when about twenty of the Young Friends from Mickleton came attired in the dress of "Ye Olden Times."

After they finished speaking, Rachel Davis DuBois told us of her idea of "Service."

On First-day the Pilgrims attended the regular meeting for worship, and in the afternoon Hannah L. Foulke led in a conference class discussion.

The Woodbury Friends appreciate the interest shown and good-will expressed by the Pilgrims.

ETHEL M. HAINES.

FRIENDS IN VIRGINIA.

LINCOLN.

O. Edward Janney writes, April 28th:—

It is a joy to visit a Meeting where youth abounds, where a spirit of enterprise prevails, and where there is a willingness to try new things.

Such is the community at Lincoln, Va., where the fragrant memories of Samuel M. Janney still linger, though his mortal remains were long ago laid in the quiet grounds near by.

Many will recall the delightful General Conference that was held at this spot in 1892, when several hundred Friends gathered, and made memories in "Ole Virginny" that will never be forgotten.

This is one of the localities where a Young Friends' Association has flourished, attracting large numbers of attenders, not all of them members of Meeting, by any means.

On April 25th, this Association met for the last time until next fall, giving place the next week to the First-day School, which will continue through the summer.

The subject under discussion was how to make our Meetings meet the needs of the attenders better. Several of those who were present took part in the discussion, offering a number of suggestions. It proved to be a matter of much concern that the children should have their part in the Meeting, also that the Meeting might be not only a Meeting for Worship, but also a Meeting for *Service*. But let us give the words of one of the speakers, Mabel Taylor:

"Our Meeting should provide the spiritual bread upon which we feed, and become spiritually, mentally, and physically stronger, and better fitted for service to God and our fellow-man. Now while 'silence is golden,' with too frequent silent meetings no good is done. It seems as though the messages which come to our meetings are so few.

"My plea is for the children. By silent meetings or profound discourses do we reach the children? No. By simple prayers, by truth presented in a simple way, we do reach them. We must make our meetings so interesting and wide-awake for the children, as well as the older folks, that one element will benefit the other, and will make it a point to be there. Then good will be done to the whole community, and all will make the effort called for to get the family ready every First-day morning to come to meeting. Silent worship and Bible talks *can* be conducted at home, but there is strength in comradeship and in united worship."

It is quite certain that an effort will be made in this Meeting either to have a special Children's Day once a month, or the meeting will open with the closing exercises of the First-day School, passing then into the silence of the meeting. It was urged that the meetings be shortened to a half-hour, and that those who speak should give brief messages and early in the meeting, one present remarking that if a time of preparation for speaking be needed, let that be taken at home, before coming to meeting.

The Friends of Lincoln have taken a new departure in the establishment of a "Community House," which is proving not only a convenience to those who wish to take their meals there, but also as a centre of community and cultural interest.

Our friends, Edward and Marianna Rawson, ably assisted by Elizabeth Nichols and others, are thus conducting an experiment in community service that may prove to be the beginning of a movement that may well be adopted elsewhere.

Edward B. Rawson, it will be of interest to his many friends to know, has been appointed Principal of the High School in Lincoln, where his unusual talents in this line will find free and useful expression.

FRIENDS IN NEW YORK.

Lydia J. Mosher writes from Granville, N. Y.:—

Easton and Granville Half-Yearly Meeting was held in Granville on the 1st, 2nd and 3rd of Fifth month. The usual business meetings were held on First and Third-days. During First-day we were very glad to have the company of Albert R. Lawton, who came up to attend our meeting. We were grateful for his helpful presence with us at this time.

Anna L. Curtis writes:—

At Westbury Quarterly Meeting, held at Brooklyn on the 24th of Fourth month, the reports from the various meetings showed that the three Friends' schools in New York, Brooklyn and Locust Valley have an increased attendance this year, and prospect of more applicants for admission next year than can be accommodated. A new First-day school has been started in New York, and the Flushing First-day School reports an increased attendance. This school has supported a French orphan for the past year. Last fall the school gave a Fair, which brought in $225. Work done by the Fellowship of Service was mentioned by several of the meetings.

In the afternoon there was no lecture as usual. Instead, Friends participated in a discusson of some of the vital points of Quaker efficiency to-day.

NEW YORK YEARLY MEETING.

New York Yearly Meeting this year will be held from Fifth month 24th to 27th. "Yearly Meeting First-day" is the 23rd, while Seventh-day the 22nd will be given up to various committee meetings and the arrival of Friends. In the evening an address will be given under the care of the First-day School Committee on the general topic of First-day School work for boys and girls of 14 to 16.

On First-day evening, the 23rd, Elbert Russell will give a talk on "Quakerism and Present-day Problems."

Isaac Wilson, as well as Elbert Rus-

sell, expects to attend the Yearly Meeting.

The First-day School UnionExercises at 2.30 on First-day will be of an historical character, this being the two hundred and twenty-fifth session of the Yearly Meeting. It has not seemed possible to arrange a pageant, although this was suggested; but the exercises, arranged especially for this occasion, will be quite different from the usual order.

The meeting on Third-day evening, under the care of the Committee on Education, will be a conference between parents and teachers, on a topic to be announced later.

On Fourth-day there will be a business session of the Yearly Meeting at 7.45, following the successful experiment tried last year.

Friends who expect to attend Yearly Meeting, and wish to arrange for accommodations will please write to Anna M. Finch, Neck Road and East 13th St., Sheepshead Bay, Brooklyn, N. Y.

WILMINGTON CONFERENCE OF YOUNG FRIENDS.

At the invitation of the Wilmington group of Young Friends, a conference with the subject, "Applying Christianity," was held on the evening of May 1st, following Quarterly Meeting. The visitors were entertained through the afternoon by a walk through the outskirts of the town, where we watched an excellent baseball game, and "rooted" for the colored team. We returned for a dinner and social hour, and came over to the meeting-house in an awfully good humor.

John Downing, of Wilmington, presided over the meeting, and acted as host to the group of seventy-five young people. J. Barnard Walton opened the subject by speaking upon "Applying Christianity in the Schools." He was followed by Ellen Cope, on "Home Missions"; J. Franklin Styer, on "Politics and Public Service," and Wallace Moon, on "Our Meetings." Vincent D. Nicholson told of the need of new foreign missions, and William T. Cope summed up the talks with the thought that applying a little Christianity to our personal relations will be the biggest help toward these other goals. The talks were constructive and provoked a lively discussion and many excellent suggestions were made which we wish could be brought before other young people.

Between Wilmington time and railroad time, we made double time for the trains, while several of us stayed for meeting on First-day enjoying the royal hospitality of the daylight savers.

J. FRANKLIN STYER.

THE NEW PIANO AT LAING SCHOOL.

Everyone knew that Laing was getting a new piano, says the *Laing School Visitor*, but it did not reach us by Christmas, as the senders had anticipated that it would. However, the first morning after the holidays, before the bell rang for school, group after group of little ones peeped into the chapel to get a glimpse of our latest gift. And how the eyes sparkled and the faces lightened with happiness when each one saw for herself that it was really there!

The piano, which is a Steck Concert Grand, was sent by Mr. William Biddle of New York City, and to say that Laing appreciates the gift is only a mild expression of thanks and gratitude for it. It was Mr. Biddle's wish that the piano blend with the beautiful Negro melodies of the South. Therefore, our first two songs learned and sung with this new instrument were Burleigh's "Nobody Knows de Trouble I've Seen," and "By an' By." Our children sung them with the deep religious feeling characteristic of their voices, and it is one of our greatest desires to have Mr. Biddle come down and see how well he thinks the voices and the instrument blend.

The piano has brought great inspiration to Laing's musical ability. The rapidity with which new songs, words and music have been mastered is pleasing, and we feel that it is due entirely to the wonderful tone of our instrument.

The School had raised through concerts thirty-three dollars, towards buying a piano. Most of this was used to defray the freight expenses, and with the remainder we are trying to purchase a cover for the piano.

PERSONAL.

William Taylor, now of Los Angeles, California, sends a contribution for Friends' work in Europe, "as my U. S. soldier pension allows of my now and then doing something for the little victims of cruel war," and adds, "if thee can, please have some worker in Germany call, if in Gotha, on a relative of mine, Lilian B. T. Kalinani, As the daughter of Bayard Taylor she deserves to find friendly Americans now,—and from old Chester County especially."

BIRTHS.

Buzby.—On Fourth month 3rd, to Maxwell and Anna Buzby, of Woodstown, N. J., a daughter, named Edith Buzby, a member of Pilesgrove Monthly Meeting.

Finlaw.—On Fifth month 14, 1919, to Harry B. and Ethel Borton Finlaw, of Woodstown, N. J., a daughter, named Dorothy Borton Finlaw, a member of Pilesgrove Monthly Meeting, N. J.

Way.—To Darlington H. and Ina A. Way, Port Matilda, Pa., a son, named Elwood Archie.

DEATHS.

Elkinton.—At Moylan, Pa., on Fourth month 26th, Malinda, widow of Joseph S. Elkinton.

Govett.—At Atlantic City, Fourth month 30th, Elizabeth Grey Jones, widow of Annesley Richardson Govett and daughter of the late William and Martha Lloyd Jones.

Mankin.—Near Mullica Hill, N. J., on Fourth month 22nd, Ellwood Mankin, in his 85th year. He was for many years an elder of Woodbury Monthly Meeting. He was well known for his high character and strict integrity.

Mitchell.—At Langhorne, Pa., on Fourth month 26th, William P. Mitchell.

Thorne.—At Moorestown, N. J., Fifth month 1st, Maria C., wife of Morris Thorne.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FIFTH MONTH.

9th—Scipio Half-Yearly Meeting, at Scipio, N. Y.

9th—The Sixth William Penn lecture under the auspices of the Young Friends' Movement, in Race Street Meeting-house, Philadelphia, at 3 p.m. John Haynes Holmes will speak on "Heroes in Peace." The lecture will be followed by a young people's devotional meeting at 4.15 in Cherry Street Meeting-house.

9th—Preparative Meeting will be held in New York and Brooklyn, after the meeting for worship.

10th—New York Monthly Meeting will be held in New York at 7.30 p.m. Supper will be served at 6 o'clock to those present.

10th—Miami Quarterly Meeting, at Waynesville, Ohio.

10th—Philadelphia Yearly Meeting, at 15th and Race Streets, Philadelphia. See full program in another column.

13th—The evening meeting at 15th and Race Streets Meeting-house, Philadelphia, under the care of the Peace and Emergency Committee, will be on the subject of the Conference of All Friends to be held in London in Eighth month next.

15th—Short Creek Quarterly Meeting, at Concord, Ohio.

15th — Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J.

17th—Fairfax Quarterly Meeting, at Hopewell, Va.

18th—Burlington Quarterly Meeting, at Crosswicks, N. J., 10.30 a.m. Automobiles will meet all Friends at P. R. R. station at Bordentown, at 10 a.m.

21st—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

22nd—Stillwater Half-Yearly Meeting, at Richland, Ohio.

22nd—Blue River Quarterly Meeting, at Highlands Creek Meeting-house, near Salem, Indiana.

22nd and 23rd — Pilgrimage at Mickleton, N. J., under the auspices of the Young Friends' Movement.

23rd—"Yearly Meeting First-day" in New York.

23rd—Chester (Pa.) Monthly Meeting at Middletown, at 2.30 p.m.

24th—Warrington Quarterly Meeting, at Pipe Creek, Md.

24th—New York Yearly Meeting, at 15th and Rutherford Place, New York City.

27th—Bucks Quarterly Meeting, at Buckingham, Pa.

29th—Nottingham Quarterly Meeting, at Deer Creek (Darlington, Md.).

31st—Canada Half-Yearly Meeting, at Bloomfield, Ontario.

PHILADELPHIA YEARLY MEETING.

PROGRAMME.

SEVENTH-DAY, FIFTH MONTH 8TH.

Meeting of Ministry and Counsel, in Race Street Meeting-house, 10 a.m. and 2 p.m.

4.30 p.m., in Cherry Street Meeting-house, Sixth General Conference of Young Friends' Movement; Reports and Announcements; Four ten-minute talks on "The Young Friends' Movement: Our Work and Our Equipment"; General discussion.

6.30 p.m., Young People's Supper; informal conference and general social.

8.30 p.m., Meeting of new Central Committee.

FIRST-DAY, FIFTH MONTH 9TH.

10.30 a.m., Meetings for divine worship in Race Street and Cherry Street Meeting-rooms, and, if necessary, in the Central School Lecture-room; likewise in the other city Meeting-houses, except Fairhill.

3.00 p.m., at Race Street, Sixth William Penn Lecture, "Heroes in Peace," by John Haynes Holmes, of the Community Church, New York City. All are cordially invited.

3.30 p.m., Meeting for worship at Fairhill.

4.15 p.m., Young People's Meeting for Worship at Cherry Street Meeting-house.

7.30 p.m., Meetings for worship at Race Street, Girard Avenue, and West Philadelphia.

SECOND-DAY, FIFTH MONTH 10TH.

9.15 a.m., Meeting for Worship, Central School Lecture-room.

10.00 a.m. and 3.30 p.m., Business Sessions of the Yearly Meeting.

5.00 p.m., Meeting of Representative Committee in Room No. 1.

6.00 p.m., Joint Supper Conference of Members of Young Friends' Movement and Friends' Associations. "It Pays to Advertise," by W. Russell Green.

8.00 p.m., Meeting under care of General Conference of Friends' Associations. Subject: "Personal Experiences of Quakerism."

THIRD-DAY, FIFTH MONTH 11TH.

9.15 a.m., Meeting for Worship, Central School Lecture-room.

10.00 a.m. and 2.30 p.m., Business Sessions of the Yearly Meeting.

6.00 p.m., Supper Conference of Young Friends. "Is the Organization of Young Friends Efficient?" Esther F. Holmes.

8.00 p.m., Meeting under the care of Temperance Section, Committee on Philanthropic Labor. Address by Prof. J. H. Dickason, Secretary of the Presbyterian Board of Temperance and Moral Welfare. Subject, "The Present Status of the Enforcement of the 18th Amendment."

FOURTH-DAY, FIFTH MONTH 12TH.

9.15 a.m., Meeting for Worship, Central School Lecture-room.

10.00 a.m. and 2.30 p.m., Business Sessions of the Yearly Meeting.

1.30 to 2.15 p.m., Meeting in the interest of Friends' Neighborhood Guild, Central School Lecture-room.

6.00 p.m., Supper Conference for Young Friends, "Some Problems Facing Eastern and Western Friends Today," Chase L. Conover, Perry Kissick.

8.00 p.m., Meeting under care of the Committee on First-day Schools. Address by Dr. Elihu Grant, Haverford College. Subject, "Worship as a Means of Service."

FIFTH-DAY, FIFTH MONTH 13TH.

10.30 a.m., Meetings for Worship, Race Street, Cherry Street.

2.30 p.m., Business Session of Yearly Meeting.

5.00 p.m., Meeting of Representative Committee (new) in Room No. 1.

6.00 p.m., Supper Conference for Young Friends. "The Spirit of Service," by Dorothea B. Jones.

8.00 p.m., Meeting under care of Committee on Peace and Emergency Service. Subject, "The Approaching World Conference of All Friends in London."

SIXTH-DAY, FIFTH MONTH 14TH.

Business sessions at 10 a.m. and 2 p.m.

Friends' General Conference

CAPE MAY, N. J. 7th MONTH 7th to 14th

"Come thou with us and we will do thee good."—*Moses.*

J. BARNARD WALTON, GENERAL SECRETARY,
140 N. 15th Street, Philadelphia.

Friends' Intelligencer Associates.

Up to this date two hundred and six persons have joined the group of "FRIENDS' INTELLIGENCER ASSOCIATES," in whom are to be vested the ownership and control of the FRIENDS' INTELLIGENCER. They have subscribed from $5.00 a year each (the minimum), up to $100 a year, for five years, toward the support and improvement of the paper.

On Fourth month 15th a meeting for organization was held at 15th and Race Streets, Philadelphia. After thorough discussion, a committee of nine was appointed to draft by-laws, to nominate a permanent committee to manage the paper, and to make any other needed suggestions, which are to be submitted by mail to *all* the Associates for their judgment, before adoption. The members of this committee, Eliza M. Ambler, William C. Biddle, Anna L. Curtis, Ellwood Hollingshead, O. Edward Janney, Walter C. Longstreth, Paul M. Pearson, Abby M. H. Roberts, and Edith M. Winder, are working out plans for the future conduct of the paper under the direction of the Associates.

All earnest Friends realize the power for good of our weekly journal, and the importance of its influence in expressing our message to the world, as well as to our own members. It ought to be much improved, and the contributions from Associates will make needed improvements possible. Instead of two hundred Associates, we ought to have two thousand. Our Society would then have a powerful means of spreading the message of Friends, the message of "universal and saving Light," the gospel of peace and good-will.

All readers of the FRIENDS' INTELLIGENCER are invited to become subscribing Associates. An Associate should be willing to contribute not less than $5.00 and up to $500 per annum for five years for the support of the INTELLIGENCER, but no one is required to take an active part in management unless he desires.

Please fill out, sign, and return the following blank to 140 N. 15th Street, Philadelphia.

FRIENDS' INTELLIGENCER ASSOCIATION, LTD., Philadelphia:

DEAR FRIENDS:—I desire to be enrolled as one of the FRIENDS' INTELLIGENCER ASSOCIATES, in whom is to be vested the control and management of the FRIENDS' INTELLIGENCER. Should the plan become operative, I agree to contribute $..... per annum on the 1st day of January of each year for a period of five years, or (if preferred) $..... in one payment, for the support of the FRIENDS' INTELLIGENCER.

Signature .....

Address .....

CAMP RED CLOUD

SILVER LAKE, PA.

For boys, ages 10 to 17 years. Boys must have thorough endorsement of their schools. A councilor for every five boys. Exceptional equipment. Tutoring department.

Directors—MAJ. LOUIS E. LAMBORN,
EDWARD C. WILSON,
FRIENDS' SCHOOL, BALTIMORE, MD.

Would You Like An Income?

at 65; when your earning power has stopped or greatly decreased?

Then begin to provide for it now. You can do it by taking our Endowment Policy payable at 65—or upon your death, if before.

It is insurance, income, investment.

Will you let us tell you about this?

THE PROVIDENT

Life and Trust Company of Philadelphia

Fourth and Chestnut Sts.

Member of Federal Reserve System.

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

BELL TELEPHONE LOMBARD 2873 — MONEY FOR MORTGAGES

S. W. BLACK'S SON

REAL ESTATE AGENT AND BROKER

522 WALNUT STREET
PHILADELPHIA

ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

HOTELS AND RESORTS.

Buck Hill Falls

SPRING IN THE MOUNTAINS

IT is not unusual to hear the wonderful colorings of the mountain foliage in the Fall described in extravagant terms, but the beautiful Spring tints covering our hillsides seem to escape the attention of the enthusiasts.

There is probably not a time when the town or city resident needs a change of scene and air more than just now. There is surely no time when Nature in the mountains presents more of interest than just now, and nowhere are the health benefits so emphasized as in the comparatively high and dry air of the Poconos.

Spring is the season of hope and promise. It is much in evidence all around us.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne

"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR

First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.

HOTEL BRUCKER

SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)

An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

HOTELS AND RESORTS.

Friends at Griscom Hall.

Readers of the INTELLIGENCER will bear in mind that there is a substantial reduction in rates at the Hall, applying not only to our own stockholders, but to all members of the Society of Friends. In this day of the well-known H. C. L., this makes the rate of board to Friends astonishingly low.

Rooms in June are still available, particularly for the first three weeks. There is practically nothing left for the rest of the month, and July and August are "full up."

Send for circular giving room plans and rates. There is no "sliding scale" of prices at Griscom Hall. The rates are plainly printed and adhered to. Address Margaret Eastburn, Newark, Delaware, until May 8th. After that date GRISCOM HALL, Buck Hill Falls, Pa.

SCHOOLS.

Woolman School

Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.

Under the care of Philadelphia Yearly Meeting of Friends.

Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to

GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

NOTICES.

NOTICE.—To mothers of young children expecting to attend the Conference. Having two children of my own, I have persuaded an exceptionally fine teacher to open a Beach School for three hours each afternoon during Conference week. This and the provision already made by the Conference Committee will insure the safety of the children during most of the day. This Beach School will consist of nature study, directed play and story reading. Terms, $5 per child per week. Enrollment open to children between 5 and 10 years—limited to 25 children. Apply to Eudell D. Everdell, care Miami Conservancy, Dayton, Ohio.

For reference apply to me. Lucy Griscom Morgan, Englewood, Ohio.

FOR RENT.

SINGLE GENTLEMEN, SINGLE ladies, or a small family will find attractive apartments for the summer months at "Ivy Lodge," 29 E. Penn St., Germantown, Philadelphia.

FOR RENT—FURNISHED; COTTAGE at Orr's Island, Maine, directly on the sea; always cool. $800 for the season. For further particulars, address E. M. Fryer, 1906 Sansom Street, Philadelphia, Pa. References exchanged.

FOR RENT—FIRST AND SECOND floors of private home, Philadelphia; furnished. Phone Poplar 1317 W.

FOR RENT—UNFURNISHED THIRD-story private apartments, three rooms and bath. Owner. Address M. 150, FRIENDS' INTELLIGENCER.

FOR RENT—FURNISHED HOUSE IN Swarthmore for summer months. 8 rooms, good location, five minutes' walk from station and stores. Space for garden. Address Chas. G. Thatcher, 307 Lafayette Ave.

GEO. C. CHILD & SON

(Established 1810)

Removed to 105 S. 9th St., Phila.

Discontinued Patterns of 1847 Rogers Silver-plated Ware at Reduced Prices

Watches and Watch Repairing

GEO. C. CHILD & SON, 105 S. 9th Street

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia

Both telephones, day or night

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

MANN & DILKS

1102 CHESTNUT STREET

TYROL WOOL

REG. U.S. PAT. OFF.

SOLD HERE ONLY

Tailored Suits

Ladies'
Misses'
Juniors'

29.75 36.75 49.75

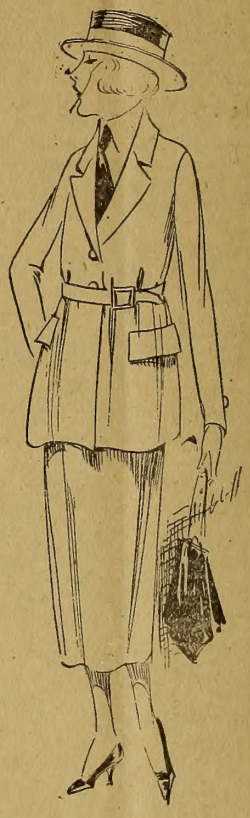
NEW LIGHT COLORS

Tyrol Wool is made of all worsted yarns—no similar fabric has proven so satisfactory.

ALSO

Motor Coats
Street Coats
32.75 to 66.75

Ladies' Tailored Hats



MANN & DILKS

1102 CHESTNUT STREET

Walter-Wool

Saves Money. Keeps your hands busy. Makes others happier. Direct from maker to you.

Extra fine quality four-ply woolen yarn just released for home distribution. This wool was used extensively during the war for soldiers' and sailors' sweaters, socks, helmets and wristlets.

Walter-Wool garments are needed and appreciated both here and abroad. Unusually soft and warm—easy knitting with comfortable "give."

Oxford	Salmon
Natural	Khaki
White	Peacock
Black	Turquoise
Navy	Canary

Sent postpaid, insured, the day we get your order. Free samples sent on request. 2-lb. carton (4 hanks to lb.), $3 per lb. 5-lb. carton $2.80 per lb. Send check, money order or bank draft. Satisfaction guaranteed or money refunded.

Immediate delivery—Order today.

F. W. WALTER

Dept. C. 43 Letitia St., Phila., Pa.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

NOTICES.

NOTICE — The First-day evening Bible talks will be continued at School Lane Meeting, Germantown, on the *second* First-day in each month. Elbert Russell will give a course on "Jesus' Preparation for his Public Ministry." Further information may be obtained from E. C. Janney, 212 W. Upsal St., Germantown, Philadelphia.

WANTED.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

POSITION WANTED—BY REFINED young woman, practical nurse specially experienced in care of young infants. References; state terms. Free July 1st. Address L. 145, FRIENDS' INTELLIGENCER.

WANTED—GOVERNESS TO TAKE entire charge of little girl three years old and assist seven-year-old girl attending school; good home and salary; seashore during summer. Address Mrs. F. C. Sharpless, Rosemont, Pa. Telephone, Bryn Mawr 200.

WANTED—SMITH COLLEGE STUdent desires summer position as mother's helper. Can teach piano and tutor in school studies. Experienced with children. Address Box 20, INTELLIGENCER Office.

POSITION WANTED—A REFINED, educated woman, trained in kindergarten work, would like the permanent care of two or three small children. For particulars, address Box G. 143, FRIENDS' INTELLIGENCER Office.

WANTED—BY WOMAN OF REFINEment, position as companion to semi-invalid, sewing; light duties. Successful with nervous and elderly persons. Address B. 130, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY EXPERT carpenter and builder, as foreman or journeyman. Can read or draft plans; handle men economically and expeditiously. Years' experience. William Lovett, 59 Bismark Ave., Trenton, N. J.

WANTED — EXPERIENCED COOK, child no objection. Good home in country thirty miles south Philadelphia. Family small. Mrs. John M. Mendinhall, New Castle, Del.

STUDENT NURSE — OPPORTUNITY to take the nurse's course (3 years) in Training School for Nurses, of the Osteopathic Hospital, is open for a few students. Qualifies for osteopathic and general nursing. Our graduates are greatly in demand. Board, laundry, uniforms and compensation furnished. Must be healthy and have had one year in High School, or equivalent. Address The Registrar, 1822 Spring Garden Street, Philadelphia.

WANTED—BY TWO LADIES, HALF of an unfurnished house. Address G 152, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER AND companion, May 15th, to care for two children. Please state experience and reference. Write P. O. Box 343, Haverford, Pa., or phone Ardmore 483 R.

WANTED—MATRON FOR BURLINGton County Aged Women's Home. Apply to Mrs. David Harmer, Burlington, N. J.

WANTED—MOTHER'S HELPER TO assist with care of three small children. Friend's family. Write Mrs. William M. Kimber, 999 E. Haines St., Germantown, Philadelphia.

WANTED—WAREHOUSE SPACE IN Philadelphia, about 5,000 square feet. Communicate at once with AMERICAN FRIENDS' SERVICE COMMITTEE, 20 South 12th Street, Philadelphia.

Strawbridge & Clothier

Philadelphia Men Are Saving Tens of Thousands of Dollars Through This Clothing Sale

Every man about to buy new Clothing owes it to his sense of economy to view this excellent collection. There's no better clothing to be had in this city to-day—and these Sale prices average more than 25 per cent. under regular retail values.

Where Could Men Find Such Fine Spring Suits at These Low Prices—$23.50 and $32.50

These are thoroughly dependable Suits—made by one of our trustworthy suppliers. The fabrics, reliable to the last thread, are chiefly neat spring-toned mixtures with a plentiful sprinkling of blue serges. The styles are clean-cut and NEW—and are in an ample variety to meet every requirement of young men and men of more conservative tastes. *Manufacturers are asking more than these special prices for equal quality to-day.*

A Brand-new Lot! Some of Our Very Finest Suits Reduced to—$59.00

Stein-Bloch, Hart, Schaffner & Marx and "Alco" Suits—a limited selection from our very finest lines. Handsome fabrics, faultlessly tailored in the smartest styles of the present and coming season.

Several Hundred "Alco" Suits—$41.50

Trim-looking young men's styles of neat mixtures and blue serges. Handsome, conservative models of fine worsted fabrics. These are marked a full third less than their fair retail valuation.

Stein-Bloch and "Alco" Suits—$48.50

A most attractive collection—including correct spring styles developed by master tailors, in dark blue smooth-finished worsteds. Practically all sizes.

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIFTH MONTH 8, 1920

Penna. R. R.

7% Secured Notes

WE RECOMMEND THE PURCHASE OF THESE NOTES AT MARKET AS A HIGH GRADE CONSERVATIVE INVESTMENT.

MONTGOMERY & CO.

133 SOUTH FOURTH ST.

PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

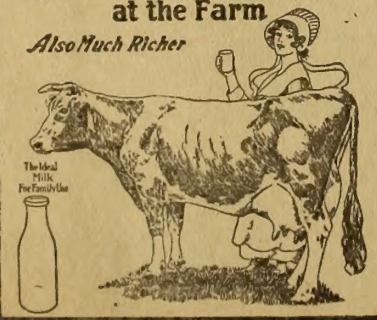
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



BALLINGER & PERROT

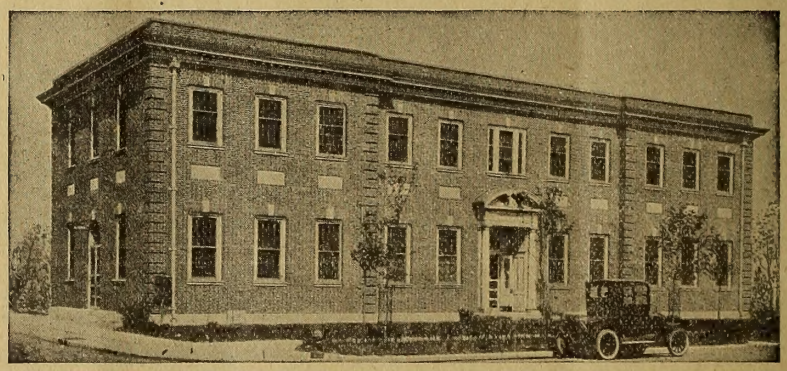
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
G. H. STUART, 3D.....Treasurer
S. W. MORRIS.....Secretary
T. S. HOPKINS.....Asst. Treasurer
EDW. T. STUART.....Asst. Treasurer
J. M. STEERE.....Trust Officer
G. L. BISHOP, JR....Asst. Trust Officer
LARDNER HOWELL...Real Estate Officer
J. M. OKIE...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

NEWTON COAL

Answers the Burning Question

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FIFTH MONTH 15, 1920

VOLUME 77
NUMBER 20

REFERENDUM BALLOT OF THE "FRIENDS' INTELLIGENCER ASSOCIATES."

To all those who have become members of the "Friends' Intelligencer Associates" a referendum ballot is being mailed during the present week, with nominations for the Trustees, and Board of Managers of the Intelligencer Associates.

Following are the statement and the by-laws formulated by the Organizing Committee appointed by the Associates at their meeting on Fourth month fifteenth:

At a meeting of the Friends' Intelligencer Associates, held in the meeting-house, Fifteenth and Race Streets, Fourth month 15th, representatives from all our seven Yearly Meetings were in attendance. General discussion developed entire unity with the purpose and plan of the Intelligencer Association as expressed in this statement:—

"As is known, we have desired to broaden the policy of the FRIENDS' INTELLIGENCER with regard to its field of service, its support, and its control.

"As soon as the Associates, recently subscribed, have agreed upon a type of organization and upon Trustees who will prove satisfactory to Friends at large, we desire to transfer to said organization the management and control and the stock of the FRIENDS' INTELLIGENCER, as follows:—

"For a period of five (5) years, with the understanding that the Central Committee of Friends' General Conference may at the expiration of this or any succeeding five-year period, should it so desire, assume the ownership and management of the INTELLIGENCER. In case this option is not exercised, the Associates themselves are authorized to continue their control, for periods of five years, and in the event of their failure so to do, the ownership of the paper will revert to the present stockholders."

After serious consideration of the plan as proposed, the following Friends were appointed an organization committee, with authority to complete all details of the transfer of the INTELLIGENCER and complete the organization of the Associates, and submit the result to all Associates for a referendum vote:—

Eliza M. Ambler, Philadelphia.
Wm. C. Biddle, New York.
Anna L. Curtis, New York.
Ellwood Hollingshead, Moorestown, N. J.
O. Edward Janney, Baltimore.
Walter C. Longstreth, Philadelphia.
Paul M. Pearson, Swarthmore, Pa.
Abby Mary Hall Roberts, Swarthmore, Pa.
Edith M. Winder, Indiana,
now at George School, Pa.

The Associates now number 212, who have subscribed $1,990 annually to carry out the plans agreed upon.

140 have subscribed $5 a year for five years; 54 have subscribed $10 a year; 1 has subscribed $15 a year; 3 have subscribed $20 a year; 5 have subscribed $25 a year; 7 have subscribed $50 a year; and 2 have subscribed $100 for five years.

The plan as submitted below has the full approval of the Friends' Intelligencer Association, who are ready to turn over to our Trustees the property of their Association, free of debt, as soon as the Associates approve the work of your Organization Committee, which should be about Sixth month 1, 1920.

Walter C. Longstreth, representing the Associates, and Charles F. Jenkins, representing the Intelligencer Association, drew up a trust agreement, which was submitted to your Organizing Committee, and which, after careful consideration, was approved. This agreement covers the points set forth in the above statement from the Intelligencer Association, and the following By-Laws approved by your Committee, and herewith submitted for your approval.

BY-LAWS.

1. *Name:* The name of this association shall be "The Intelligencer Associates."

2. *Purpose:* The purposes of the association are the maintenance, management, and publication of a periodical at present called "Friends' Intelligencer," that will record the activities of Friends and reflect the best thought and ideals of the Society.

3. *Membership:* All persons who are in sympathy with these purposes who subscribe $5 or more per year for a period of five years, and who are approved by the Executive Committee, are eligible as Associates.

4. *Annual Meeting:* The annual meetings shall be held in Philadelphia, Pennsylvania, on the third Fourth-day of the First month, at 2.30 p.m.

5. *Special Meetings:* Special meetings shall be called by the Secretary on the written request of the Chairman, or of fifteen Associates.

6. *Notices of Meetings:* All notices of meetings shall be in writing at least ten days before the date set, and shall state the purpose of the meeting and the business to be transacted. With the notice of the annual meeting shall be enclosed an official ballot giving names of regular nominees submitted by the Nominating Committee as provided in paragraph 7, with space after each name sufficient to fill in a substitute. These ballots shall inform the Associates they should be marked and sent to the Secretary before the annual meeting.

7. *Officers and Committees:* There shall be elected annually from among the Associates a Chairman, a Secretary, a Treasurer, three Managers to serve for a term of three years, managers to fill any vacancies that may have occurred during the year, and an Executive Committee, which shall also act as a Nominating Committee.

8. *Elections:* An Executive Committee of twelve, which shall also serve as a Nominating Committee, shall be elected in the following manner:—Each of the seven Yearly Meetings may nominate one member, sending his or her name to the Secretary of the Associates before the annual meeting.

At the annual meeting the Associates present shall elect by ballot an Executive Committee composed of twelve Associates, which shall include those nominated by the Yearly Meetings, to serve for one year or until their successors are elected. All votes for officers and managers shall be on the official ballot provided for in paragraph 6, and be counted by tellers, and the results announced before the close of the annual meeting.

The election of managers shall be by the Hare System of Proportional Representation, in such one of its revised forms as shall be designated by the Executive Committee.

In addition to the candidates for managers nominated by the Nominating Committee, the official ballot shall contain the name of any other candidate for whom a nominating petition, signed by at least ten Associates, shall have been filed with the Secretary at least a month prior to the election.

9. *Duties:* The Chairman shall preside at all regular or special meetings of the Associates and perform such other duties as are usual to such offices. He shall be *ex officio* a member of the Executive and Nominating Committee. In his absence a temporary chairman may be chosen. The Secretary shall keep the minutes of all business meetings of the Associates, and shall send written notices of all annual and special meetings, as provided in paragraph 6. The Treasurer shall be custodian of the funds, keep them in a depository approved by the Executive Committee; and shall see that proper books of accounts are kept, and pay bills and vouchers approved by the Chairman.

The Executive and Nominating Committee shall have the oversight and management of the affairs of "The Intelligencer Associates." It shall submit to the Secretary before Twelfth month 15th of each year nominations for officers and managers as provided in paragraph 6, which nominations shall be printed in the official ballot to be mailed with the notice of the annual meeting.

This Committee will fill vacancies occurring through resignation, death, or other causes among the officers and managers or its own members. But in the case of the managers the appointment shall be only until the next annual meeting, and not for a full term of the vacancy.

10. *Quorum:* For the transaction of any business, fifteen per cent. of the total number of Associates enrolled shall constitute a quorum. No proxies shall be recognized; but any Associate unable to attend in person may send to the Secretary a written "yes" or "no" vote for any nominee, or on any subject stated in the call for the meeting. Five members of the Executive Committee shall constitute a quorum.

11. *Amendments:* Amendments or alterations in these By-Laws may be made at any duly-called meeting of the Associates; notices of said proposed changes having been given in the call of the meeting.

Philadelphia, Pa., Fifth month 10th, 1920.

All readers of the FRIENDS' INTELLIGENCER are invited to become subscribing Associates. An Associate should be willing to contribute not less than $5.00 and up to $500 per annum for five years for the support of the INTELLIGENCER, but no one is required to take an active part in management unless he desires.

Please fill out or copy, sign, and return the following blank to 140 N. 15th Street, Philadelphia.

FRIENDS' INTELLIGENCER ASSOCIATION, LTD.,
Philadelphia:

I desire to be enrolled as one of the FRIENDS' INTELLIGENCER ASSOCIATES, in whom is to be vested the control and management of the FRIENDS' INTELLIGENCER. I agree to contribute $..... per annum on the 1st day of January of each year for a period of five years, or (if preferred) $..... in one payment for the support of the FRIENDS' INTELLIGENCER.

Signature .....

Address .....

DEMOCRACY IN PRISON ORGANIZATION.

[Address given by THOMAS MOTT OSBORNE at the New School for Social Research, New York, on Fourth month 7th.]

SEVEN years ago, the Governor of New York appointed a new Superintendent of Prisons, and, at my suggestion, a Commission on Prison Reform. I suggested that one of us should live in prison for a few days, and was chosen myself.

I spoke to the men in Auburn Prison, September 28, 1913, and told them what I intended, and why,—that prison was like a foreign country, and nothing could take the place of actual personal visit. A prison is a country more distant from us than any civilized country of the Old World, and so more difficult to understand.

The response of the men was immediate. I was received in the spirit I wished. But though treated as ordinary prisoner, I was really only an amateur. All wanted to make my acquaintance. My cell was almost buried under illicit correspondence, which came in every way. In the shop, men constantly talked to me, under the very eyes of the guard. The first thing I learned was to deceive the guard as much as possible.

We send men to prison for breaking the laws; in prison they are under such foolish laws that no human being with a spark of manhood can respect them; so we have the paradox of sending men to prison for breaking laws, and then teaching them to break laws. That is why they come out worse than before.

After my week in prison, I decided that a man could do just one thing naturally in prison, and that was to breathe. The silence system forbade him to talk. He could not walk, eat, sleep, or work naturally. As preparation for return to society, this is so foolish that I need not dwell on it.

Other foolish points are, first: Confinement in small cells. Few domestic animals, accustomed to confinement, could live in cells of size in which men are enclosed. In Auburn, the ordinary cells are three and a half feet wide; in Sing Sing, built ten years later, they are three feet, three inches wide,—about as wide as a table. No human being can be healthy there. But when I was warden of Sing Sing, there were *two* men in most of these cells, and a prisoner told me that when he went to the prison, he was thrust in with *two other men,*—three in one of these cells!

Even alone, confinement in these cells is degenerating morally as well as physically, because a man is forced to think almost solely about himself. He acquires an ego-mania. The silence system simply cuts out pleasant and friendly greetings; it does not make impossible plots to escape or assault.

Another result of close confinement and silence is to produce hideous evils of immorality and degeneracy. Prisons are a hot-bed of sodomy and kindred vices. We have kept silent about this too long. But it is a natural result of the system which puts men where their natural passions become hideous and iniquitous.

Labor in prison is slave labor. Men are driven by fear of punishment, and have no reward. New York used to pay a cent and a half a day, but fines for punishment usually kept a man five to fifteen years behind. The contract-labor system, which gives to a favored contractor, at 75 cents a day, prisoners who are worth $2.50, is a bonus to the favored contractor, and demoralizes the labor market outside, and the prisoners inside. Until we pay prisoners a full wage for a full day, making him pay for what he receives in board, lodging, and clothes, we shall not have prison labor on a proper basis.

There is no higher appeal, no moral appeal, possible in prisons. Worst of all is the entire lack of any sense of responsibility for community interests. But social life of some sort, and responsibility for public welfare, marks the difference between man and brute. Deprivation of this responsibility degrades man toward the brute. The real basis of prison reform is to encourage a sense of responsibility for each man's share of the social welfare.

Our Commission planned for this, but saw that men must do it for themselves. We might create conditions, but we could not do their citizenship for them. I talked to men that I knew, in Auburn, and on December 26th we had the election of a committee to take up question of forming a Good Conduct League in Auburn Prison. This was with the approval of the warden. For the first time in the history of prisons

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

in New York, men were free to *talk* with each other. Each shop elected its own candidates, forty-nine of them. Two plans were proposed,—one to include in the League only those who had good conduct for certain period; the other to include all, and they could kick out those who did not behave. "Which do you prefer?" said I.

"If the first plan is adopted," said a prisoner, "who will set the standard?"

"The authorities."

"We don't recognize their standards."

He was right. The standards of the authorities were those of the successful hypocrite.

So we voted unanimously for the democratic theory of the League. This meant that the whole community was responsible for taking care of the law-breaker.

That experience was most important thing of all. It taught them how hard it is to keep the machinery of society going.

The machinery used at Auburn was copied at Sing Sing, and then at Portsmouth. A Board of Delegates is elected, which appoints an Executive Committee, with neither President nor Chairman. One of this committee is in command of the League for the day.

The League secured Sunday afternoons out of the cells, Decoration Day athletic sports, and daily hours of recreation, all policed by the prisoners themselves, in the spirit of proving that the prisoners could handle their own affairs, and discipline themselves better than guards could discipline them.

The illicit drug traffic was rampant in Sing Sing. I waited three or four months before tackling it, until I had a better hold of the situation. Meanwhile, the Mutual Welfare League had wiped out the traffic. The men had developed a sense of responsibility and a desire for good conduct.

And here we have at last the thing that prisons are for—*to protect the community.* Men come out desirous of behaving themselves, and anxious that others shall behave,—that is, ready to take their share of responsibility for the whole.

The League stands for a real expression of democracy, even in prison. It places responsibility on men, giving them freedom to go wrong, as well as right. The very freedom to go wrong is a necessary part of any freedom. How far this freedom may be allowed must depend on the warden. But until men have had practice in exercising responsibility, they are not fit to be citizens of the outside world.

DR. INAZO NITOBE AND THE LEAGUE OF NATIONS.

Dr. Charles McDowell, of Brooklyn, N. Y., sends to interesting clippings from *The Outlook* and the London *Friend* regarding Dr. Inazo Nitobe, the well-known Japanese Friend who has been appointed one of the secretaries of the League of Nations. Dr. Nitobe's wife is a sister of Joseph Elkinton, of Moylan, Pa. *The Outlook* says:—

A correspondent in Geneva, Switzerland, writes us that at the first Convention of the League of Red Cross Socities, recently held in that city, Dr. Inazo Nitobe, of Japan, made a rather remarkable address on the League of Nations. In fact, at this Red Cross Convention he was an official delegate from the League of Nations. In the course of his speech he dwelt upon the fact that the League of Nations is actually in existence; that the Council of the League has met twice; and that the League has performed some important work and adopted some important policies which are being rapidly put into effect. Dr. Nitobe laid emphasis on his belief that the League of Nations "is *not* a power superimposed upon independent sovereign states; it is *not* a super-state. . . . . It is a great co-ordinating scheme."

The reason why he appeared at a Red Cross Convention as a delegate from the League was because in Article XXV the League specifically states that one of its functions is to promote "the improvement of health, the prevention of disease, and the mitigation of suffering throughout the world." Of the League's achievements in the brief period of its existence Dr. Nitobe said:

"The work done may not be easily visible to general eyes, any more than the best work done by the Red Cross,—whose greatest activities are, if I mistake not, in the field of battle, or by the bedside of the dying, or in poverty-stricken families,—anyway, far out of sight of the every-day throng. So the first work of the League of Nations has been largely in places outside the normal well-governed communities of the world. If you go to the ravaged district of the Sarre Basin, or to the disputed frontier of Poland, or to the newly created (or rather restored) city of Dantsic,—there you will see that the League of Nations is already a powerful reality. Then again, take the International Labor Conference, which met in Washington two months ago, and which passed resolutions epoch-making in the history of labor, elevating its dignity, protecting the health of women and children all over the world; or take the functions of the International Health Office now in process of formation. The League of Nations is also at work on the Constitution of the Permanent Court of International Justice, where disputes between countries shall be submitted for arbitration. It is also engaged in regulating matters concerning ports and transit between country and country.

"Already over forty Governments have either joined or signified their desire to join the League."

Dr. Nitobe, as our readers know, is one of the most distinguished educators of Japan. He was a graduate of Johns Hopkins University, Baltimore, has been a student in various German universities, was long connected with the law faculty of the University of Tokyo, and has been an exchange professor from Japan to the United States. He is an admirable representative of the liberal and progressive Japanese.

The London *Friend* tells of a call made by its representative on Dr. Nitobe in London. He felt that he could not then speak generally on the work of the League of Nations, but he was glad to talk of his past work in the Japan Civil Service and for education.

"The administrative work of which I was most proud," he said, "is that which I undertook when Director of Agriculture and Commerce in the Government of Formosa, during which time I was able to increase the sugar production sevenfold, and thus make Japan independent of foreign supplies. It is my educational work, however, in which I am most interested. To take up this new position I have had to relinquish my Chair of Colonization and Economic History in the University of Tokio. Two years ago I was able to assist in the foundation of a big College for Girls on a Christian basis in Tokio. The only one at present is the High Normal College, at which 400 or 500 girls are being educated, but this is a Government Institution. We want our college to become a Girton for Japan. When a similar scheme was started in China a little while ago there were six girl applicants, while twelve applied for entrance to a similar Indian College. When we opened we had 150 applications for entry, but we were only able to take 80 the first year. We have now, however, been fortunate enough to increase the number to 150."

Dr. Nitobe said that he presumed that he would shortly have to settle in Geneva when the League takes up its headquarters there. He hoped first, however, to visit America and come back to Europe with his wife.

We praise people who are what we call practical, and forget that it is the men who have seen visions and dreamed dreams who have uplifted the world. Every advance of civilization, every great invention, every overthrow of tyrannical law and establishment of better conditions has been the working out of some one's dream, the realization of some heart's vision. —*The Penn Weekly.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIFTH MONTH 15, 1920

CHURCH AND COLLEGE ENDOWMENTS.

THE various "drives" and appeals for endowments bring up a question of increasing interest:—Is it better to have educational and benevolent institutions largely endowed, or to depend on yearly contributions?

One strong argument in favor of yearly gifts is that young business men who are prospering, but have not yet acquired wealth, can make such gifts from year to year, but could not give a lump sum that would yield an equal amount as interest. Many a young man could give $50 a year who could not give $1,000 outright. And there are also many men and women in middle and later life who could make regular or frequent contributions from their income, but whose capital is permanently invested, or perhaps held in trust for their benefit, and who could not give large sums outright for endowments.

An editorial writer in a religious paper that advocates the universal practice of "tithing," or giving each year one-tenth of every one's income for religious or benevolent work, has this interesting answer to the question "What is your opinion of 'drives'?"

I do not like them. The aftermath is always disappointing. When tithing becomes universal, financial drives and subscriptions of any kind for Kingdom causes will be unnecessary. The plain fact is that when we all become tithers, new machinery will have to be developed to spend wisely God's share of our gains. Even the annual "Every Member" canvass can be dispensed with; it will no longer be needed.

"Universal tithing may be a long time in coming; what do you advise for the immediate future?"

Education, education, education.

"How?"

By the persistent, unceasing circulation of tithing literature, with a constantly open door for new tithers, and frequent opportunities given, especially to young people, to sign tithing pledges or otherwise signify their intention to adopt tithing as a rule of life. Supplement this form of education with talks and sermons on tithing. H. F.

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

TEACHING WORSHIP.

IF we would teach children how to worship God, we must ourselves know how, or at least be striving toward it.

I believe it is quite possible for a teacher to impart to her children that which she herself is *just learning;* but in an effort to train children in worship it can be most effectively accomplished by those who really feel a close fellowship with God as a natural every-day experience.

Worship in its broadest sense is seeking and experiencing fellowship with God; and to do this a child cannot possibly imagine God in the same light that a grown person does. We need not try to define Him, but we can tell the child that He is good to all His children all over the world, just as our parents are good to us. Let us give concrete examples of this.

The sun and the rain, being very obviously beyond human control, can be explained as God's means of helping the corn and wheat to grow, that we may have something to eat. Or, if this seems to involve too much reasoning for the little tot, tell him that God makes the berries grow in the woods for us to gather. He can see at once that we did not plant them there,—that no person did; so God must have done it because He loves us.

Likewise he provides nuts and acorns for the squirrels, and wherever there are wild animals there is always food for them.

If such lessons are woven into stories, and vividly presented to the little ones in such a way that the truth we wish to convey is self-evident, it will mean far more than many repetitions of abstract teaching.

As the child develops, he will realize that *God needs us to help Him;* that we must sow the seeds and cultivate the plants, while God sends the sunshine and the rain to make them grow for us to eat. He also causes wool to grow on the sheep, that we may make clothing to keep us warm, and trees to grow that we may build houses to live in.

Children's thoughts are naturally self-centered, but we can call their attention to what God is doing for *other people.* Should they question why He does not take care of the poor people, we must explain that it is because some people are not helping God as they should. In this way we may arouse a desire to help other people, for God can do His work so much better if all work together to help Him.

At this stage the child may want to talk with God. By this time he will have formed some idea of Him, and, as all little children must do, he will talk to his imaginary friends. If his life is perfectly natural, he will have something to say to God. But, as is too often the case, parents try to establish a somewhat artificial relation by means of formal prayers. These may be helpful in the first attempts, but should be means *only* of establishing a natural friendship between the child and his imaginary Friend, who will always listen to him whenever he speaks.

There will naturally be times when the prayer will not be answered, and if the child is not helped by a wise counsellor at such times, he may lose faith. Explain to him that as parents do not give children what they want if it is not good for them to have it, so God does for each of us what is best. As God is so much wiser than our parents, He always knows what each of us should have.

Teach the child to thank God for the things He does for him, and for all the beautiful things in nature.

If a child has some problem that comes up in his life, it is a good idea to say, "Let us ask God what to do." In this way he will naturally take his troubles to the source of all wisdom. After being quiet a little while, you may ask him what he thinks God would like him to do.

If he feels that no answer has come, you may suggest that you think God wants him to do a certain thing, and, in time, he may get the answer without your help. But if the child wants you present during his prayer, I would say, never refuse him, for this is the beginning of group worship. He feels the strength of the *companionship* where two are working together for the same purpose, and he finds it easier to talk with God. So do we of more mature years feel that mutual helpfulness that radiates from soul to soul in a group of consecrated worshippers.

The test of supreme fellowship in our human relations is a comfortable feeling in silence. There is a feeling of fellowship with God that is a comfortable sense of His presence. A child of nine or ten may have this through a sense of awe of nature. For one of this age there must be a material connection, or a connection in terms of things he can understand. God seems

so close to us in nature that every child should live as close to it as possible, and perhaps an older person to play with him in the out-of-doors will help to establish more closely his relations with God.

Thus far the suggestions have been applicable to either the home or the First-day school. The home is the place where all religious training should begin, and it cannot begin too early in the child's life. The earlier it begins, the more natural will be the fellowship with God. Talking about God and to Him will be the natural every-day occurrences in the life of the child. I believe that two generations ago this was more prevalent than it has been of recent years. Many parents have wanted to give this instruction, but have felt themselves unequal to the task, and, rather than make a blunder, they have shifted it over to the First-day school. But I think there is a tendency toward definite religious training in many homes to-day.

Since the aim of worship is to fit us to live the larger life, naturally the First-day school should train the children how to worship. It would seem that this should be its chief concern. And where the First-day school precedes the period of worship, opportunity is given immediately to give play to the emotions that should be aroused by the school exercises. I think Friends are beginning to realize that the cultivation of the æsthetic tastes may prove very helpful in bringing us close to God. Emotions are a necessary part of the preparation for action, be it physical or spiritual. With many people the strains of sacred music have a soothing and uplifting influence on a troubled or wandering mind, thus bringing the soul into a reverent and receptive attitude. When such results can be produced, music in the First-day school will prove helpful, but let the choice of hymns be only those whose words express the views of the singer. I think most of us agree that we do not want music in the meeting for worship, for music, as I regard it, is only a *preparation* for worship.

Stories illustrating God's loving care should be a part of every First-day school lesson for the little folks. We are just beginning to realize the value and real necessity of the story in the child's life. We know how much a child enjoys a good story well told, and how he will long afterward, perhaps, use some expression which shows how he has grasped the thought behind the story.

Much can be done to develop a spirit of divine seeking during the conversation period which should precede and lead up to the story.

For children of more mature years a study of Christ's teachings in the light of their most recent interpretations will reveal his great love for our Heavenly Father. Such close fellowship cannot but inspire others to seek after the same thing. The memorizing of beautiful passages of scripture or poetry is of inestimable value. Some of Wordsworth's poems of nature will be found useful; and to inspire the true worshipful spirit I know of nothing finer than some of Whittier's poems, such as "First-day Thoughts."

For the general exercise the story is excellent; or a good talk may occasionally be given, preferably by a stranger, in which the Friends' method of worship is explained, and suggestions made for using the sacred hour to the best advantage.

After having aroused in the children such emotions as will lead to an attitude of prayer, it would be the ideal procedure for the school to fall into silence, and the meeting for worship begin without the customary dismissal, in which often the value of the teaching is lost for the time due to the lively conversation during intermission.

It is quite true that example is better than precept, and there is no better way to inspire a worshipful spirit in children than to experience it ourselves and to live so that this spirit radiates to those around us.

"A CHANT OUT OF DOORS."

God of grave nights,
God of brave mornings,
God of silent noon,
Hear my salutation!
For where the rapids rage white and scornful
I have passed safely, filled with wonder;
Where the sweet pools dream under willows
I have been swimming, filled with joy.

God of round hills,
God of green valleys,
God of clear springs,
Hear my salutation!
For where the moose feeds I have eaten berries,
Where the moose drinks I have drunk deep;
Where the storms crash through broken heavens
And under clear skies have I known love.

God of greatness,
God of wild grasses,
God of little flowers,
Hear my salutation!
For where the deer crops and the beaver plunges
Near the river I have pitched my tent;
Where the pines cast aromatic needles
On the still flowers I have known peace.

God of grave nights,
God of brave mornings,
God of silent noon,
Hear my salutation!

—Marguerite Wilkinson, in *New York Evening Post.*

NOTE AND COMMENT.

THE YOUNG FRIENDS' MOVEMENT OF PHILADELPHIA YEARLY MEETING.

The following letter sent out by the Young Friends' Movement to all members, is of interest to all Friends, old as well as young.

Dear Fellow Member:

As the time for Yearly Meeting draws near, all Friends must feel strongly the need for giving new life to those fundamental ideals and principles of Christianity which alone can bring regeneration to a world distraught and suffering from the many pressing problems that have been brought upon it. This is a time that challenges the vigor and spirit of every high-minded young man or woman who believes in human brotherhood and in the triumph of right and justice.

To such Friends the Young Friends' Movement issues the call for service. It is our work to strive to hold aloft those principles which have ever been the guiding light of our Society; to make them of real meaning and importance to us. Mingling work with play, seriousness of purpose and religious inspiration with social diversion and good fellowship, we strive to give to Young Friends a channel through which they may be brought together for the common work of Friendly principles. We do this through our pilgrimages to the various meetings, through our discussion groups, supper conferences, socials, summer camp and other activities. These are attracting a wide circle of interested, energetic and wide-awake young persons, and we hope that thee will become acquainted with us and work with us in helping to carry them into wider channels of usefulness, if thee is not already doing so.

Our organization is in a stronger position than ever before to do effective work. With an appropriation from the Yearly Meeting, we are able to maintain an executive secretary who devotes her full time to the Young Friends' Movement and maintains headquarters at Fifteenth and Race Streets. We have representatives in each Quarterly and Monthly Meeting, and are planning still further expansion of activities during the coming year.

Our work is financed in part by an appropriation from the Yearly Meeting and in part from dues of active and co-operative members. We believe that what we are doing is worth thy active support and we believe that every Young

Friend who holds his membership in the Society of Friends of any value, will recognize that it is his responsibility to help make this organization live and do. That it cannot do unless it receives more dues from active members than has been the case in the past few years. We hope, therefore, that every Young Friend will become an active dues-paying member this year, and give us the material support through which alone we may continue to grow in usefulness and efficiency. Dues for active members are $1.00 for all over twenty years of age, and 50 cents for those between fifteen and twenty. We trust that thee will feel thy responsibility toward the success of our enterprise sufficiently to pay thy dues and become an active member for the coming year.

At our conference meeting May 8th, Young Friends will have an opportunity to get together for a time of real recreation and inspiration. We cordially invite thee to be one of us at that time. Loyally thine,

RAYMOND T. BYE, *Chairman.*

FRIENDS AND MEDICINE.

AT the anniversary dinner of the Medical Society of London, March 17th, several speakers referred to the debt which medicine owes to the Society of Friends. President Low referred to the founding of the Society, in 1773, by Dr. Lettsom, a Quaker physician, who also contributed largely to its support financially, and wrote half the papers published in the first volume of Transactions. It is the oldest medical society in the country, and still flourishing.

The Fothergillian Medal was recently presented to Dr. Henry Head for his distinguished services to medical science. Dr. Head is of Quaker parentage, a relative of Lister and Godlee, and a descendant of Dr. Thomas Young, renowned in optics and as the first decipherer of Egyptian hieroglyphics. The medal was first instituted by Dr. John Fothergill, one of the most distinguished physicians of the eighteenth century, for his friend Dr. Lettsom. It was later re-established by another Dr. Fothergill.

Dr. Head, in speaking of the Society of Friends, quoted the words of G. M. Trevelyan in his Life of John Bright: "His boyhood had been passed in the atmosphere of the Society of Friends—that intangible but pervading spirit which instills rather than teaches the doctrine of the equality and brotherhood of men and women, rich and poor; the nothingness of worldly distinctions, and the supreme duty of human conduct."

The President of the Royal College of Surgeons, Sir George Makins, also referred to the work of Friends, —Lister, Godlee, and in our own day Sir George Newman. Lieutenant-General Sir John Goodwin spoke in feeling terms of the devotion and courage of a little band of Quaker doctors and orderlies in charge of a single ambulance at Ypres, who, regardless of danger, repeatedly carried the wounded to safety through heavy shell-fire. "Members of the Quaker Medical Society should take note of what is expected of them."—*London Friend.*

NO CANNON FOR PASTORIUS.

APROPOS of the proposal to place a cannon on the base of the Pastorius statue in Germantown, Helen Elizabeth Rhoads writes from West Chester, Pa., to the *Public Ledger,* as follows:—

Since the gentle soul of Francis Daniel Pastorius left its body to lie in the old Germantown graveyard, with no stone or record, even on paper, to mark where that body lay, nothing could be better calculated to stir the sod over that grave and reveal its location than the recent suggestion that a cannon be placed on the base set for his statue.

Pastorius did enjoy a joke. He wrote a few,—it is a pity they are in Latin and we can't all laugh; but this one is far from good taste. Any statue at all would have offended the modesty of the simple Quaker, and a cannon would have horrified him.

Are there not enough people in Philadelphia who, like Pastorius, love flowers and fruit-trees, or who keep bees, or who love freedom—(Pastorius was our earliest anti-slavery man)—to stop such an outrageous insult to a great American?

Beside his fine knowledge of international law, of rare plants, and of Christian philosophy, the founder of Germantown could write in some seven languages. Is there a word in them all strong enough to express the anomaly of a cannon put on the base where the statue of Friend Pastorius was to have been?

She ends her letter by quoting the following stanzas from Whittier's "Pennsylvania Pilgrim":—

"And, greeting all with quiet smile and word,
Pastorius went his way. The unscared bird
Sang at his side; scarcely the squirrel stirred

At his hushed footstep on the mossy sod,
And, wheresoe'er the good man looked or trod,
He felt the peace of nature and of God." . . .

"From sea to sea the flowers of freedom bloom
And joy bells ring, and silver trumpets blow;
But not for thee, Pastorius! Even so
The world forgets, but the wise angels know."

COULD YOU PASS IT?

A READER sends the following set of examination questions given to one of the Quakerism classes at George School:—

1. Describe the kind of movements which set up Quakerism in America.
2. Describe and compare the part played by Penn in settling New Jersey and Pennsylvania.
3. Describe the Quaker Indian policy, with definite illustrations.
4. Why did Quakers resign from the Assembly in 1756?
5. Write a brief, informing description of each of the following: John Woolman, John Kinsey, Benjamin Franklin, David Lloyd, James Logan, John Archdale, Stephen Hopkins, George Keith, Christopher Holder, Samuel Shattuck.

SWARTHMORE COLLEGE ENDOWMENT.

SAMUEL C. PALMER, executive secretary in charge of the canvass for contributions to the endowment fund, writes:—

The latest reports from the endowment "drive" for Swarthmore show that the $400,000 mark has been reached and passed. Officially $396,731.75 has been reported to this office, but two gifts of $5,000 each unofficially announced bring it beyond this figure. This sum includes the conditional gift of $80,000 already reported. Every one interested in Swarthmore should realize the importance of reclaiming this money. Every nine dollars pledged now brings one extra dollar from this fund. Already $11,673 of this sum has been reclaimed. The balance should not be allowed to go by default.

The division reports for the week ending May 8th show a net gain of $15,079.75 over last week. The following is their report to date:—New England, $1,670; New York, $68,176; New Jersey, $38,762; Pennsylvania, $175,934.75; Delaware, Maryland and District of Columbia, $36,643; Southern, $1,450; Central West, $4,209; Pacific coast, $1,020; and overseas, $540.

"I SING to-day of the benediction of the quiet hour,—the hour which makes dreamers and poets of us; the hour which comes when for a moment we get away from the hurry and drive of our daily routines; the hour when we commune with our innermost selves; the hour which speaks of flowers and stars, of thought and love and longing. Certain it is that no life can afford to be without its quiet hours,—its hours for holding itself receptive to the higher thoughts, the deeper feelings, and the nobler aspirations."—*Frederic A. Hinckley.*

PROHIBITION ENFORCEMENT AT THE PRIMARIES.

Charles Palmer, of Chester, Pa., Chairman of the Temperance Section of Philadelphia Yearly Meeting's Philanthropic Committee, writes:—

The benefits and advantages of the Prohibition Amendment are so self-evident on every hand that no reason ought to be thought necessary to defend it further; but the opposition is not by any means dead. It seems that the greed for gain from the liquor traffic is still moving every effort to weaken the enforcement of Prohibition and the Volstead Act. The Temperance section of the Philanthropic Committee, therefore, urges all voting Friends to keep in mind the necessity of nominating at the ensuing Primary election legislative candidates who are known to stand for the enforcement of Prohibition.

A HOME PROBLEM.

Governor Sproul, of Pennsylvania, says Americans worry a great deal about the self-determination of peoples across the sea, when right in this country there are 11,000,000 Afro-Americans who have been denied proper opportunity. He urged greater support for public and denominational schools and colleges. "Those people are all about us. What an opportunity for Christian work, for kindness and real constructive uplift! They would be useful, helpful builders in this country if we helped as we should help them. I don't advocate breaking down social or racial barriers, but they are right here, and a problem we ought to face, more than those that are farther away, and about which we may know little."

INTER-RACIAL CO-OPERATION.

In slavery days there was in the South a class of Negroes whose skill as workmen and whose personal devotion to their masters' interests excited general praise. They were the house servants (chief of whom was Mammy), the foreman in the fields, and the mechanics, such as blacksmiths, carpenters, coopers, etc. It was into the hands of this class of slaves that the masters, when the Civil War came on, committed the care of their plantations and their women and children. So faithful were these blacks that during the entire period of the war there was not a single instance of a betrayal of the trust committed to their hands, says Monroe N. Work, in the *Southern Workman.*

Our Relation to Animals.—Rev. George Shipman Payson, of Mount Washington Presbyterian Church, New York, says: "The mute appeal of the brute is eloquent and moving. No human heart can resist it. I have long cherished a sincere esteem for the good woman of Fort Washington, in this city, who once said to me, 'I try always to treat my domestic pets, my dog and my cat, just as I would have God treat me. I often think as they look up to me so trustingly and affectionately, that in some real sense I occupy the same relation to them as our Heavenly Father does to us; and I try to live as I think He would have me in representing His wisdom, and power, and providence to them.' Do your domestic pets think of you as the children of the God of Love? Do all the animals with which you come in contact find your life reflecting the grace and the mercy of the skies?"

Nowadays, we have a lot of conditional giving. "I will be one of ten to give." Suppose the Lord had said, "I will save you if ten others are willing to be saved." Your duty to God is not conditioned on the doing of another. The man who is saved will naturally give, that others may hear of the great salvation.—*The Watchman-Examiner.*

A VICTORY FOR MILITARISM.

Charles T. Hallinan, secretary of the American Union Against Militarism, writes from Washington, D. C.:—

While the country has been rejoicing over the defeat of Compulsory Military Training, the Senate has slipped one over. In the Wadsworth Army Reorganization Bill (S. 3792), which has just passed the Senate, there are no provisions for universal military training, but Section 73 provides that whenever Congress and the President shall declare—(note the significant language)—a "national emergency" to exist, then the draft laws, conscripting all males between the ages of 18 and 45 into military service, shall go automatically into effect.

This Senate has no mandate from the American people to decide whether the "next war" shall be fought by volunteers or by conscripts. That should be left to the people to decide. England on March 1st of this year definitely abandoned conscription as a military policy. If we permit the draft acts to become the permanent foundation of our military policy, then compulsory military training will follow naturally enough. The next step after that will be a law depriving the conscripts, as in Europe, of any right to protest against a proposed war. *They will be under military control.*

Furthermore, the curious phrasing of the bill suggests that Senator Wadsworth has in mind using the draft, not merely for wars, but for civil disturbances as well. Is it possible that he recalls the spectacular ease with which M. Briand, in 1910, smashed the French railway strike by summoning the workers "to the colors," and court-martialing all who refused to work? It looks that way.

Write or wire both your Senators and your Congressmen in protest against Sections 73, 74 and 75 of the Wadsworth Army Bill. They constitute a bulwark for reaction. Write us for further information.

AMERICAN UNION AGAINST MILITARISM,
Westory Bldg., Washington, D. C.

As a recent writer in the *Atlantic Monthly* puts it: "The idea of war has revealed itself in its full hideousness. All the world has come to look upon it as a sort of mythological monster which, if left to itself, will periodically re-emerge from hell, to devour the whole youth and the whole wealth of civilized mankind. It is useless to dream of clipping the wings or paring the claws of the dragon. It must be slain outright if it is not to play unthinkable havoc with civilization; and to that end the intelligence and the moral enthusiasm of the world are now, as we see, addressing themselves."

"How much wiser are the Quakers, who, agreeing in the fundamental doctrines of the Gospel, schematize about no mysteries, and, keeping within the pale of common-sense, suffer no speculative differences of opinion, any more than of feature, to impair the love of their brethren. Be this the holy mantle which shall cover within its charitable circumference all who believe in one God, and who love their neighbor."—*Thomas Jefferson, in letter to Dr. Benj. Whitehouse, dated June* 26, 1822.

BRIEF ITEMS OF INTEREST.

Friends' Central School, Philadelphia, celebrated last week its seventy-fifth anniversary. The only living graduate of the class of 1845, Mrs. Richard R. Haines, ninety years old, was not able to be present. She is living at the Friends' Home in Germantown.

For the purpose of establishing at Bryn Mawr College the William Penn chair in American History, women's clubs and patriotic societies throughout the State have offered their aid and expect to collect $250,000, made up of $5 contributions.

Three times were "John Penn, Thomas Penn and Richard Penn" called to "come forward" by the clerk in Common Pleas Court No. 4, Philadelphia, recently. As they

failed to appear (having been dead 200 years), a verdict was rendered against them in favor of the estate.

STUDENTS of Haverford asked to give $5,000 toward the $500,000 endowment fund wished for, have given $15,156.

GOVERNOR SPROUL and Mary Roberts Rinehart were guests of honor at the May Day exercises at Bryn Mawr on the 7th.

THE Friends of Philadelphia in many ways are setting an example to us all in taking the world-wide view of the needs and the aspirations of our era. Their sympathies exceed the narrow confines of a parish or a city, and even go beyond a national frontier. They are accustomed to give ear to any, wherever they may be, who sincerely seek the establishment of a better order making toward peace and righteousness instead of the woeful misunderstandings that afflict and distract the earth.—*The Press.*

JOHN C. WINSTON, of an old Virginia Quaker family, Bible publisher, civic reformer and Director of Public Works, died on May 6th at his home in Germantown, aged sixty-three years.

DURING the ceremonies to be conducted throughout this country, beginning June 4th, celebrating the tercentenary landing of the Pilgrims, a bust of George Washington will be unveiled in St. Paul's Cathedral, London, England, and a British committee will unveil the St. Gauden's statue of Lincoln presented to London by American citizens.

DURING 1919 the hostess of the John Woolman Memorial hostelry, at Mount Holly, New Jersey, reports fifteen hundred guests, "many of whom were primarily interested in finding a tea room."

SEVEN presidential candidates are now approved by the general superintendent of the Anti-Saloon League,—Hoover, Wood, Lowden, McAdoo, Hughes, Poindexter and William J. Bryan.

DR. C. W. SALEEBY, who has been studying the motherhood of the London poor, pronounces the Jewess to be the best mother, the Irish to be a close second, and the English mother to be a bad third.

"PUBLIC distrust of news is the most notable feature in journalism of recent years," says Kennedy Jones.

"THE enforcement of the law, and *all* the law, under our form of government, is the indispensable condition of the security of society," says Governor Frank O. Lowden.

Governor Lowden, too, is a farmer. "His Illinois farm contains 4,500 acres, which he directs, lives on and loves, and his Arkansas cotton plantations are no toys."

ONE hundred thousand dollars has been contributed recently by Jewish relief societies to the Society of Friends for the relief of German children.

F. W. GODSAL, writing of the Dukhobor community, of Brilliant, B. C., says: "And what an inspiration is every ordinary meal with them. As they sing a hymn after the meal, it takes one back to Bible days, and one feels that Jesus is present 'dipping His hand in the dish,' as of old."

LONGWOOD Friends' Meeting-house of Progressive Friends is having a new shingle roof put on and a new porch, with pillars of terra cotta, built. E. K. B.

A FRIEND in New York City, who the Drifter suspects is a pessimist, notes that the moment New Jersey authorizes 3.50 per cent. liquor the fare by under-river tube from Manhattan is raised from seven to eight cents.—*"The Drifter," in the Nation.*

SENATOR WADSWORTH estimates that the compulsory military training bill would cost six hundred and fifty million dollars a year.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

THE THINGS THAT UNITE US.

EDITOR OF FRIENDS' INTELLIGENCER:—

A NEW publication for Friends thus expresses its idea of the proper function of the organ of our Society:—

"It should emphasize the things that will unite and not divide us. . . . It should avoid controversies or propaganda of a political or economic nature about which members sharply disagree, as this serves but to divide us into groups and to dissipate the united zeal for our religious message."

The thing that unites us is the spirit of God in the heart; and to that we all agree. But since we already agree, perhaps there is not much need to talk about it. Perhaps, if we practice it, we will learn more by talking about things on which we differ. Progress in any line begins with difference of opinion, which may lead to divisions and estrangements if there is not the uniting power of the Spirit. But when that Spirit is present, then discussions lead toward the truth; when all are seeking the Light in the spirit of love, a discussion tends to reveal the bad or foolish or useless features of the new ideas, and to leave the good features ready for use.

The world to-day is largely suffering and starving; it is in despair, or in turmoil. And don't we all know that what it needs is *religion* to set it right? Yes, religion, Christian love, applied to politics and economics. And shall we, like Pilate, wash our hands of the whole matter? Shall we say, "We will not consider these matters because we differ among ourselves," or because they are not "spiritual"? It is because so-called Christians have so largely in years past failed to apply their Christianity to politics and economics that the Great War was possible among Christian nations.

The Service Committee has practiced this Spirit of God; and it is uniting the branches of Friends, as well as bringing help to the world. But the work they do is chiefly relief; we shall have to meet differences of opinion in economics and politics in our own body, if we are to give any help in discovering and "removing the causes that produce misery and suffering in the world." Here is a tremendous opportunity for service to the world, even for so small a body as ours, if we have enough of the love that unites; love enough to devote hours to patient study that might otherwise be spent in recreation; love enough to sympathize and understand all sorts and conditions of men; love enough to give up some of our economic advantages voluntarily, if that would help bring in the Kingdom of God.

These remarks are not only in approval of the liberal attitude of the INTELLIGENCER, but also to encourage the study and free discussion of economic and political problems among Friends everywhere. These problems are so big that they need God and prayer. MARY S. MCDOWELL.

Brooklyn, N. Y.

NOT PUNISHMENT BUT REPARATION.

EDITOR FRIENDS' INTELLIGENCER:—

IN connection with the proposed movement for reform in the conduct of prisons, it seems that the object aimed at in imprisonment should be reparation, not punishment; that as far as possible the prisoner should atone for the wrong he has done. If, for example, he has murdered a man who was the support of his family, the murderer should be obliged to work at hard labor for the rest of his days, and all the proceeds of his work should go to the family of his victim; or, if they refuse to receive it, that it should be turned over to the State for some beneficent purpose, perhaps to a fund for the medical examination, and if necessary, the treatment of school children, in order that unhealthful conditions, which often tend to make them criminals, shall be eliminated.

If the prisoner was a thief, he should labor in prison until he has paid back the stolen funds. It is small compensation if one's property has been stolen to know that one is helping to support the thief in idleness.

West Chester, Pa. ABBY SPEAKMAN.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

FEEDING CHILDREN IN BERLIN.

March 12, 1920.

On account of the revolution in Germany the following report on the first feeding in Berlin did not reach America until recently:—

Thursday, February 26th, 1920, was a red-letter day in the history of the Kinderhilfsmission in Germany, for after seven weeks or so of waiting to get at the table, actual feeding began in Berlin on that day.

The beginning was made in Dr. H. Neumann's Kinderhaus in Blumenstrasse. The institution is interesting for itself,—a place in East Berlin where fine work is being done for the needy little folks of the district. That day it was more than usually an interesting institution to the Quakers, for they had been very eager to see some of their own food going into hungry little mouths, to feed undernourished little bodies.

The food had arrived in the city the day before, and it took swift work to get it out of the cars into the warehouse, out of the warehouse into the kitchen, and out of the kitchen into the children, all in twenty-four hours. Because of this a full meal could not be served that first day, but each child was given a half-liter of cocoa made with real milk and sugar, and bread with it. Their real interest in the food was normal and delightful.

In the kindergarten of the Kinderhaus, where the children were fed at four o'clock, the self-control and training of the little things were quite remarkable. They sat patiently with hands behind them while bread was distributed, and then waited to eat the bread until the cocoa had been poured. This took some time, and several of the members of the Mission were secretly glad to see one hungry urchin whose desire got the better of his good manners, and who *licked* his bread all over several times before the cocoa came. When the children had their food, they sang,—just ordinary little children-songs, very prettily sung,—and finished off with a toast: "Der Onkel aus Amerike er lebe Hoch," in real German style.

At five o'clock the same day, members of the Mission visited the first feeding at the Poliklinik of the Kinderhaus. Here we saw the hospital department founded by Dr. H. Neumann, where much good work is done for sick children as well as for the outpatients. Some members of the Mission had visited the hospital before and found it well worth knowing about. Here again, the children were given bread and cocoa, the first day. These children were not only undernourished, but in many cases, children with some active disease caused by malnutrition. In some cases, they had to be brought by mothers and older sisters, whose pleasure in the food and understanding of what it meant to the children were very thorough.

In the midst of the meal, if such it may be called, Dr. Clara Birnbaum, the very efficient physician in charge of the Kinderhaus, made a short address of welcome and appreciation, and Alfred G. Scattergood, Chairman of the Kinderhilfsmission, replied in a very few simple and appropriate words.

Two days later, one of the members of the Mission who had been on her round among the feeding centers brought back some pieces of white bread made from American flour, with German yeast and salt. That bit of food co-operatively made was real evidence that feeding of undernourished German children could now actively begin.

HOW THE QUAKERS ORGANIZED FOR WORK.

Dresden, March 17, 1920.

On coming to Dresden, we found a man in the Post-Ministerium who belongs to the same rank as Hans Gramm. This man introduced us in the right order to the dignitaries on whom it was our duty formally to call. The Lord Mayor appointed a small committee to hear our proposal. Out of this came our local German Committee of control, composed of two city councilmen, two business men, two school directors, two physicians, and two women, one of whom is a domestic-science teacher. Out of this group came the business organization, including the chairman, a city councilman, and the two business men. One of these has charge of transportation and warehouse. The other has charge of local distribution, forms, kitchens, selection of feeding centers, and all questions of detail. His office is the clearing-house for our entire business. One physician has entire control of selection of children.

On our side is the chief, who doesn't work. Under him is the inside office manager, a German-English woman, who takes charge of callers and successfully handles many cases. There is also a stenographer in the office. The third class under the Chief is the list of school visitors, who are directly in charge of our inside office manager. This leaves the chief and his interpreter, Hans Gramm, free to build our organization as new fields are assigned to us.

ALBERT J. BROWN.

QUAKER FEEDING IN BERLIN.

Berlin, March 12, 1920.

Frau Oberin Boese, of Dr. Neumann's Kinderhaus, who has been cooperating with us splendidly in our work, phoned us this morning that they had weighed some of the children after two weeks' feeding. One little girl had gained over four pounds, and her little sister over one pound.

When we suggested that this was too good to be true, we were told that the doctor at the Kinderhaus said it was quite true, and that the child had been in an extremely undernourished condition.

We don't expect such results often, but it is encouraging to know what miracles good food can work.

A LETTER OF THANKS.

Arthur M. Charles sends this copy of a letter received from the District Magistrate of Berlin-Pankow:—

Now that the feeding in the schools of our district is in full swing, I feel impelled once more to express to you and your American Friends in the name of the children entrusted to my charge most cordial thanks for the immediate and vital assistance which you have given us.

I allow myself the hope that this splendid message of good-will of the American people may find a warm response in the hearts of the young as of the old.

Very sincerely and truly yours,
Dr. Schweers,
School Physician of the District of Berlin-Pankow.

FOOD PRICES IN BERLIN.

Berlin, February 13th.—During the past six months prices of all foodstuffs in Germany have increased immensely everywhere, but the clearest glimpse of the situation is obtained by study of the jump in the cost of rationed articles,—those which are distributed by the Government at fixed prices.

Professor Silbergleit of the municipal statistical department of Berlin says that last summer a man had to spend at least 26.55 marks a week for food. This would give him only 71.7 per cent. of the calories he needed, but he could get along on that amount. Now, the professor says, the same food costs 52.31 marks, and the buyer gets only 60.2 per cent. in caloric value.

Making his comparison on another basis, Dr. B. Kuczynski, statistical director of Berlin-Schoeneberg, points out that the cost of a minimum ration now is approximately five times what it was before the war.

"Milk and sugar," he said, "cost four times as much as before the war. Bread costs five times as much, and potatoes, butter and margarine nine times the pre-war figure. And the prices for uncontrolled foods is still higher. Eggs, for example, cost *thirty times* what they did six years ago. The same is true of fats bought from illicit dealers."—By Parke Brown (*Chicago Tribune* Foreign News Service).

Relief workers who left for Austria:—Margaret Brooke, Sandy Spring, Md.; Rachel E. Donnell, Framingham Center, Mass.; Paul Schmieder, Philadelphia, Pa.; Miriam E. West, Minneapolis, Minn.

Relief worker who left for Poland:—Anna L. Crawford, Philadelphia, Pa.

Relief worker who left for Germany:—Alexander C. Purdy, Richmond, Ind.

CURRENT EVENTS.

PHILADELPHIA YEARLY MEETING.

On Seventh-day, the 8th, Friends gathered for the first session of the Yearly Meeting, beginning with the meeting of Ministry and Counsel at 10 a.m.

The meeting began with the extension of a hearty welcome to three visiting Friends from Baltimore Yearly Meeting, O. Edward Janney and Anne W. Janney and Isaac Wilson. Several members then gave expression to the spirit in which the meeting desired to undertake its work.

Isaac Wilson emphasized the need of determining "our strength and our weakness, our growth and our decline." He expressed the conviction that Christianity to-day is developing a new sense of its power and of its mission, citing as an example the growth of the inter-church movement.

O. Edward Janney, after paying tribute to the splendid part which Philadelphia has played in the history of American Quakerism, went on to assert that Friends of to-day must, nevertheless, not dwell upon the past, but must concentrate their attention on the future, seeking to remain always pioneers in religious progress.

Emma Lippincott Higgins, of West Chester, stressed the influence which the Society of Friends has been exerting upon other Christian denominations.

Matilda Ferris said that as we look back to the founders of the Society of Friends, we must realize that they came not to found a sect, but to revive the pure original Christianity. She quoted from Holmes's poem, "Robinson of Leyden," the lines:—

"Heed well the lessons ye have learned
From those old teachers taught of God,
Yet deem not unto them was lent
All light for all the coming days,
Nor Heaven's eternal virtue spent
In making straight the ancient ways."

The meeting considered the queries into the condition of the ministry and its counselors. It was generally agreed that the ministry for the last year had been conscientious in pursuit of its duties, that its attendance had been regular, and that it had striven to uphold its ideal of teaching a higher way of life, not in words alone, but by the active example of self-consecrated service to the community.

Caroline Worth, of West Chester, stressed the fact that the spirit behind the answers was the thing that counted, and not the words themselves.

Nathaniel Richardson, of Byberry, said that no answers alone could reveal the entire conditions of the society, and that external forms of worship must be avoided wherever possible in favor of spiritual communion.

YOUNG FRIENDS' CONFERENCE.

The conference of Young Friends met at 1:30 in the afternoon. Raymond Bye, chairman during the last year, opened the conference.

"A religious organization cannot endure," he said, "without the support of its younger members. The purpose of this conference is to renew our support to the society which we represent. We, as Young Friends, have a definite responsibility to support the society in every possible way. The Young Friends' movement is a recognition of that responsibility."

Eliza Ambler, the executive secretary, read a report of the various activities carried on during the last year. Among other activities she mentioned twenty-one pilgrimages and the organization of fourteen study groups.

The treasurer's report indicated a favorable balance for the year. This report was followed by an appeal for increased financial support by the members of the movement. Independence from outside financial support was urged as the ideal to be striven for.

Elizabeth Lippincott read the results of the election of officers for the coming year:—

Waldo Hayes, chairman; Rachel Du Bois, vice chairman, and Virginia Higgins, secretary.

Young Friends were urged to participate in the regular meetings of the society, as well as their own activities.

Various plans for the coming summer were announced. The delegates to the Earlham conference are Rachel Du Bois, Franklin Styer and Eliza Ambler. A Young Friends' camp is to be held at Point Pleasant, Pa., on the Delaware River, from August 28th to September 6th.

The conference devoted some time to a discussion of the subject, "The Young Friends' Movement, Our Work and Our Equipment." Opening talks were given by Anna B. Griscom, Edward Wright, Rachel Du Bois and Franklin Styer. The last emphasized the need of extending the present central organization to the quarterly meeting centers, and so widening the scope of the movement.

The day was concluded with a young people's supper, accompanied by an informal conference and succeeded by a general social evening.

FIRST-DAY, THE 9TH.

Meetings for worship occupied the morning, while the principal feature of the afternoon services was the delivery by John Haynes Holmes, of the annual William Penn lecture.

The Race Street Meeting-house was filled by 10 o'clock, and the service began at once, although not scheduled to open until 10.30. The adjoining Cherry Street Meeting-house was employed to accommodate the overflow, which continued to pour in from all parts of Philadelphia and vicinity. Both buildings were taxed to their capacity, there being considerably over 2,000 people in the combined meetings.

The Race street meeting was opened by O. Edward Janney, of Baltimore. "It has become common to decry the Church," he said, "to charge that it is not meeting the needs of society." The church is not perfect, being made up of imperfect individuals. It has made mistakes, but it has remained a power for good. Every age has had its great key words, and the word which the Church brings to the men of to-day is service."

Alfred Sill urged a more active participation in politics. "We have remained too long in the background of political life," he said, "we need to take an active part in the fight for a better state and nation."

The Cherry Street Meeting was opened with a prayer by William J. MacWatters, following which Elwood Roberts spoke on the necessity of seeking the fundamental basis of the society. "A new and deeper Quakerism is dawning upon us," he said, and gave the goal of religion as the establishment of "a higher standard of living." William Paxson urged the necessity of retaining a childlike courage and conviction.

Elbert Russell said that the world was not ruled by a strict balance of justice, and that without the unpaid services of society nine out of ten people to-day would not survive infancy. He urged that men and women should accept the responsibility of passing on this "free gift of life." Only by giving freely to others what others have freely given to us can we accept the bounty of life without becoming pauperized.

In the interval between these meetings and the afternoon lecture the courtyard outside the meeting-house was thronged with Friends.

THE "WILLIAM PENN LECTURE."

The William Penn lecture for the year was delivered during the afternoon by Dr. John Haynes Holmes, of Community Church, of New York city, and was entitled "Heroes in Peace." Dr. Holmes began by paying tribute to the soldiers of all nations, who in the stress of war had proved themselves able to forget self in the struggle for a purpose they believed just. But the soldiers' task is lightened by the pageantry, the companionship, and the social indorsement of war. The higher type of heroism, the type upon which the future of humanity depends, is that of the men and women who deprive themselves of the goodwill of the world to struggle for unpopular causes, of the pioneers who endure the strain of solitude in order that the frontiers of civilization may be extended beyond deserts and wilderness. The greatest heroes are the obscure workers in mines and factories who give their lives to a service which is uninspired by pomp and the praise of an admiring community. It is this unsung heroism which deserves our highest praise, and which alone can finally achieve the goal of a perfected humanity, for which the soldiers of the past have fought.

YOUNG FRIENDS' MEETING.

Following the lecture, a devotional meeting of young Friends was held. William Cope urged the necessity of utilizing Christian energy in the fight for clean politics. "Only the first stage of the struggle for national prohibition has been won," he said. "Unless we continue the fight to secure what is only as yet an apparent victory, the liquor interests will succeed in defeating us."

Anna Griscom spoke of the need for "the divine discontent with things evil, which will not let us rest until we have done our share in righting the wrong."

Raymond Bye, in discussing the meaning of Quakerism, said: "The essence of religion is not what we be-

lieve, but what we do. Religion has no function except to try to make us better human beings."

Rachel Du Bois, Charles Harrison and Eliza M. Ambler also took part in the service of the meeting.

SECOND-DAY, THE 10TH.

The business sessions of the Yearly Meeting opened at Fifteenth and Race Streets at 10 a.m. The half-hour meeting for worship which preceded the session in the Central School auditorium was well attended. Prayer was offered in both men's and women's meetings by Dr. O. Edward Janney. Elizabeth L. Newlin and Emily Kirby.

Epistles were read from the six other Yearly Meetings of Friends in America,—those of Baltimore, Ohio, Genesee, N. Y.; Indiana, Illinois and New York. Nearly all of them spoke of the need of resistance to the proposed plans for compulsory military training, and of a strict enforcement of the national prohibition amendment. They emphasized also the great opportunity now open to Friends for post-war reconstruction service, and pointed out as an encouraging sign of the times the increasing tendency to break down the barriers between different religious bodies.

Baltimore told of its social service committee's efforts for better roads and schools, and the establishment of a community dining room, as practical welfare work.

Indiana's epistle told of work for prohibition, and for the negro. The epistle from the London Yearly Meeting expressed gratitude for the establishment of communication again, after many years of silence. The letter told of the close fellowship of American and English Friends in foreign fields during the war, and spoke of the breath of American idealism of which more was needed.

Discussing the Baltimore epistle, which said that justice had not been done the Indian by the government. Ellwood Roberts declared the government had broken faith with Friends in its persecution of the conscientious objectors. In considering the Ohio Epistle, the matter of home missionary work was discussed.

Epistles were also read from the general meeting in Australia, and from London Yearly Meeting. The London epistle aroused particular interest. After speaking of the need of bringing "order out of chaos, new life to our sickened and wounded world," it continued, "our outlook is toward the future. We look to America for much guidance. We would associate ourselves with the greatness of your outlook for the future of mankind." In another passage it referred to "the world of international relationships, where the breath of American idealism has already brought a new hope." In both meetings the reading of this epistle called forth many expressions of satisfaction.

A letter was also read from American Young Friends engaged in reconstruction work in France to all Yearly Meetings in America. "We who have had the high privilege of representing you in the reconstruction of homes and lives in France," it began, "wish to thank you who by your sacrifices have made this work possible. . . . It has been our lot to see with our own eyes the ruin that the spirit of hate can spread over a whole nation, but we have seen that love in time shall undo all that hate has done."

At the afternoon sessions the clerks and assistants to serve for the week were appointed. The clerk of the men's meeting is Morgan Bunting, and the assistants, Edwin J. Durnall and Isaac Michener. For the women's meeting, Sarah Griscom was appointed clerk, and Jane P. Rushmore and Mary Bartram, assistants.

ANNUAL CONFERENCE OF YOUNG FRIENDS.

THE sixth General Conference of the Young Friends' Movement was held in the Cherry Street Meeting-house, Philadelphia, on Seventh-day, May 8th, at 4.30 p.m. The meeting was well attended, and proved to be one of unusual interest and inspiration. The words of the different speakers showed that many young Friends are thinking deeply and working earnestly, and that they have a concern for the welfare and *progress* of their meeting.

The meeting was opened by a short silence, after which, the Chairman, Raymond T. Bye, gave a warm welcome to the room-full of young people before him. He said, in part, that we had come together to find out just what we had done up to this time, what was yet to be done, and how to do it. He felt that our meeting really means something to us as young people,—and if it does, we should do our part towards sustaining and increasing its life. He said the young people must uphold any organization in order for it to exist.

The business of the afternoon was then begun. The report of the Executive Secretary brought out many interesting facts and plans. She reported the work which had been done, the meetings held, pilgrimages and week-end conferences successfully carried out, study groups organized, study outlines circulated, socials and suppers enjoyed, visits made to several college groups of our young people, and plans laid for the Earlham Conference, the Cape May General Conference, and the Young Friends' Movement Camp.

The Treasurer's report was then read, which called forth a plea from the Chairman for money from the *young* Friends to finance the Y. F. M., although this year's report shows more paid members than any previous year.

The officers for the new year were announced as follows: Chairman, W. Waldo Hayes; Vice Chairman, Rachel Davis Du Bois; Recording Secretary, Virginia L. Higgins; Treasurer, David D. Griscom.

At this point, a minute was read from the meeting of Ministry and Counsel, expressing interest and love, and asking us to co-operate with them in the morning devotional meetings of the week. Our meeting responded by appointing a number of young people to represent the Young Friends' Movement in the morning devotional meetings.

After a few announcements, this closed the business of the afternoon. The rest of the program consisted of four ten-minute talks on "Our Work and Our Equipment."

Anna B. Griscom spoke first on the purpose in mind in organizing the Young Friends' Movement. She gave a brief history of our organization, our hopes, our ideals, and our work from its very beginnings in 1915 up to the present.

Edward N. Wright next told us the message of the Y. F. M. to young people. He quoted the old, old adage, "You reap what you sow," or, "you get out of the world just what you put into it." So it is with an organization. He classed the work of the Y. F. M. in three divisions,—Fellowship, Knowledge, Service. He said that the work and activities of our organization foster these three things and that the Y. F. M. *can* mean to us Fellowship, Knowledge, and Service.

J. Franklin Styer then spoke on how to extend the influence of the Y. F. M. He suggested some changes in our organization that would enable us to reach *all* of our 3,800 young people *oftener*. We need to reach them all so that we can give to them and they to us.

Rachel Davis Du Bois rounded up the subject with a summary and a glimpse into the future. She put three searching questions to her audience:—"Where are we? Where are we going? and How shall we get there?" Closing she said, "There is no truth that is not the parent of duty," and "God never asked us to do anything without giving us the strength to do it."

After a short general discussion, the meeting adjourned, and most of the group repaired to the school gymnasium for a feast of the material sort.

After supper we were delightfully entertained by Cornelia Stabler, who gave two readings,—one from Shakespeare, and one of a lighter vein. Lucy Biddle Lewis then told us of the present work of the American Friends' Service Committee, which led up very well to the William Penn Lecture, First-day afternoon on Heroes in Peace. VIRGINIA LIPPINCOTT HIGGINS.

[Note.—The William Penn Lecture is being printed in full, and will be sent to all co-operative members and to all active members of the Young Friends' Movement, who have ordered copies. Others wishing copies of the lecture may obtain paper-backed ones at 50c each, and cloth-bound copies at 75c each, from Eliza M. Ambler, at Headquarters, 154 N. 15th St., Philadelphia.]

A FIRST-DAY School Conference of Nottingham Quarter was held at Eastland Meeting, Fifth month 1st. Organization of classes was thoroughly considered by Edith Bradley,—organization makes the class more efficient and members more responsible to the class. "Teachers' Meetings" was discussed by Helen Wood, who told of two kinds,—one a conference of teachers, in which lessons are discussed; the other, in which teachers and officers meet to discuss the needs and problems of the First-day school.

What kind of First-day school work is necessary to building up of the meeting was discussed by Ethel E. Reynolds and Edith Wood. The opening and particularly closing should be

of such nature as to foster and develop the religious life. The basis for a live meeting is prayer, so it is the duty of the First-day school to bring children in the spirit of prayer.

In the afternoon session Henry Sharpless gave a most helpful talk and illustrations of object lessons for closing. Have something in which children are interested; draw lessons from that,—a chart showing a test in baseball of a boy who does not smoke, and of one who smokes one cigar a day; bring out very plainly who is more efficient in baseball. One doesn't need to point moral to this. We closed with the feeling that this had been such a worth-while conference. E. E. REYNOLDS.

CALN QUARTERLY MEETING.

Caln Quarterly Meeting was held at Christiana, Fourth month 22nd. We were favored with the presence of Caroline Worth, who gave an excellent old-fashioned Friends' sermon on service, on our duty to obey the monitions of the inner voice. J. Barnard Walton spoke acceptably, relating an incident of Russian peasant life since the great war, showing the universality of the turning toward the Light within. In the second meeting the usual queries and answers were read. J. Barnard Walton, Marianna G. Brubaker and others spoke on the new plan for Friends' Intelligencer, on the work of the Friends' Unit in the countries of Central Europe, and on the importance of working against the introduction into our country of peace conscription, Universal Compulsory Military Training. It is hoped that this Quarterly Meeting will take decided action on this question before the meeting of Congress in Twelfth month next.

Sympathy was expressed in the meeting with our friend Alison Baker, who, while attempting to put out fire in the dead grass and leaves which he was raking in the yard of Bart Meeting-house, fell and was severely burned. He is improving. M. G. B.

PITTSBURGH.

Charles E. Wright, Librarian of the Carnegie Free Library at Duquesne, Pa., near Pittsburgh, writes:—

I read with interest thy editorial in a recent issue on "Getting Together in Cities," and I agree most heartily with the sentiments thee there expresses. Thee says, however, "No doubt there are Friends in Pittsburgh and San Francisco who," etc. I feel like asking thee, "Why pick on Pittsburgh?" I have no doubt that if anyone had asked thee if there were Friends in Pittsburgh, thee would have remembered the fact that our group, both branches, holds First-day morning meetings regularly.

We are anxious to advertise the fact that from September to May, inclusive, we hold meetings on the first and third First-day of each month,—at present in the Y. W. C. A. Building, Chatham Street.

Our attendance varies from eight to fifteen, with twenty-five or thirty attending special meetings, such as the interesting illustrated lecture that Elwood Griest gave before our Quaker Round Table last Seventh-day evening. C. E. WRIGHT.

DEATHS.

Ambler.—Fifth month 7th, Catherine E., widow of Chalkley Ambler, in her 86th year. Interment at Gwynedd, Pa.

Atkinson. — In Philadelphia, on Fifth month 10th, Wilmer Atkinson, in his 80th year.

Eldridge. — At Brookline, Mass., Fifth month 7th, Issachar Eldridge, aged 87. Interment at Kennett Square, Pa.

Hallowell.—On Fourth month 11th, at his home, Bethayres, Pa., Henry W. Hallowell, aged 73 years.

Randall.—At Harrisburg, Pa., on Fifth month 6th, Charles T., husband of the late Rachel C. Randall. Interment at Langhorne, Pa.

Thorne.—On Fifth month 1st, at Moorestown, N. J., Maria C., wife of Morris Thorne. Member of Alexandria Monthly Meeting.

Tilton.—Suddenly, of heart failure, at Richmond, Va., on Fifth month 3rd, Joseph White, son of the late Benjamin W. and Mary B. Tilton, and husband of Mary Moore Tilton, in his 72nd year. Interment at Mount Vernon, N. Y.

Wildman.—At Langhorne, Pa., on Fifth month 3rd, Josephine S., wife of Alfred M. Wildman.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FIFTH MONTH.

15th—Short Creek Quarterly Meeting, at Concord, Ohio.

15th — Shrewsbury and Plainfield Half-Yearly Meeting, at Manasquan, N. J.

17th — The Philadelphia Young Friends' Association hold their Annual Supper, followed by a "Quite Different Entertainment." Admission, 1920 membership card or 60c. Please notify Anna S. Roberts, 140 N. 15th Street, by Fifth month 14th.

17th—Fairfax Quarterly Meeting, at Hopewell, Va.

18th—Burlington Quarterly Meeting, at Crosswicks, N. J., 10.30 a.m. Automobiles will meet all Friends at P. R. R. station at Bordentown, at 10 a.m.

21st—The Study Group of delegates and others preparatory to the London Conference of all Friends will meet in Room 4, 15th and Race Streets, at 4.30 p.m.

22nd—Stillwater Half-Yearly Meeting, at Richland, Ohio.

22nd—Blue River Quarterly Meeting, at Highlands Creek Meeting-house, near Salem, Indiana.

22nd and 23rd — Pilgrimage at Mickleton, N. J., under the auspices of the Young Friends' Movement.

23rd—"Yearly Meeting First-day" in New York.

23rd—Chester (Pa.) Monthly Meeting at Middletown, at 2.30 p.m.

23rd—Philadelphia Quarterly Meeting's Visiting Committee will attend Radnor Meeting at 3 p.m.

24th—Warrington Quarterly Meeting, at Pipe Creek, Md.

24th—New York Yearly Meeting, at 15th and Rutherford Place, New York City.

27th—Bucks Quarterly Meeting, at Buckingham, Pa.

29th—Nottingham Quarterly Meeting, at Deer Creek (Darlington, Md.).

30th—Philadelphia Quarterly Meeting's Visiting Committee will attend Valley Meeting at 10.30 a.m., Frankford Meeting at 11 a.m., and Fairhill Meeting at 3.30 p.m.

31st—Canada Half-Yearly Meeting, at Bloomfield, Ontario.

SIXTH MONTH.

4th—Moonlight ride down the Delaware under the auspices of the Philadelphia Young Friends' Association. All are invited. Tickets 60 cents, at desk of P. Y. F. A.

NEW YORK YEARLY MEETING.

Program of the 225th Session, Fifth month 22nd to 27th, 1920.

Seventh-day, Fifth Month 22nd.

10.00 a.m., Board of Managers of Friends' Home Association.

11.00 a.m., Annual Meeting of Directors of Friends' Home Association.

1.30 p.m., Meeting for Ministry and Counsel.

4.00 p.m., Nominating Committee.

5.00 p.m., Advancement Committee.

7.30 p.m., "What Shall We Offer Our Young People of Sixteen Years and Over in Our First-day Schools?" Address by Joseph J. Baily, Superintendent West Philadelphia First-day School. Discussion to be led by Blanche E. Brown and Caroline G. Borton.

First-day, the 23rd.

11.00 a.m., Meeting for Worship at 15th Street, New York. There will be no meeting in Brooklyn.

2.30 p.m., First-day School Union Exercises. General Topic: — "225 Years of Quakerism in New York."

4.00 p.m., Meeting for Worship.

8.00 p.m., Address by Elbert Russell, "Quakerism and Present Day Problems."

Second-day, the 24th.

9.15 a.m., Devotional Meeting.

10.00 a.m., Business Meeting of Yearly Meeting.

1.30 p.m., Meeting of Philanthropic Labor Committee.

2.00 p.m., Meeting of Board of Managers of Friends' Home Association. Election of officers.

3.00 p.m., Business Meeting of Yearly Meeting.

8.00 p.m., Meeting under care of Philanthropic Labor Committee.

Third-day, the 25th.

9.15 a.m., Devotional Meeting.

10.00 a.m., Business Meeting of Yearly Meeting.

12.00 m., Committee on Isolated Friends.

2.00 p.m., Meeting of Committee on Education.

3.00 p.m., Business Meeting.

8.00 p.m., Meeting under Education Committee. Conference between Teachers and Parents.

FOURTH-DAY, THE 26TH.

10.30 a.m., Meeting for Worship.
3.00 p.m., "What Friends Can Do for Child Welfare," address by Charles F. Powlison, General Secretary National Child Welfare Association.

FIFTH-DAY, THE 27TH.

9.15 a.m., Devotional Meeting.
10.00 a.m., Business Meeting.
2.30 p.m., Business Meeting.

FUN.

A TEACHER asked her class the difference between "results" and "consequences." A bright girl replied, "Results are what you expect. Consequences are what you get."—*Argonaut.*

BREATHLESS NEW YORKER: "Oh, please—when does the first train leave for San Francisco?" "Not for thirty-five minutes, madam." "Tch—tch—tch! And I'm in such a hurry!"—*Life.*

THE late Oliver Wendell Holmes once left a pair of overshoes at the office of "The Atlantic Monthly," in Boston. A bright young clerk forwarded the genial doctor's property to him, carefully adding a printed slip which read thus: "The return of an article does not necessarily imply lack of merit, but we find the inclosed unsuited to the columns of 'The Atlantic Monthly.' "

FOR RENT.

SINGLE GENTLEMEN, SINGLE ladies, or a small family will find attractive apartments for the summer months at "Ivy Lodge," 29 E. Penn St., Germantown, Philadelphia.

FOR RENT—FURNISHED; COTTAGE at Orr's Island, Maine, directly on the sea; always cool. $800 for the season. For further particulars, address E. M. Fryer, 1906 Sansom Street, Philadelphia, Pa. References exchanged.

FOR RENT—FURNISHED HOUSE IN Swarthmore for summer months. 8 rooms, good location, five minutes' walk from station and stores. Space for garden. Address Chas. G. Thatcher, 307 Lafayette Ave.

FOR RENT—FROM JUNE 5TH TO September 15th, 2nd floor furnished apartment; four rooms, kitchen, and bath. Apply Helen C. Culin, 513 Ogden Ave., Swarthmore, Pa.

FOR RENT—AT NORMAL RATE, part of residence on the hill in Swarthmore. Vegetable garden and garage. During summer season. Apply Box 161, FRIENDS' INTELLIGENCER Office.

FOR SALE.

FOR SALE—VILLAGE FARM, 40 acres, twenty miles above Trenton. Old mansion overlooking Delaware; beautiful views; half mile from station near artist colony. Fruit, truck, poultry, bees. E. Palmer, Stockton, N. J.

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

HOTELS AND RESORTS.

Buck Hill Falls

SPRING IN THE MOUNTAINS

IT is not unusual to hear the wonderful colorings of the mountain foliage in the Fall described in extravagant terms, but the beautiful Spring tints covering our hillsides seem to escape the attention of the enthusiasts.

There is probably not a time when the town or city resident needs a change of scene and air more than just now. There is surely no time when Nature in the mountains presents more of interest than just now, and nowhere are the health benefits so emphasized as in the comparatively high and dry air of the Poconos.

Spring is the season of hope and promise. It is much in evidence all around us.

THE WINTER INN
Buck Hill Falls, Pa.

The Eastbourne
"Open all year."
Pacific Avenue, opposite Park Place
ATLANTIC CITY, N. J.
Is situated, planned and managed to give comfort, health and enjoyment to its guests. Write for booklet.
GARWOOD & HAMILTON
Owners.

SCHOOLS.

Woolman School
Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

HOTELS AND RESORTS.

CAMP RED CLOUD
SILVER LAKE, PA.
For boys, ages 10 to 17 years. Boys must have thorough endorsement of their schools. A councilor for every five boys. Exceptional equipment. Tutoring department.
Directors—MAJ. LOUIS E. LAMBORN, EDWARD C. WILSON,
FRIENDS' SCHOOL, BALTIMORE, MD.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

SCHOOLS.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

New York Yearly Meeting.

Friends wishing to arrange for accommodations during the New York Yearly Meeting are asked to write to Anna M. Finch, Matron, Neck Road and East 13th St., Sheepshead Bay, Brooklyn, N. Y.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at Starr King Hall, 14th and Castro Streets, at 11 a.m.

GEO. C. CHILD & SON

(Established 1810)

Removed to 105 S. 9th St., Phila.

Discontinued Patterns of 1847 Rogers Silver-plated Ware at Reduced Prices

Watches and Watch Repairing

On 9th St.—second door below Chestnut.

THE NEW FRIENDS' BOOK OF STORIES FOR CHILDREN.

"THE CHILDREN'S STORY GARDEN."

Order Now—Price $1.50.

WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

BONSOR
FANCY POULTRY
TERMINAL MARKET

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

BALLINGER & PERROT

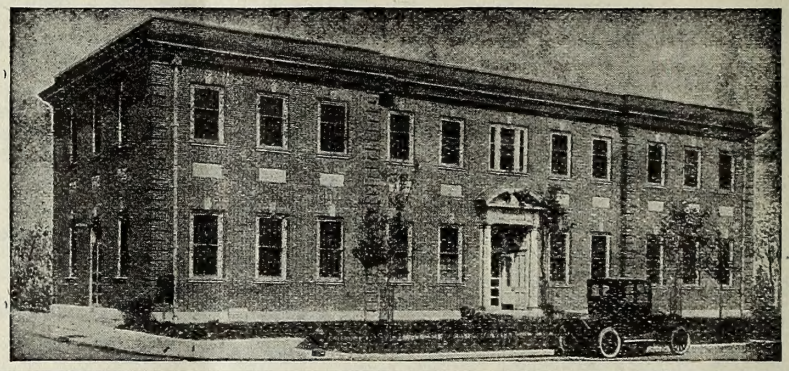
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools





W. J.
MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON
Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Genealogist Elizabeth B. Satterthwaite 52 N. Stockton St., Trenton, N.J.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% **Savings Deposits 3.65%**

NOTICES.

NOTICE.—There will be a Musical and Dramatic Entertainment for the benefit of the Fund for the London Conference at the Y. F. A. Auditorium, on the evening of Friday, May 21st. The play presented will be "Magic," by G. K. Chesterton, and will be under the direction of William Webb Price. The cast will include Wm. W. Price, Owen Stephens, Leon Pearson, Frances N. Wright, Dr. Ernest L. Clark and others. The music will be directed by Walter Abell. Tickets, 50 cents, may be obtained from Arabella Carter, 1305 Arch St., Phila.; Samuel J. Bunting, Jr., 6386 Overbrook Ave., Phila.; J. Barnard Walton, 140 N. 15th St.; Rebecca W. Holmes, Swarthmore, Pa.

NOTICE—The Philadelphia Young Friends' Association has arranged for a Moonlight Ride down the Delaware, June 4th. All are invited. Tickets, price 60c, on sale at the desk of the P. Y. F. A.

WANTED.

WANTED—A MOTHER'S HELPER. For particulars apply to Mrs. Irving Warner, 1109 Broome St., Wilmington, Del.

WANTED—BY WOMAN OF REFINEment, position as companion to semi-invalid, sewing; light duties. Successful with nervous and elderly persons. Address B. 130, FRIENDS' INTELLIGENCER.

WANTED — EXPERIENCED COOK, child no objection. Good home in country thirty miles south Philadelphia. Family small. Mrs. John M. Mendinhall, New Castle, Del.

STUDENT NURSE — OPPORTUNITY to take the nurse's course (3 years) in Training School for Nurses, of the Osteopathic Hospital, is open for a few students. Qualifies for osteopathic and general nursing. Our graduates are greatly in demand. Board, laundry, uniforms and compensation furnished. Must be healthy and have had one year in High School, or equivalent. Address The Registrar, 1822 Spring Garden Street, Philadelphia.

WANTED—BY TWO LADIES, HALF of an unfurnished house. Address G 152, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER AND companion, May 15th, to care for two children. Please state experience and reference. Write P. O. Box 343, Haverford, Pa., or phone Ardmore 483 R.

WANTED—MATRON FOR BURLINGton County Aged Women's Home. Apply to Mrs. David Harmer, Burlington, N. J.

WANTED—MOTHER'S HELPER TO assist with care of three small children. Friend's family. Write Mrs. William M. Kimber, 999 E. Haines St., Germantown, Philadelphia.

WANTED — POSITION AS COMpanion to semi-invalid, or elderly person. Capable of taking full charge of lone person. Will leave city. Reference. Five years in Friend's home. Address D. 160, FRIENDS' INTELLIGENCER Office.

WANTED—A REFINED GIRL OR woman to cook for a family at the seashore from June 15th to September 1st. Pleasant and considerate companion. Mrs. Samuel Emlen, Jr., East Haines St., Germantown, Pa.

WANTED—TEACHER WATER COLor painting as sketching companion (lady); June, July. Maryland. References. Address S. 162, FRIENDS' INTELLIGENCER Office.

Strawbridge & Clothier

Just When Most Folks Are Thinking of Lighter Underwear

These Seasonable Kinds are Marked 25 to 33 per Cent. Under Usual Prices

They are the weights and styles that most people are choosing right now for springtime's warmer days. Our stocks are amply ready to provide for every seasonable need—and prices conform pleasingly to our usual moderate standards. Nevertheless, the following extra values should warrant earliest possible attention:

Women's Vests and Union Suits

Ribbed Vests—25c

Ribbed cotton, low neck, sleeveless; regular sizes. Seconds.

Ribbed Vests—35c

Ribbed lisle, low neck, sleeveless; regular sizes. Seconds—35c or 3 for $1.00.

Ribbed Vests—37½c

EXTRA SIZES. Band top, low neck, sleeveless.

Union Suits—90c

Ribbed Cotton Union Suits; low neck, sleeveless, shell or tight knees. Regular sizes—90c. EXTRA SIZES—$1.00.

Union Suits—$1.50

LADY SEALPAX Athletic Union Suits, with fancy striped tops.

Men Will Be Interested in These

Balbriggan Shirts and Drawers—65c

Short-sleeve Shirts and ankle-length Drawers. Seconds of a grade that usually sells at a much higher price.

"Gibb's Union Suits—$1.20

"Split-belt" Union Suits of fine soft gauze cotton, in athletic style. Seconds—Sizes 34 to 46.

Strawbridge & Clothier—Eighth and Market Streets

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE

COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIFTH MONTH 15, 1920

7½% Notes

OF A CORPORATION REPORTING NET ASSETS OF OVER FIVE TIMES THE AMOUNT OF THE DEBT.

PRICE 98 AND INTEREST

DETAILS ON REQUEST

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

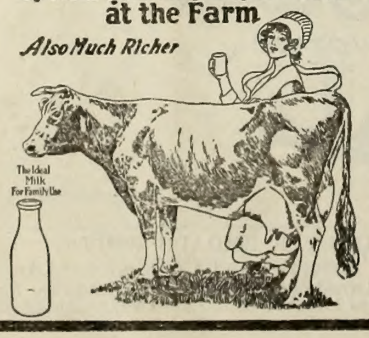
Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

SOLD HERE ONLY

Tailored Suits
Ladies'
Misses'
Juniors'

29.75 36.75 49.75

NEW LIGHT COLORS

Tyrol Wool is an all worsted material—not a wool jersey—and has a proven value.

ALSO

Motor Coats—
Street Coats
32.75 to 66.75
Ladies' Tailored Shirts

MANN & DILKS
1102 CHESTNUT STREET

NEWTON COAL
Answers the Burning Question

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FIFTH MONTH 22, 1920

VOLUME 77
NUMBER 21

SANTA FILOMENA.

BY H. W. LONGFELLOW.

[This poem was written in honor of Florence Nightingale, at the time of the Crimean War, the horrors of which she did her best to mitigate by organized hospital relief and nursing, which before that time was hardly known in war. As 1920 is the one hundredth anniversary of Florence Nightingale's birth, this poem is especially appropriate.—H. F.

WHENE'ER a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!

Thus thought I, as by night I read
Of the great army of the dead,
The trenches cold and damp,
The starved and frozen camp,—

The wounded from the battle-plain,
In dreary hospitals of pain,
The cheerless corridors,
The cold and stony floors.

Lo! in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom,
And flit from room to room.

And slow, as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls.

As if a door in heaven should be
Opened and then closed suddenly,
The vision came and went,
The light shone and was spent.

On England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past.

A Lady with a Lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

Nor even shall be wanting here
The palm, the lily and the spear,
The symbols that of yore
Saint Filomena bore.

THE COMMUNITY HOUSE IDEA.

BY MARIANNA S. RAWSON.

SINCE my statement in the INTELLIGENCER in regard to the Lincoln (Va.) Community House has excited considerable interest, it has seemed fitting to make another one based on our eight months' experience. (The one referred to was written six months ago, and with no thought of publication.)

We are frequently told that the Lincoln Community House is unique, because it rests upon a fundamental physical need, instead of being the expression of only a social one. People must have food, whether they have companionship or not; and the primary purpose of this Community House is to supply meals in a village where the supplying of meals had become a problem. The soundness of the principle of having some sort of industrial plant back of the Community Center has been abundantly demonstrated at Lincoln. People so remote that they could not possibly have been touched by a Community House with only a social basis have been interested because this furnished them an opportunity to help. A history of any one of our meals would make interesting reading in this neighborhood for miles around, so hearty has been the response to our invitation to give supplies for our table. We could not possibly have failed financially, because gardens, orchards, fields, dairies, and poultry-yards have given us of their store. Willing hands have canned fruits and vegetables and delivered supplies for us. The local store-keepers have given us special rates on groceries. Neighborhood people have dropped in for occasional meals, and thus added to our income; and generous friends have contributed larger or smaller sums to our treasury for the good of the cause. When sickness depleted our staff, competent friends came to our rescue and helped with the cooking, either in their own homes or at the Community House. Our history is one to fortify one's faith in one's fellow men.

The Community House idea is bound to grow, and the *direction* of its growth will prove its efficiency. Some of our friends have already raised the question whether our Community House may not wean the children away from their homes. May they not get to feel that they must always come here for their good times, instead of exerting themselves to make their own homes attractive? Children, they rightly maintain, should be the center of the home.

Certainly the Community House should in no way conflict with the home. The home is a necessity for little children. They thrive in small groups. Small classes in school are better than large ones. Child-welfare societies are putting their wards in private families rather than institutions. Cruelty and the mob spirit are likely to grow in children herded together. Gangs of boys are a menace in city streets.

But the home cannot be all it should be unless the mother is free to work and play *with* her children, instead of merely working *for* them, and teaching them in the scrappy sort of way that mothers are often forced to do it. A child should be taught all the fundamentals in the home, by his parents. His mother especially must be rested enough to play with him. If possible a child should never hear, "Mother is too tired to play with you now," or, "Don't make such a noise; it makes mother nervous." Nerves have their proper place and duty in the body, but they should not be allowed to stray.

But how can a woman find time and strength to be such a mother? If the Community House idea grows in the right direction, it should help to solve that problem. It should be the center of helpful community service that will free mothers for adequate motherhood, and educated women in general for the fields that are "white unto the harvest." Almost every community is terribly wasteful of the things that money cannot buy. Children robbed of a mother's care by family duties find associates elsewhere often to their detriment. Aged people in the home cannot seek other company, and their days are often spent in loneliness because the members of their families are too busy working for them to give them the companionship they would find such a comfort and blessing. With children the result of such dissipation of energies is often a disastrous thing.

All over our land the teaching force is lamentably short, and in almost any neighborhood there are a number of the best-educated women cooking, making, and washing clothes, raising chickens and vegetables, when half the force could take care of these activities quite as effectively. As an instance, take the garden proposition in any village. Each individual family looks up a horse and a man and a plow. One day one garden is plowed, another day another, and so on. Under one management the whole lot could be plowed by the same outfit, with no loss of time except such as the weather caused. One garden is fine for potatoes, not so good for spinach, etc.; yet each garden tries to grow practically *everything*.

And the sewing! How we women struggle along and rob our children of their rightful share of our time by attempting to make our clothes and theirs. A central buying committee could get what we need, and the mending would furnish stitches enough to teach every child to sew. If the mother were relieved of some of the many details that make up her day, she could carry on some business such as poultry-raising on a scale that would make ample return to cover the added family expense. The children could help, and thus gain valuable business experience. We waste terribly by spreading ourselves out too thin.

We now have a family of ten at the Community House. During the winter we gave meals to twenty-two, and were not over-burdened. Yet in any village such as ours, in almost every house, whether it contains children or not, meals are prepared every day. Perhaps there is no connection between the fact that we have had a great war followed by a crime-wave, and this other fact that mothers and educated women generally have had to dissipate their energies on the details of daily life, instead of concentrating them on the education of the youth of the nation; but I think there is. And the more I study the Community House idea, the more I believe the work of any such community center should become increasingly *industrial*, thus freeing many now over-burdened women for the delicate and terribly important task of education.

If we could resolve ourselves into a committee of the whole to consider the most effective methods of building a safe foundation for our democracy, I think we should concentrate our efforts upon the child and his environment. I think we should decide that the home should be a laboratory where all the activities of life should be carried on in a simple, efficient way for the child's instruction. Father and mother should try to be examples for the children to follow. Extra work for the family maintenance, like the bulk of the laundry work, baking, canning, or gardening, should be cared for by the community, but the child should take part in these as soon as he is old enough to work in the larger group. Co-operative business training should form a definite part of his instruction.

There is a growing dissatisfaction everywhere with the kind of education that our children are getting. In all educational discussions we find people coming back to the point of the importance of the first ten years of a child's life. The Community House will have to emphasize the importance of those years if it does lasting constructive work.

THE CROSS OF CHRIST.

[This paper is taken from *The Institute*, a monthly publication for members of the American Institute of Sacred Literature, connected with the University of Chicago. It is remarkable as showing the tendency of modern Bible interpretation toward the views of liberal Friends.—H. F.]

Is the Cross the true symbol of Christianity? Is death the key word of the gospel? Was Paul right when he wrote, "Far be it from me to glory save in the Cross of our Lord Jesus Christ"? Should we not rather put into the foreground that great sentence from the Gospel of John, "In him was life, and the life was the light of men"?

Jesus entered upon his work as a teacher with the purpose of bringing men into right relation to God and to one another. He had entered for himself into a fellowship with God, and an attitude toward his fellows which he knew to be right and good for himself, and which he was convinced would be good for others also. He saw that for the lack of it his fellow-men were missing the highest possibilities of life, and he longed to bring them into the richness of life which he himself enjoyed. He undoubtedly believed that the lack of this right relationship exposed the nation to serious danger, and that the question whether one sustained such a relationship or not would have consequences of vast moment after death. Yet the emphasis of his thought was not on political consequences or on the future life, but on the relationship itself. It was the intrinsic good of a right relation to God and one's fellows that occupied first place in his thought. This was the supreme good in Jesus' thought. Had his fellow-men responded to his ideal, had they been willing to accept his leadership, he might have lived out his life of threescore years and ten and gone down to history as a great teacher of religion and no more.

But it was not to be so. The presentation of his conception of religion soon brought him into conflict with the leaders of thought in his generation. He agreed neither with the militaristic zealots, nor with the materialistic Sadducees, nor with the legalistic and literalistic Pharisees. As the months went by it became increasingly clear that he must choose between withholding his message and finding himself in a conflict which might end in his violent death.

In the presence of these alternatives, he definitely and deliberately chose the second. He would not hold his peace or desist from his work. He announced the principle, the statement of which may well have been the product of his thinking over just this situation, that to save one's life is to lose it, to give it up is the only way to save it. He applied the principle to himself, but not to himself alone,—he laid it down as a rule for all men.

It is important to observe precisely for what Jesus was willing to risk his life and if need be lay it down. He had found, as he believed and was right in believing, the clue to human life, the way in which, and in which alone, men could attain the highest possibilities of life. He who would truly live must live not for himself, but in fellowship with and in the service of the

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

members of the community, God, and his fellows. The very principle itself demanded both the publication of it to others and the unreserved devotion of one's self to it. Had one discovered an elixir by which life might be prolonged indefinitely, he might hesitate whether to make his discovery a means of profit to himself, or to publish it for the benefit of the race. For the discovery itself involved no moral principle. But when one's discovery is precisely this, that he only truly lives who lives for the community, and for himself only as a member of that community, then the acceptance of the principle itself settles it that one must freely publish his discovery and without reserve devote himself to it.

Clearly perceiving that this was his situation, Jesus unhesitatingly made his choice and unswervingly held to it. In various forms he announced to his disciples that to love one's neighbor as one's self, to serve one's fellows, was the only sound principle of life. Declaring that he had come not to be ministered unto but to minister, and give his life a ransom for many, he clearly implied that in this he was but following a principle that all alike ought to follow.

In obedience to this principle he actually laid down his life. For him there could be no choice between a long life of teaching the principle that he discovered and a life ended early in a death that exemplified that principle. For to have evaded death in the only way in which he could have evaded it, he must have denied in conduct more expressive than any words the truth for the proclamation of which he would have been preserving his life. For him the hour had struck. In supreme devotion to the great truth which he had discovered, he laid down his life for the welfare of his fellows, saving his own life by losing it for the race.

It is this that gives to the death of Jesus its supreme and unequaled significance. It was the highest expression of the only true principle of human conduct. It was the giving of himself for that larger self, the community. It is this that has made the Cross the power it has been in the world. Many theories respecting the significance of Jesus' death have been propounded, and have found their way into the creeds of the church. But at the heart of them all has been the great truth, "He died that men might live." The purpose of his death was life. There has been a lamentable failure to recognize clearly what is so clearly said in the Gospels that the principle, fidelity to which brought him to the Cross, is a principle that applies to all men. He did nothing, suffered nothing, that he did not ask his disciples to accept in principle for themselves, and if need be actually to do and suffer. Under the influence of a sense of the magnitude of what he did, still more perhaps under the influence of ideas of the divine government based on current conceptions of human government, men have converted vicariousness into substitution, and a great moral deed into a governmental expedient. Such conceptions are wholly foreign to Jesus' own thought. But even these have never been able to conceal the great fact that he died that men might live, nor have they ever been quite able to deprive that death of its power to incite men to live as he lived and if need be to die as he died. Like the apostle Paul, so multitudes since his day have responded to the appeal of the Cross to enter into the fellowship of his sufferings, and become conformed unto his death.

Is the death of Jesus not then an atonement for sin? Assuredly it is. For he who responds to the appeal of the Cross, accepting the principle which Jesus taught in his words and supremely in his death, thereby enters into fellowship with him and with the Father. For him the blood of the Cross is the blood of a new covenant wherein there is forgiveness of sins and fellowship with the Father. But only thus is his death atoning. It can have no value for him who unmoved by its holds on his way of selfishness.

The Cross is the symbol of a moral fact. It achieves its end by moral means. It wins forgiveness for him who takes up his cross and follows Jesus. Passage of time but increases its power over the minds of men, as the moral greatness of Jesus and the significance of his self-sacrificing death become more evident. The Cross is the true symbol of Christianity because it is the supreme expression of the true principle of *life*.

APPEAL OF FRIENDS TO ALL MEN.

[In the form of a small leaflet headed simply "To All Men," the Society of Friends in Great Britain issued a few months ago the following address for general circulation. It has attracted much attention.—H. F.]

We appeal to all men to recognize the great spiritual force of love which is found in all and which makes us all one common brotherhood. In spite of sacrifice and devotion there is dissatisfaction and unrest in all lands. Consciously or unconsciously men are seeking for a new way of life. They cry for a bond which shall unite the world in freedom, righteousness and love; that shall liberate it from its suffering, its hatreds, its disunion. They cry for a religion of life, for an active spirit of peace on earth, of goodwill to men.

Through the dark cloud of selfishness and materialism shines the Eternal Light of the Christ in man. It can never perish. This Light of Christ in the heart of every man is the ground of our hope, the basis of our faith in the spiritual unity of all races and nations. Because we have been blind to this essential fact of life we have failed in social and international relations and are now in confusion. The profound need of our time is to realize the everlasting truth of the common Fatherhood of God,—the Spirit of Love,—and the oneness of the human race.

We have used the words of Christ, but we have not acted upon them. We have called ourselves by His name, but we have not lived in His Spirit. Nevertheless, the Divine Seed is in all men. As men realize its presence, and follow the light of Christ in their hearts, they enter upon the right way of life and receive power to overcome evil by good. Thus will be built the City of God.

We stretch out our hands in fellowship, sympathy and love across frontiers, lands and seas. We call upon all men everywhere to unite in the service of healing the broken world, to bear one another's burdens, and so fulfil the law of Christ.

YEARLY MEETING.

The fresh Spring air, the sound of distant chimes
And dim-heard murmur of the city streets;
The ancient peaceful silence, broken oft
By moving words of pleading and appeal,
Enriched with quoted verse and scripture-phrase;
The slanting sunlight gleaming in the rows
Of patient pensive Friends who, dream-enwrapt,
Muse on old memories or are enthralled
By vital themes whereon each speaker throws
Fresh light, until the general thought builds up
Some truth that seems a step upon the road
Toward "that great ocean of Abiding Love,
Our common Father's heart."

What peace and joy,
Heart-warming and harmonious, simple and pure,
Come with each Yearly Meeting,—making life
Deeper and fuller, and this earth a place
More like the heavenly home of which we dream!

JOHN RUSSELL HAYES.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIFTH MONTH 22, 1920

A WAY TO IMPROVE OUR MEETINGS.

ONE of the important contributions of visiting Friends at Philadelphia Yearly Meeting was the suggestion of Dr. O. Edward Janney that meetings which are now usually held in silence should be changed in character by dividing them into *two* meetings,—first the meeting for worship, which should be not more than half an hour long, and followed by the second, a "meeting for *service*," which should deal with all cases of need or opportunity for service of any kind in the community,—nursing, or other aid in sickness, accident or poverty, help for friendless or neglected children, sewing or knitting for persons in need, visiting those in prisons and other institutions, help in maintaining schools and missions, etc. It requires but little imagination to suggest the multitude of occasions for service which abound in every neighborhood, in city and country, if our eyes and hearts are open to them.

Would it not bring new life into our silent meetings if the second half-hour were devoted to telling and hearing of the needs for service around us, and planning to meet them? Would it not be a double training for children, bringing them early into active service for the good of others, and directly connecting the "power-house" in their minds with the *use* of the power received there?

"Sometimes it seems as if the whole world were needing help!" said a hard-pressed Friend at Yearly Meeting. So it does,—so it *always* does. Many not we who call ourselves Friends learn by such work that the best way to help ourselves, and our children, and our meetings, is to bring them all into the service of others?

What a help Dr. Janney has been to us, just by that suggestion! H. F.

THE "COMMUNITY HOUSE."

WHEN we think of social reform, we are apt to have in the back of our minds the thought of *laws* to make people do what they ought to do, or stop doing what they ought not to do. But does not social reform depend on voluntary co-operation rather than on laws? Is not the man or woman who shows us how to *do* something that needs to be done more useful than one who merely tells us what laws ought to be made?

At Lincoln, Virginia, in a farming community composed largely of Friends, has been started a "community house" which seems to hold the promise of a new social order. Does this saying sound extravagant? If so, consider what it would mean to all of us just to have always available an institution that would save mothers from being overburdened and overworked in providing food and clothing for their families. And this is only the beginning.

How many of the persons who read this are not in some perplexity about their homes,—how to find a home of the kind they need, or how to get help, or how to get what they need at a cost within their means? If in this country, the richest and happiest in the world, the questions of daily living are so general and so pressing, what must it be in Europe and Asia?

Of all people in the world, Friends ought to be able to solve the great home problem. What we have to do is really to learn how to live and work *together*. All the difficulties lie *in ourselves*. Laws will not help or hinder us much. If this can be done in Virginia, it can be done in Connecticut or California. If it can be done by country Friends, it can be done by city Friends.

H. F.

NAMES OF INTELLIGENCER ASSOCIATES NOT PREVIOUSLY PUBLISHED.

Dr. Albert P. Brubaker, Philadelphia.
Ellwood Burdsall, Port Chester, N. Y.
Mary R. Burdsall, Port Chester, N. Y.
Elizabeth H. Coale, Holder, Ill.
John A. Cranston, Newport, Del.
Martha S. Cranston, Newport, Del.
Howard F. DeCou, Merchantville, N. J.
C. M. Eves, Millville, Pa.
Matilda Ferris, Wilmington, Del.
A. Ellis Frampton, Erie, Pa.
Dr. C. H. Gubbins, Philadelphia.
James S. Haviland, New Rochelle, N. Y.
Luella Jones, George School, Pa.
Marion H. Longshore, Washington, D. C.
Mr. and Mrs. Alfred Mellor, Germantown, Phila.
Susanna H. Parry, Riverton, N. J.
Franklin Packer, Newtown, Pa.
Marie Poulson, Chicago, Ill.
Rachel Hopper Powell, New York City.
Margaret Pratt, Media, Pa.
Mary L. Pratt, Media, Pa.
Ellwood Roberts, Swarthmore, Pa.
Claude C. Smith, Swarthmore, Pa.
R. Bentley Thomas, Ednor, Md.
Amos B. Wilson, Magnolia, Ill.
Oliver Wilson, Peoria, Ill.
Helen Underhill Wood, Mt. Kisco, N. Y.
Walter S. Wright, Newtown, Pa.

THE QUESTION OF MILITARY TRAINING.

BY THOMAS T. EYRE.

[The writer, a son of Barclay Eyre, now of Washington, D. C., is an instructor in Purdue University, Indiana. It was written at the request of a Friend who has a number of sons, the oldest one now receiving military instruction in the college at which he is a student.—H. F.]

SOME time ago a Friend asked my opinion on the subject of universal military training. At that time I expressed to him my views in brief on the subject. To make it clear to those who do not know me, I think I should say that when war was declared on Germany I enlisted in the Engineer Officers' Training Corps, and was sent to the first school from which I was commissioned captain. I was assigned to a regiment of combat engineers, with whom I served in this country and abroad. I was in the service something over twenty-five months. Furthermore, I have been connected with a school where military instruction has been given for many years. I went into the service because I thought the country needed my services, and in the future, should I believe that I was needed, I would go again.

I do not remember ever having talked with anybody who believed war to be a good thing. Those men of the regular army I have known certainly admit it to be a great evil. Of course, there are people who do believe that war is good, but they are few and far between in this country. I need not say that I consider war to be one of our greatest evils. Closing our eyes to the evil does not drive it away. As long as human nature remains as it is,—and human nature hasn't changed much in the past few thousand years,—we shall have wars. This does not mean that I do not

believe in doing all we can to prevent wars, such as forming a League of Nations, educating, etc.; but I do consider that it will be marvelous, to say the least, if no more wars occur. In a meeting the other day, I heard a professor who is a Socialist say, "The subject of military training is of very little importance at the present time, as we are getting away from war." Another professor present, who had once been a naval officer, said, "Yes, but every day we get farther from the last war we are just that much nearer the next one." While the latter remark was intended as something of a jest, it nevertheless does carry a lot of truth with it. Taking things just as they are, and people just as they are, I think it safe to predict that we shall have other wars.

Believing that other wars are to come, what should be our attitude and effort in trying to stop the possible coming, or to avert the coming as long as possible, or our preparation in the event of the coming, so that as little harm may be done as possible?

While it may be true that great preparedness may bring on war, it is equally true that a lack of it will not prevent it. To one who has been in Europe, and observed the attitude of the people over there, it is clear that any weakness on our part would be considered an excellent opportunity to get something very easily, and we would soon be rudely awakened to find ourselves subject to some European state. Where between the extremes of too great a preparedness and no preparation whatever should we steer our course?

One of the objections to having a large standing army and therefore a militaristic class is the mental attitude that the professional soldier falls into. Everybody has a pretty clear idea of what this attitude is and most of us do not like it. Another is that it takes away a large number of men from production. There are many other evils that go with great preparedness. However if we are going to be able to defend ourselves at all we must have some machinery established in time of peace so that upon the breaking out of war we will not be thoroughly disorganized. Universal military training for a longer or shorter time seems to be one of the most popular of the advocated means of obtaining preparation without having a huge standing army.

For one, I do not believe in the system of universal military training, and I have two principal reasons; one is the time and cost that must be given to the training, and the other is its probable inefficiency. It would be very hard indeed during peace times to train young men to be efficient soldiers in any short period. If a fairly good proficiency were not attained, the system would not achieve its purpose. Even assuming a young man became an effective soldier in, say, two years of training, when he had been out of training for a few years a large amount of the training would have to be done over again when it came time to make use of him. There is one other disadvantage in teaching the average not very highly educated man to be an effective soldier, and that is that he might take the training too seriously to be the best kind of a citizen later on. A good soldier is one who is capable of killing many of the enemy. The purpose of the soldier is to *kill*. As I have said before, the average man may get the killing idea a little too firmly established. In my opinion it is possible to make a good soldier in a very much shorter time during war times than in peace times. There is a very strong and real incentive during war time that is lacking in peace time training. It doesn't take so very long to make a pretty fair soldier in war time. Any military training that could be given in our common or high schools would, in my opinion, be of very little value from the standpoint of preparation for war and at the same time it might in many cases spoil the boy.

I most certainly do appreciate the value of discipline in any kind of training, and I have seen some very remarkable results of military discipline on some slack young men. It would be foolish to give military training in order to get the disciplinary training. That could be gotten much easier and more cheaply in other ways.

I have spoken so far mostly of the man in the ranks, and that does not apply so much to the officers that are to lead and train the men when the time for action comes. The officers must have at least some training before they can train their men. I believe that it is possible to get some pretty fair officers without any great effort. The things that an officer must know are to quite an extent what any well-educated young man knows. I think it possible to give this training in our colleges. The past war has shown that the average temporary officer is as efficient in real war conditions as the West Pointer.

Taking the problem all in all I consider that the best solution is to give some officer training to those of our college men who are fitted for it and may want to take it and let the other training go till occasion demands it. I do think that there should be a well-worked out plan that would make easy a sudden change from a peace to a war basis so that when war did come we could start training our armies at once and not have to wait ten months or a year as we did in this last war.

There is very much more to be said on this subject, but as I understand it I was asked for my attitude only on the main question.

BRIEF ITEMS OF INTEREST.

James G. Vail, of Media, Pa., one of the Friends' Mission in Germany, writes:—The great Krupp works near Leipsic are now building locomotives, manufacturing typewriters, adding-machines, cash-registers, padlocks, bicycles, and other devices. During the war they had 120,000 workers; now they have 45,000.

In Jugo-Slavia, there are 200,000 Nazarenes, who refuse absolutely to participate in war or fighting.

The Bryn Mawr College endowment fund has already passed the million-dollar mark. At the recent May-day fete the first "bond" of the William Penn Foundation was sold to Governor Sproul.

Two Indian girls from the Carlisle Indian School were graduated as nurses in the 1920 graduating class of the Jefferson Medical College Hospital Training School.

A movement is under way to secure the valuable collection of genealogical and historical papers belonging to Gilbert Cope, of West Chester, for the Historical Society of Pennsylvania. To do this it is necessary to raise $7,500.

With the passing away of William Dean Howells, America loses her foremost man of letters. His grandfather, Joseph Howells, was a Welsh weaver, and his grandmother an English Quakeress, who kept her faith and its customs in spite of her repudiation by the Quakers when she "married out of meeting." They emigrated from Hay, a Welsh village, to America in 1808, and finally settled in Ohio. "That Quaker grandmother," says the *Public Ledger*, "was, so far as is known, the best and finest of Mr. Howells' antecedents in the way of education and innate interest in literature and art. She taught her son to read before he was four years old, and it was probably due to her, in some part, that he became a printer, editor and owner of newspapers, as well as an Abolitionist."

Florence Nightingale's 100th birthday anniversary was observed in the Baptist Temple, Philadelphia, recently, with a memorial to "The Lady of the Lamp."

Not a single Vassar graduate this year will go into the teaching profession.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

OUR STAR.

A Badge With An Opportunity.

Arm bands, designating active participation in the political "mix-up" in the Ruhr District, are very common on the streets of the cities. They are either red, designating service under the so-called "red" Republic, or lately, in Dusseldorf, striped red and white, signifying that the bearer is a member of the "Sicherheitswehr," or committee of public safety, that is patrolling the city to preserve order in the temporary absence of proper constitutional authority.

So a new insignia creates intense interest, and we are asked again and again to know what our star means. Our work has been widely advertised through the newspapers for its quieting and reassuring effect on the popular mind, so we need but to mention our Mission to get instant response from all,—either red, red-and-white, or from those who have nothing to designate their own affiliations.

In Barmen and Elberfeld, the Quaker star seemed to be well known because of its connection with the prisoners of war in France and the "interned" in England, and I was greeted as an old friend on the streets of both cities before I had walked them an hour.

During the critical and trying days of the past three weeks the message of the Quaker star had perhaps more influence than we realized, though for the time being apparently lost amid the great convulsive moments that have shaken Germany through and through. But here in the Ruhr, in the very center of the storm, the message seems to have a special significance to many sad and discouraged hearts. I am glad, I am more than glad, that the German Mission falls heir to such a "Zeichen." R. W. BALDERSTON.

AMERICAN RELIEF IN HAMBURG.

Hamburg, April 1, 1920.

It is remarkable how much suffering can exist in a city which, to the casual observer, appears to be going about its usual tasks; this is particularly true since the moderating of the weather has relieved the most acute condition in regard to fuel, and street cars and other public services are going on something approaching a normal basis. But I will not elaborate on the suffering. I told you about that in my last letter, and it will suffice to say that food will be increasingly short until the first of August, when some relief can be secured from the new crops.

You will ask how we are trying to meet the need! Speaking generally, it is to serve one supplementary meal a day to children up to the age of 14 years. Yesterday there were served in the whole of Germany approximately 57,000 such meals. 12,000 of these were in the Hamburg district, and next week we hope to increase this very largely. The meals consist of one cooked dish and a piece of bread. The chemical department will know what a portion of a liter of the cooked dish and 60 gr. of bread mean. A liter is nearly the same as a quart, and a piece of bread weighs a little over 2 oz. It is a beautiful white bread which no one else in Germany can secure, and which has not been seen since the beginning of the war. The bread which we eat in the restaurants is heavy, black and sour, so the bread is a great drawing card. The cooked dish may be rice boiled with condensed milk, or it may be beans cooked with bouillon cubes with the addition of a few onions, of which the Germans are very fond; but most of the children delight in a chocolate soup made thick with flour and flavored with cocoa and sugar. The taste is different in different districts; the meal which is suitable in Hamburg would be quite inappropriate in Munich or Vienna.

Our method of getting this feeding underway is in general to see the chief official of each city, known as the Ober-Burgermeister, and arrange for the formation of a small committee who shall place at our disposal the services of one capable man to organize the work, also to arrange for kitchens and provide such funds as are necessary for costs of cooking and other expenses within Germany. They are allowed to charge the children as much as 25 pfenning per meal. At the present exchange this is a little over a quarter of a cent, and the meal costs about 5 cents. Some cities only charge 10 pfenning, and it is definitely understood in the contract which we make with each district that no child is to be refused food because he is unable to pay. Also no religious or political distinctions are made, the only basis of selection being the necessity of each individual child, which must be certified to by a physician's examination at regular intervals. We have a fairly elaborate system of control so that we secure a receipt from each feeding center each week showing the number of meals actually served, and this must check up with the reports of kitchens showing meals delivered. The plan in general is to cook in one large kitchen for a number of feeding centers, the food being taken in large cans from one center to another. The cans hold perhaps 20 quarts, and remain hot for a longer time than it takes to deliver them.

We have some little difficulty in surmounting political boundaries; for instance the city which we may call "Greater Hamburg" is composed of the Free City of Hamburg with its independent government, its free port and its very loyal population, and then, as though a line were drawn right through the thickly populated part of the city, considerable sections are cut off and belong to Prussia with a very different system of government, different financial arrangements and with nearly everything so different that we have to make separate contracts and deal with an entirely different group of people.

So much for the process by which we are now ministering to children who, you would all agree could you see them, are in the greatest need of just such support. The other side of our task is the receiving and shipping of all supplies used by the Mission in Germany. All the food comes to Hamburg, and while we have free freight, priority on the telephone service and many other privileges, there is a good deal to do in connection with bringing in several million dollars' worth of food. Our little group here consists of seven people. The detail of warehousing and shipping is attended to by forwarding agents, but we keep the inventories, give the instructions with regard to forwarding of goods, arranging for claims, etc., etc.

We are looking forward with pleasure to the time when we can think of this task as completed and again be among our friends at home without the complications of a strange language and with the associations which years of acquaintance have made us value. JAMES G. VAIL.

VIENNA RELIEF MISSION.

Ever since the Friends' Mission began work in Vienna last July, a meeting for worship has been regularly held every Sunday morning. The attendance now varies from 30 to 60, the greater proportion being Austrians. When Austrians first began to attend, short explanations of our method of worship were given at the commencement of the meetings in German. This is still done if a large number of new-comers seem to be present.

The Austrian temperament with its element of Eastern mysticism, adapts itself quickly to worship based on silence, and our Sunday morning meetings have often been times of inspiration and of mutual understanding. Vocal part is taken in both languages, and our meetings have borne a very striking testimony to the power of corporate silence to break down all barriers, not only of temperament and circumstance, but also of language and nationality.

MID-WEEK CONFERENCES.

Since last November mid-week conferences have been held, followed by discussion and informal talks. During November and December these took the form of a series on the "Seeds of War in Modern Life," the subject being approached from many standpoints, such as Education, the Austrian Women's International League, the Christokratische Studenten Vereinigung, the future of Austrian Peace Societies, Conscientious Objectors in England and America and many others. Most of the lectures and discussions took place in German, except in the case of talks given by members of the Mission who had not sufficient German to speak in that language. During January, February and March lectures have been given on a variety of sub-

jects. Among the most interesting were a talk on juvenile crime and a discussion on the Single tax, and the rightfulness of interest taking. Both Austrians and English have appreciated the interchange of thought on universal human problems, and these meetings have afforded an opportunity for that personal friendship which we feel to be such an essential part of our work. The seeds of fellowship which are now being sown, and are taking root, will grow and bear their fruit when material help is no longer needed.

FELLOWSHIP OF RECONCILIATION.

Three public meetings on the lines of those held at Bilthoven, as well as small conferences of Austrians specially interested, have been organized as propaganda for the F. O. R. The subject of a positive international pacifism based on Christian principles was treated by speakers from Austria, England and America and Serbia. A list of some 80 people who are sympathetic with the aims of the F. O R. has been obtained and a committee formed in readiness for the F. O. R. delegate who is coming to Vienna shortly to start an F. O. R. branch there.

AUSTRIAN GROUPS.

The Friends' Mission has come into contact with several groups of people in Vienna who take a great interest in the Quaker and pacifist outlook. Foremost among these is the Christokratische Studenten Vereinigung (Student Christian Movement) which has re-created since the war, and is a little band of seekers who are keen to conduct their new movement on international and strongly pacifist lines. These men will be very helpful in the new Student Relief Schemes. It has been a bitter experience to find that professors and students alike are almost without exception tainted to some extent with religious and racial prejudice, and it is of great interest to discover that the C. S. V. are not only recognized in the University as being really impartial, but seem to be respected and trusted by students and authorities alike. Members of the Mission attend the C. S. V. Meetings, and have contributed to Conferences, etc., with talks and suggestions.

Other groups interested in the Quaker position are the Tolstoybund (so-called Pacifist Anarchists) the Women's International League for Peace and Freedom, the Austrian Peace Society and others. Mention should also be made of various evening classes and clubs for English conversation (somewhat on W. E. A. lines). The leaders of these classes give a hearty welcome to any Mission members who will go and speak or give an informal talk on almost any subject. This gives opportunity for non-German speaking workers. Many useful connections and valued friendships have sprung from these talks.

ADULT SCHOOLS.

An Adult School in German is in process of being started on Sunday morning, and promises to fill a useful place. An Adult School in English is held every Sunday afternoon.

PLANS FOR THE FUTURE.

Up to the present, the exposition and explanation of Quakerism to the Austrians has naturally been focused chiefly on the Doctrine of the Inner Light as applied to our Peace testimony and to methods of worship. Two Austrians have been admitted into membership and several more are applying. Friends in Vienna feel that the time has now come for the question of Church Organization to be raised and discussed, and for some fuller talks to be given on Quaker History and Belief. We are anxious not to carry over from England to Vienna, a ready-made Quakerism with all its assets and details of organization that may perhaps be binding us more than we know. Quakerism in Austria must develop along its own lines, and adapt itself to the needs of the times and the temperament of its members. But it is our responsibility to put at the disposal of our Austrian friends all the heritage of tradition that we value so highly and to help them in every possible way with the fruits of our experience. Moreover, English Quakerism cannot but gain from the introduction of new thought and a fresh outlook of race and heredity. It is possible that other meetings may be started in different parts of the town. Long distances and increased tram fares prevent many from attending. Open-air meetings for the summer months have also been talked of. The Sunday morning meeting should be the centre, not only of our Quaker Embassy work, but of the Mission life in Vienna. Other activities, such as cooperation with students, will develop as the need arises, and according to the interests of those engaged in Quaker Embassy work. German-speaking workers with a concern for Quaker Embassy work will be heartily welcomed.

RELIEF IN HALLE.

Halle, April 3, 1920.

DEAR MR. SCATTERGOOD:—

We have been informed by the Deutscher Zentralausschuss fuer Auslands-Hilfe, member of the Privy Council Bose, Berlin, Imperial Department of Economics, Mohrenstrasse 56, that the Children's Relief Committee of the Religious Society of Friends of America (American Friends' Service Committee, Quakers) whose chairman you are, will extend their humanitarian, far-reaching help also to the children of our city. We are deeply grateful for this noble, unselfish service. Our possibilities for checking the need and misery that is daily growing worse, are exhausted. We are doomed to stand by helpless and see the degeneration and the decay of our whole younger generation. The need here is especially great because of the fact that of the 180,000 inhabitants of the city there is an overwhelming majority of working men, who located in the brown coal (lignite) region of Central Germany, are unable to procure sufficient food from their surroundings. The effects of such conditions,—increased nervousness of the people, unrest and plundering,—have been published in the press. We therefore look upon your relief work as one delivering us from terrible distress. We will do everything to make the work easy for your representatives, who distribute the gifts here according to the wishes of the American contributors. And we believe we are acting according to the wishes of our benefactors, if we endeavor as an expression of our gratitude, to restore in the hearts of the young generation faith in humanity, and to confirm the hope of a happier future. To give you a picture of the health conditions of the children here, we are inclosing a copy of the opinion of the city board of health.

Accept the expressions of gratitude of all citizens, and my own personal best regards. Sincerely yours,

(Signed) BURGOMASTER.

SERVICE NOTES.

SHIPMENTS of clothing, etc., received during week ending May 1st, 30 in all, 5 Mennonites and 1 German relief.

SHIPMENTS received during week ending May 8th, 33 in all, 3 Mennonites, 3 German Relief.

Returned Reconstruction Workers: —Dorothea B. Jones, Conshohocken, Pa.; Jacob B. Flory, Lancaster, Pa.; Ralph Fanning, Riverhead, L. I.

DURING the first month of child feeding in Germany 269,303 meals were served. Most of the food went to children under 14 years of age. 464 meals were served to mothers.

BETWEEN November 8th and March 31st the cows maintained by the Friends' Mission in Vienna produced 106,185 litres of milk. This was distributed in the children's hospitals. The Mission has now 290 cows.

330 TONS of seed potatoes have been secured, to be distributed among the Austrians around Vienna. 26 tons of peas and 11,250 kilograms of beans have also been purchased for distribution.

MEMBERS of the Mission are negotiating for the purchase of 200 young pigs to fatten for sale.

CASH CONTRIBUTIONS.

WEEK ENDING MAY 8TH.

Total of Five-Years' Meeting	$ 579.40
Newton Prep. Mtg., Camden, N. J.	73.00
Woodstown First-day School, Woodstown, N. J.	3.00
Phila. Yrly Mtg. (15th and Race Sts.)	1,766.18
Third Haven Friends, Easton, Md.	5.00
West Branch (Conser.) Mtg., W. Branch, Ia.	10.00
Rush Creek Prep. Mtg., N. Manchester, Ind	20.00
For General from Individuals	737.63
For German Relief	18,294.23
For Austria	727.85
For Serbia	10.00
For Syria	5.00
For Europe	264.00
For Poland	10.00
For Armenia	384.00
For Russia	10.00
	$22,899.29

CURRENT EVENTS

PHILADELPHIA YEARLY MEETING.

THE report printed in last week's INTELLIGENCER ended with the afternoon meetings on Second-day, the 10th. At 8 p.m. a meeting was held under care of the General Conference of Friends' Associations, the subject for discussion being "Personal Experiences of Quakerism." Those who led the discussion were Russell Green, Theodore Nitsche, Dr. Elihu Grant, Caroline W. Van Helden, Anna Roberts, Beulah A. Hurley, and Charles C. Harrison. Some of these were "birthright members," and others had joined the Society because of convincement. They varied greatly in age, and their accounts of personal experiences were of deep interest.

THIRD DAY, THE 11TH.

In the men's meeting a report of the Representative Committee was read, which included the suggestion that the meeting-house at Fifteenth and Cherry Streets be altered in order to provide accommodations for the various organs of the Yearly Meeting which are active throughout the year.

The suggested plan calls for the conversion of the ground floor into a number of offices, and the installation of an adequate fireproof safe for the preservation of important documents, with the large meeting-room removed to the second floor. This suggestion gave rise to an earnest discussion. Many Friends felt that this landmark ought not to be marred. It was concluded that no action to alter the building should be taken during the coming year.

The report of the Committee on Education was considered by both meetings. It recommended an increase of at least 25 per cent. in the salaries of teachers in Friends' schools. It also reported the union of the two Friends' schools of Moorestown, N. J., which previously represented the two branches of the Society, into a single school, directed by a joint committee. This report aroused much favorable comment.

Alfred Marshall and others recommended joint administration of Friends' schools generally by the two branches as a desirable means of stimulating a spirit of unity and co-operation. It was also suggested that in certain cases where communities were too small to support two active meetings, the meetings might be likewise profitably combined.

"The seeds of union of all the Friends have been sown," said Horace Roberts, of Moorestown.

"When it comes to the real cardinal principles, we are already together," added Alfred Marshall, of Langhorne.

The report on George School was presented to the men's meeting. After showing that the expenses of the school for the last year had been $105,229, and the receipts from tuition, etc., only $79,765, it continued: "As a result of the developing requirements in educational work and the increased cost of everything which the school provides, the present endowment is wholly inadequate. The committee is convinced that the only course open to it is to appeal for subscriptions to an additional endowment." This proposal met with the hearty support of the meeting, which expressed appreciation of the high standard of education maintained by the George School.

George A. Walton gave a brief address in both meetings, expressing an earnest desire that the school shall retain its present characteristics, and that it shall be an "expression in institutional form of the Friendly life." "To accomplish this," he said, "*we need for the school Friends' children;* for to be owned, managed, or taught by Friends does not make a Friends' School. During the last few years demand from those outside our borders has been increasing very rapidly. We desire that Friends should spread the message that we need more Friends' children, and that they should apply early for places."

Friends were urged to support Friends' schools, so as to keep them as heretofore in the advance in the field of education, also to cherish the opportunity to influence children not Friends. Great interest and unity were expressed with the action of two of our Monthly Meetings joining with Friends of the other branch in conducting our secular schools. We should foster the seeds of unity wherever and whenever sown.

The report of the Committee on Young Friends' Movement gave a brief survey of the progress made in providing for the religious needs of our Young Friends, especially in the colleges, where several active groups composed of Friends of various branches are meeting together, and finding a fuller appreciation of what the Society of Friends offers them.

The First-day School Committee's report told of a successful experiment in replacing the old-fashioned, unattractive type of Sunday-school story by the method of presenting religious lessons to children through stories which appeal to them, such as animal and Indian tales.

The report of the Committee on Philanthropic Labor called forth various suggestions. Elizabeth Satterthwaite said: "The ballot is coming to women, and will come to the bad as well as the good. There is much for women to do in making women's votes effective."

Prisons of to-day are out of date, and prison reform work must be extended outside the prison walls, Anna Wharton Morris, of Germantown, declared in the woman's meeting.

In commenting on the anti-lynching report, Hannah Clothier Hull spoke of the bitter race prejudice against Negroes which is still prevalent. She said that many colored soldiers of Philadelphia who were wounded during the war are not able to find in this city vocational training to help them to overcome the handicaps sustained in national service. Susan P. Wharton urged the need of improved housing conditions in the colored quarters of the city.

In connection with the Philanthropic Committee's report a letter was read telling of the Detention Farm at Laurelton, Pa., for feeble-minded women and girls. It was a satisfaction to the meeting to know that at last a beginning is being made by the State toward removing this menacing source of evil. Attention was called to a leaflet on "Habit-Forming Drugs," covering a field about which the public has little information, that has been printed by the above committee for distribution.

Elizabeth B. Satterthwaite called attention to the work for women among their fallen sisters, especially in the prisons, to the end that after serving their sentences they might go out not weaker, but stronger morally. For suffrage is coming to these women as well as to women better prepared to use it rightly.

The report of the Anti-Lynching Committee centered the attention of the meeting upon the tremendous character of its task,—one which calls for the education of thought in a nation to a point where safeguards can be found in the hearts of men as well as in the acts of officials. Anne Biddle Stirling said we must explain one race to the other,—this is our work for the future. The American ideal is against mob violence. We are convinced that justice and mutual understanding must be sought in the settlement of all racial and social problems.

At 8 p.m., a meeting under the care of the Temperance Section, Committee on Philanthropic Labor, was addressed by Professor J. H. Dickason, Secretary of the Presbyterian Board of Temperance and Moral Welfare, on "The Present Status of the Enforcement of the 18th Amendment."

FOURTH-DAY, THE 12TH.

In response to a suggestion from the Interchurch Federation, the meeting sent a letter to Governor Sproul petitioning him for the reappointment of Dr. Ellis B. Oberholtzer as a member of the State Board of Motion-Picture Censors. Doctor Oberholtzer has stood consistently for clean pictures, and his reappointment has been opposed by certain film interests.

A minute from Concord Quarterly Meeting was read asking that the query in regard to questionable diversions be considered with a view to removing the expressions against "music, card-playing and dancing." Many Friends, among them Samuel J. Bunting, Dr. Pusey Heald and Horace Roberts, felt that these diversions ought to be a matter of individual discretion, and that the standard of discipline would in no way be relaxed by removing this ban. No action was taken, the question being postponed for consideration at next year's meeting.

A report of the work accomplished by the American Friends' Service Committee was presented. During the period of service in France 575 relief workers were sent from America by this committee. Thirteen hundred and eighty-eight houses for refugees were erected in the devastated areas, many of them having been previously built in Friends' workshops in other parts of France. Co-operative stores were opened to aid the refugees in re-establishing themselves, and were frequently given over to the French as permanent institutions after the

Friends withdrew. The relief department gave help in 1,666 villages. A large area in the Verdun sector was rebuilt entirely by the Friends' workers. It includes twenty-five villages, in some of which as many as 100 houses were built. The work in France is now virtually finished, but as a permanent memorial of the Friends' mission a maternity hospital at Chalons has been equipped and left under the management of a French committee. This hospital cared for 1,030 maternity cases during the war, and had a death rate less than that of any other maternity hospital in France. It received the commendation of the French Government for its efficiency. It has been given an endowment of 1,000,000 francs, and will each year include two English and two American workers on its staff.

In connection with the report of the Service Committee, the interesting fact of the establishing of a Monthly Meeting in Paris was commented on. It is made up of Friends of all branches, and some have joined who had not been Friends. These Friends upon their return home were to be at liberty to join any branch of Friends they might prefer.

Reconstruction and relief work has also been begun in Serbia, Poland, in Vienna and in Germany where the Friends were personally requested by Herbert Hoover to undertake the work of getting food to the thousands of starving children. Workers are to be sent into Russia and into Mexico as soon as the way opens. During the three years of reconstruction service, American Friends raised $1,500,000 for this work. The report closed with the words, "This is not a war service, but a dedication to service as long as human misery and misunderstanding exist." This report drew forth the hearty praise of the meeting. Dr. William I. Hull, of Swarthmore College, and O. Edward Janney, of Baltimore, emphasized the growing opportunities for service and the necessity of continuing this splendid work.

Charles F. Jenkins was reappointed treasurer of the meeting for the coming year.

A supper conference of young Friends was held at 6 o'clock. At the evening meeting, an address was delivered by Dr. Elihu Grant, of Haverford College, upon "Worship as a Means of Service." He suggested the study of Jesus by the inductive method. The meeting for worship is a laboratory of Christianity, for there we find out what will satisfy the soul. We are not merely to meditate, but to meditate socially where we are in God's great world.

Communication, justice, betterment (moving into a better sphere) are the bed-rock basis of religion. Personality is the biggest thing in the universe. We should attend meetings as spiritual athletes to do our own souls good, our neighbor's soul good, and God's soul good.

Get into communication with the soul part of others, be receptive to the righteousness of God and the result will be the betterment of all.

FIFTH-DAY, THE 13TH.

The morning was devoted to meetings for worship. Emma Lippincott Higgins emphasized the need of a simple religion which would lead all people to a better understanding of the brotherhood of man. William MacWatters said that "Service" had been the key word of this year's Meetings.

After lunch the regular business sessions were resumed. In connection with the report of the American Friends' Service Committee, Lucy Biddle Lewis urged that the work of feeding the starving children of Germany, which Friends undertook at the request of Herbert Hoover, should not be ended next July, as had been suggested. Mr. Hoover has expressed great satisfaction with the work accomplished, and desired that it be continued for another year.

In the consideration of the query concerning meetings and ministry, Dr. O. Edward Janney suggested that in the case of small and usually silent meetings, half of the time might be used as a meeting for service, in which the needs of the community might be studied and discussed, that the Meeting should be brought into more active relation with community life.

Charles Paxson urged the responsibility of regular attendance,—"our first thought should be to go to meeting," he said, "not to fill the gasoline tank and get to the golf links."

Elbert Russell made a plea for a more widespread responsibility for ministry among the members.

The feature of the afternoon was the consideration of the World Conference of All Friends, to take place in England next August. This conference was planned by English Friends as an opportunity for the representatives of Friends from all parts of the world to meet together and consider what part the Society as a whole should be playing in the attempt to cure the present chaos and unrest and to construct a better social order. Friends will attend from America, Australia and many other countries as well as from all parts of the British Isles.

The Philadelphia Yearly Meeting was invited to send forty delegates. The list proposed was approved by the meeting yesterday. Of the forty delegates, eleven are returned reconstruction workers.

The list includes seven Philadelphians—Arabella Carter, Samuel J. Bunting, Jr., Henry Ferris, Charles F. Jenkins, Hannah F. Perrot, J. Harold Watson, and Frances M. White. [The complete list will be published as soon as practicable.]

A meeting was held in the evening to consider the purpose and significance of the approaching World Conference. The speakers were Elbert Russell, director of the Woolman School; George A. Walton, principal of George School; Agnes L. Tierney, of Germantown; Rufus M. Jones, of Haverford College; J. Russell Smith, of Columbia University.

The subject was introduced by Elbert Russell, his subject being "All Quakerism Called to a World Task." He said that the Conference was to be cosmopolitan, having representatives from many countries and races, Mexican, Malay, Indian, Negro, and others. It ought to renew our faith in our message to discover that it has a universal appeal.

Though the language will all be English, there will be various tongues. We'll not all use the same words to say the same things. We may hope that it will be a Pentecost, and not a Babel. There will be a new faith in our work, and the power of God in human brotherhood.

George A. Walton spoke on "How to Train Children for Democracy." Thinkers of all schools, he said, are thinking of education as the means for accomplishing democracy, and are viewing the problem from many angles. The drift is undoubtedly toward the end that control shall be from the center. There are seven bills before Congress dealing with the subject, one of which provides for a Secretary of Education in the President's cabinet. It is a question to consider what the effect of State and Federal control would have upon Friends' schools. It is important to get the right subject matter for classes intended to develop civic purposes. The Friendly spirit may be greater than the spirit of Democracy.

The next speaker was Agnes L. Tierney, whose subject was "London Conference and Our Religious Ideals." "This is not to be an ecclesiastical council, but an assembly the object of which is to enrich and uphold a religious ideal which is independent of any organized body,—the ideal of the regeneration of human lives and the construction of a Christian society." The question whether the church will continue to exist in its present form brought out the statistics that in 1918 there were 771,000 new members, and in 1919 only 56,000. However, we are more concerned with the vitality and fecundity of religious ideals. The church was swept into a maelstrom of popular passion. "The great spiritual dividing-line between men will be those who accept Christ's ideal of life and those who do not. We must retain the authority of his leadership. We may call him by any name, if we will but *follow him*. One life lived in accord with this ideal is a contribution. One path alone remains for peace. Make straight that pathway for our God."

J. Russell Smith followed with a discussion of "Causes of War in the Social Order." He said war is a question of foreign policy. There are ten causes of war,—ancient glories; ancient hate; a sense of inferiority that makes people want to fight to prove themselves; differing density of population, making opportunities greater in one country than another; religious motive in a desire to control people; sport combined with pride; the fight for raw material; the struggle for the white man's land; and finally, "intangibles." Among the intangibles he mentioned property (desire for actual material); love of dominion; group consciousness, the desire to preserve and spread particularism. The "invisible golden banner" is what every army fights for and no army ever gets. The British stay on in Mesopotamia because "there is oil at Mosul." "War can be gradually fomented by a lying venal press."

The last speaker was Rufus M. Jones, whose subject was "The Prospects for Lasting Peace." He said we did not know whether we were traveling toward a peace or away from one. The politicians have ditched us, so that we have no peace, and volumes of *hate* have rolled up, and are the seeds of more war. The saddest thing is that so few people are disillusioned.

Dean Brown, of the School of Religion at Yale, said in a recent sermon, "In every *real* man there is the instinct to fight." There are many groups of people, one large and growing one, believing that the only hope is the sudden coming of the end of the world, and another group who believe that we shall be playing harps for years and years and years. However, there is another group that takes the religion of God very seriously, as a training for a way of living. In closing Dr. Jones called all his hearers to the high resolve that when it comes to an issue where *hate* is involved, we shall have nothing whatever to do with it. We will thus take away all occasion for war.

SIXTH-DAY, THE 14TH.

The men's meeting began with a discussion of the need of active participation in politics. Daniel Willets, Joseph E. Haines, and Lukens Webster emphasized respectively the need of a careful study of the candidates in the coming presidential campaign, of a whole-hearted support after election to whatever candidate may be elected, and of a more popular vote at the primaries.

In connection with the query regarding plainness of dress a protest was made against modern extreme tendencies in dress, simpler and more graceful styles being recommended.

An epistle to the six other Yearly Meetings was adopted. "The dominant note throughout our meetings," it said, "has been that an open road for service lies before us." In regard to public affairs it said: "The tremendous need of the time, not only for material aid to the suffering peoples of the world, but also for constructive and clear thinking upon the many social and economic problems which confront us, calls to us to do our utmost to meet this need. The war is over, and it is quite natural that in the period immediately after it people should be tempted to continue to use force and violence in domestic affairs in this country. This tendency leads to continued suppression of free speech and of freedom of assembly. This suppression inevitably shackles thought, checks development, and tends to provoke revolution. We wish to oppose it actively in the most effective way, which is by means of reason. Faith in the methods of violence is an idea. The way to meet ideas is with ideas, not with force."

The epistle stressed the need of opposing the introduction of compulsory military service, and of promoting a strict enforcement of the prohibition amendment.

In regard to the Query about proper reading, Elma M. Preston said she had much more faith in the word "*Do*" than in the word "*Don't*." We can accomplish more by putting into children's hands the proper books and magazines than by forbidding them to read certain others.

In considering the Query as to simplicity, Matilda Ferris reminded Friends that the protest was against extravagance in dress, and not in favor of a uniform. There should be freedom from the slavery of following the fashions, but we are now so dependent on ready-made clothing that it is a difficult thing to get clothing that combines protection, usefulness, suitability, and beauty. However, if when purchasing clothing we always voice a protest against absurd and objectionable styles, we may in time get the proper kind of clothing.

The meeting ended at 4 p.m., after many expressions of satisfaction with the work accomplished during the week. "Taking the activities of the week as a whole," said one who had attended throughout, "two predominant thoughts may be said to have characterized this year's session of the Yearly Meeting. The first was the need and the responsibility for service which calls upon religious organizations to participate actively in every phase of the political and social life of the nation. The second was a strong desire for unity and co-operation, not only between all branches of Friends, but between all religious organizations. Service and not theology being the key to the religion of the future, differences of opinion ought to be forgotten in combined effort."

In closing the women's meeting, Sarah Griscom, the clerk, read, "This is not a time for spiritual unsettlement, but for prayer, and courage. . . . Let all that ye do be done in love."

BITS FROM YEARLY MEETING.

"In the search for unity, let us try to lay down any selfish desires."—*Elizabeth F. Newlin.*

"We Friends believe in vital concerns; we must not stress too much the method of pursuing our concerns, lest we restrict the freedom of bringing them into the meeting."

"This meeting must not look forward to looking backward."—*Anne Biddle Stirling.*

"Do not tell grievances to a third party, but go directly to the person involved and have a heart-to-heart talk. Be willing to take a little censure in the same spirit as one takes praise."—*Elizabeth F. Newlin.*

"There is need for continued work for temperance. One trouble is that we think the work is over because of the passing of the 18th amendment; but the law will be a dead letter if we do not see that obeyed. John Barleycorn is not dead, nor is he sleeping very soundly."—*Mary W. Coles.*

"Children are not likely to get education in controlling their spirits unless special effort is made by parents."—*Elizabeth Powell Bond.*

"We cannot open our lips without setting in motion waves of thought which will go we know not where."—*Elizabeth Powell Bond.*

"If the Christ-spirit is dominating our lives, there is only love there, and there will be no differences."—*Sarah I. Linvill.*

"Do not tell children what they should *not* read: place in their way what is good for them to read."—*Elma Preston.*

FRIENDS IN WASHINGTON, D. C.

Edith Eyre Mulford writes from Washington, May 15th:—

It is the feeling of Washington Friends that we have been most fortunate in having had Marion Longshore as our Local Secretary these past ten weeks. The many activities instigated by her have enthused all of us, and we unite in earnest thanks to her, and sincerely trust we may continue with enthusiasm the various lines of work mapped out. She has now gone to Hopewell and Winchester Meetings, Virginia, to assist them along similar lines.

At our Monthly Meeting on the 9th we were rejoiced and encouraged by receiving twelve new members, and one application, from four different Yearly Meetings. Seven of these were by certificate,—the rest by application. Practically all of these Friends have been living here and attending our meeting; but it is a help to our organization to have them as members.

Our Sewing Circle will probably soon adjourn for the summer. We have been meeting fortnightly to sew for Reconstruction work since early autumn.

First-day School closes on the 30th with special Flower Day exercises. The picnic is to be held on the 22nd.

We hope to have another bird-walk soon. Our school this spring has been larger and more interesting, owing, no doubt, to the various events planned not only to entertain and instruct the children, but to help others less fortunate.

HOUSING ACCOMMODATIONS AT CAPE MAY.

The Committee on Housing is glad to receive applications for accommodations at the Friends' General Conference to be held at Cape May, Seventh month 7th to 14th.

Houses are offering the following rates:—Two persons in a room without bath, from $24 to $70 per room; with bath, from $60 to $90 per room. Four persons in a room, without bath, $50 per room. One person in a room, $22.50 up.

Applications are to be made to any member of the committee:—

James H. Atkinson, 421 Chestnut Street, Philadelphia; Harry A. Hawkins, 57 Pierrepont Avenue, West, Rutherford, N. J.; Mary E. Borton, Woodstown, N. J.; Eliza M. Ambler, 154 North Fifteenth Street, Philadelphia; Raymond T. Bye, Langhorne, Pa.; J. Harold Watson, 409 Chestnut Street, Philadelphia; Rachel T. Thorn, 2101 N Street, N. W., Washington, D. C.; Elizabeth S. Percy, 1014 Park Place, Brooklyn, N. Y.; Esther W. Fell, 433 West School Lane, Philadel-

phia; Anna B. Shepperd, 126 State Street, Camden, N. J.

Reservations for Congress Hall should be addressed to James H. Atkinson, 421 Chestnut Street, Philadelphia.

The rates there are, for two persons in a room without bath $70; with bath $84. One person in a room without bath, $42; with bath $49.

Those interested in the Young Friends' Center should apply to Eliza M. Ambler, who will arrange accommodations for them.

PRISON CRUELTY.

[Synopsis of address given by Frank Tannenbaum at the New School of Social Research, New York, on Third month 31st. Those who wish to read the complete lecture will find it, with little change, in the *Atlantic Monthly* for April.]

Most people think of prison cruelty as unusual, because they do not hear of it. Our laws provide against cruel and unusual punishments. That seems to us a safeguard. We think particular individuals are responsible for cases of which we hear.

In fact, prison brutality is both continuous and universal. Publicity (which is infrequent), laws, removal of guilty officials, do nothing to eliminate it.

Our approach to the criminal is the first element in any consideration of prison brutality. We think a criminal is different from ourselves. We make the crime—perhaps a single isolated act—and the man synonymous. A criminal, to the ordinary person, is bad, unsocial, a violator of law, and a sinner, and treatment which would seem unjust for people "like ourselves" seems, to the best of us, less unjust for this "different" man.

The function of the prison is to keep men confined, and the warden's business is to be a jailer, to keep the men inside the walls. Men in prison are counted morning, noon and night. The first thought of the warden is the full number of his prisoners; their well-being comes next. So the warden does the easiest thing. He tries to prevent collusion. It is easier to deal with one criminal than with all together. He tries to achieve isolation.

But men resist isolation as they resist death, because complete isolation, complete denial of social relations with others, is a kind of death. The warden wants isolation. The men must have group-life. This results in a two-sided social organization. On the surface, the formal organization of the warden; underneath, a humming life of association. The prisoners break every rule in the prison. They do it because they *must*. No prison regime has ever suppressed association.

The rules are constantly broken, discovery is frequent, and punishment follows discovery. To the warden, discovery means lack of isolation, danger of collusion, and that there are not enough rules. So the rules are made stricter, and the punishment for violations more severe But to the prisoner punishment only intensifies the need for association. The greater the number of violations, the more brutal the punishments.

Brutality comes naturally. If a man is to be punished, the warden has a limited field of operations. The men in prison are already deprived of ordinary rights and privileges. The only thing at hand for the prison officials to punish is the prisoner's flesh and bones.

The *keeper* is a prisoner, as well as the prisoner. He has little beyond the exercise of power. This is means of outlet, but not sufficient. He is under military organization, as well as prisoners. He has no social relations with them, for the warden is afraid of collusion between keepers and prisoners. Moreover, he considers the prisoners below him. They are criminals; for his conscience's sake he must consider himself good, and an official. The keeper makes a gap between himself and the prisoner, and the gap is filled by contempt.

Most keepers enter the prison as young men, still immature and undeveloped. They are in an atmosphere that stifles initiative and personal activity. The lack of freedom, the monotony of life, the atmosphere of suspicion, hatred, and contempt, tend to make bitter the attitude of the keeper to his charges. His only relation to them is that of dominance, and his only pleasure can come through imposing authority. The exercise of authority tends to make most men domineering, harsh and inconsiderate. This is especially true of prison. In the outside world, the soldier can desert; the factory worker can quit his job, and so escape those who rule over them.

In prison there is no escape from authority. These facts, with the morbid lonesomeness of an isolated prison community, make the need for excitement a physical craving with many guards. Thus a passion for cruelty is developed. Hanging people by their wrists handcuffing them to their doors, making them wear head-cages chained around the neck, beating them with clubs, etc., cannot be explained in terms of discipline.

We must consider, in this discussion, the relation of the well-intentioned warden to the entire scheme. The warden usually comes in with little knowledge of prisons, and the same attitude as that of most people. The men are bad, and he will reform them. He assumes that reform lies in changing a few of the more stupid rules, and that so doing will begin the complete regeneration of the prisoner.

But as long as the old basis of suppression and isolation continues, the prison is unchanged, and the men continue to break rules. He does not know that they *must* break them; it is because they are bad. He is angry. He thinks a few men are incorrigible, and that examples must be made of these. So he falls back into the older ways.

As long as the prison system exists in terms of suppression and isolation of the individual, so long is cruelty inevitable. The chief merit of Osborne's work is that the emphasis, instead of being upon isolation, is upon sociability, and that through self-government, the men are given an increasing degree of association. This means that the prime cause of the development of the cruelty phenomenon ceases to operate.

BIRTHS.

Roberts.—At Moorestown, N. J., on Fifth month 7th, to Lydia L. and Byron T. Roberts, a son, named Malcolm Howard Roberts.

Spackman.—On May fourteenth, to Elizabeth Worth and George Donald Spackman, a son, named Horace Beale Spackman, II.

MARRIAGES.

Mills-Hamm.—Near Hennepin, Ill., on Second month 25th, Golden Edsall Mills, son of O. P. Mills, of McNabb, Ill., and Bertha Lillian Hamm, of Hennepin.

DEATHS.

Buzby.—At Wenonah, N. J., on Fifth month 11th, Chamless M. Buzby, aged 84.

Hallowell. — Suddenly, on Fifth month 26th, at Sandy Spring, Maryland, Francis Miller Hallowell, son of Henry C. Hallowell, deceased, and Sarah Miller Hallowell, and grandson of Benjamin Hallowell, in his 59th year. He is survived by his widow, daughter of Alban G. Thomas, and the late Susannah Leggett Thomas, and a son of four years.

The following remarks are among those spoken by the many warm friends who mourn his untimely end.

"I cannot forbear to offer my tribute of gratitude to this good man. For thirty years he has been to our household the best of friends, the kindest of neighbors. I owe my husband's life to him, and in all our times of sorrow, serious sickness and death, he has been with us helping and comforting in every way that was possible for a thoughtful friend to do. I have several times heard an observant man, who had known him intimately all his life, say, that, 'when Frank Hallowell makes a statement, it never occurs to me to weigh and measure it, as I often have to do with people who are otherwise good people. I know always that it is the exact truth, and neither more nor less.'"

He loved his fellow-men and in return he received a more unusual affection from more different people than any man I can now recall.

What more can be said of a man than that he was absolutely true, entirely respected, and that no more beloved life was ever taken from our midst? A. B. K.

Hilliard.—At Salem, N. J., Fifth month 10th, William T. Hilliard, in his 71st year.

Jackson. — At Friends' Boarding Home, 6300 Greene Street, Germantown, on Fifth month 15th, Letitia H., widow of John A. Jackson, aged 77.

Lewis.—On May 8th, Wm. Lewis, aged 83 years. Interment Buckingham Friends' Burying Ground.

Paxson.—At Friends' Home, 6300 Greene Street, Germantown, on Fifth month 10th, Hannah A. Paxson, eldest daughter of the late Henry M. and Jane P. Paxson, aged 82 years. Interment at West Chester, Pa.

PRICE.—In a hospital at Pueblo, Col., Third month 7th, JOHN WIERMAN PRICE, age 76. He was a member of Clear Creek Monthly Meeting by birth, his parents being William M. and Sarah Wierman Price, who were among the early settlers of Putnam County. He grew to manhood and married Elizabeth Flower, of this place, who passed away nine years ago. Two children remain, Sarah Price Aspaas and William F. Price, of Ignacio, La Plata County, Col.

RICH.—In Philadelphia, Pa., on Fifth month 11th, EDWIN G. RICH, in his 77th year. Interment at Horsham Friends' Meeting.

STACKHOUSE.—On Fifth month 15th, PENNELL STACKHOUSE, in his 81st year. Funeral at Lima, Delaware County, Pa.

WILMER ATKINSON: A REMINISCENCE.

IN the year 1871 I went to Wilmington, Delaware, to become an apprentice in the printing-office of Jenkins & Atkinson, publishers of the Wilmington *Daily Commercial*. This, the first daily newspaper in Delaware, they had established there in 1866. Howard M. Jenkins was editor, and Wilmer Atkinson business manager. For years afterward I was intimately acquainted with them both, and I could hardly name two men who made so deep an impression on me in youth.

In 1877 the *Daily Commercial* was combined with *Every Evening*, and Wilmer Atkinson came to Philadelphia and entered upon the great work of his life, the publication of the *Farm Journal*, of which he was the founder. For this work he had unique and peculiar qualifications. He was born and reared on a Pennsylvania farm, and he liked to regard himself as a practical farmer; but in truth he was a pioneer, a writer, a leader and teacher of farmers. Excellent as the *Farm Journal* was as a practical farm paper, its true mission was to show farmers how to raise not fine strawberries and swine, but fine men and women. With him the human element always came first; the best crop raised on the farm, he used to say, is the boys and girls.

The personality of the editor was felt in every page of the paper. There was a certain flavor about it that can no more be described than can the personality of the man. Humor was indeed an ever-present element; but the humor seemed always to point and drive home some lesson of kindness, or faithfulness, or industry, or practical wisdom. For more than forty years he wrote for the *Farm Journal* a series of papers entitled "High Farming at Elmwood, by Jacob Bigle," which have probably influenced a far wider circle of readers than the editorials of Horace Greeley or Henry Watterson. "Aunt Harriet," the wife of "Judge Biggle," with her unceasing appeals for kindness to animals, and "Tim," the shrewd, capable young farmer who ran "the Judge's" place, lived in endless youth in those genial pages.

But the great character-creation of Wilmer Atkinson's pen is "Peter Tumbledown," the shiftless, thriftless, "doless" farmer, always meaning to reform, but always backsliding. Immortal as *Falstaff* or *Micawber*, the moral influence of Peter Tumbledown can hardly be over-estimated. In almost any rural neighborhood to-day, let a farmer appear driving a lame horse or a rickety wagon, or coming out of a hotel the worse for drink, and groups of laughing neighbors will greet him with shouts of "Hello, Peter, are you looking for the blacksmith shop?" or, "Well, Peter, how is Mrs. Tumbledown to-day?" The wholesome effect of such satire is almost beyond imagination, and it reaches and influences a class of men that are often too hardened to be reformed in any other way.

Wilmer Atkinson had a keen sense of justice and a deep hatred of oppression. He was a warm friend and advocate of the colored race, and never would print in the *Farm Journal* any fun or jokes at their expense, implying that as a class the Negroes are dishonest or depraved. He was a strong and persistent advocate of suffrage for women, and gave efficient help in the campaign for securing ratification of the "Susan B. Anthony Amendment." He was an ardent admirer of Benjamin Franklin, and in connection with the *Farm Journal* reproduced many of the famous *Poor Richard Almanacs*, first published in Colonial days.

To me he seems strongly to resemble Franklin in character, especially in his practical common-sense, his literary ability, and his kindly and humorous philosophy; and as we still remember and quote the homely maxims of Poor Richard, we may be sure that the farmers of America will not soon forget the wisdom of "Judge Biggle," or the weird and warning figure of "Peter Tumbledown." H. F.

CHAMLESS M. BUZBY.

ON Fifth month 12th, at his home in Wenonah, N. J., Chamless M. Buzby passed quietly away, after a brief illness.

Although in his 85th year, he was actively engaged in the lumber business and went every day to his office in Philadelphia.

He was a very successful business man, and proved in this that Quaker principles may be safely followed in business life, as he was known for his integrity and justice.

He had high ideals of life, and strove to live up to them. He was interested in all reforms, kept in touch with all the affairs of government and of social life, and was most deeply interested in the life and growth of the Society of Friends.

He was known in several Yearly Meetings, as he has attended Genesee, New York and Baltimore at various times; and seldom missed a General Conference.

He was a regular attender and a great benefactor of Mullica Hill Meeting, where he will be much missed. He was not only an elder, but a very interested and active one. Salem Quarter has thus lost another valuable member. E. L. H.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FIFTH MONTH.

22nd—Stillwater Half-Yearly Meeting, at Richland, Ohio.

22nd—Blue River Quarterly Meeting, at Highlands Creek Meeting-house, near Salem, Indiana.

22nd and 23rd — Pilgrimage at Mickleton, N. J., under the auspices of the Young Friends' Movement.

23rd—Meeting for Worship will not be held in Brooklyn to-day, on account of the Yearly Meeting in New York.

23rd—"Yearly Meeting First-day" in New York.

23rd—Chester (Pa.) Monthly Meeting at Middletown, at 2.30 p.m.

23rd—Philadelphia Quarterly Meeting's Visiting Committee will attend Radnor Meeting at 3 p.m.

24th—Warrington Quarterly Meeting, at Pipe Creek, Md.

24th—New York Yearly Meeting, at 15th and Rutherford Place, New York City.

25th—Albert J. Brown, of Indianapolis, and Dr. Henry S. Pratt, of Haverford College, just returned from Friends' Relief Mission in Germany, will speak at 15th and Race Streets Meeting-house, Philadelphia, at 8 p.m., on "Food Conditions in Germany."

27th—Bucks Quarterly Meeting, at Buckingham, Pa. Friends will be met at Furlong on the arrival of the trolley leaving Newtown at 9 a.m., or at Bycot Station on arrival of the train leaving Reading Terminal, Philadelphia, at 7.10 a.m.

29th—Nottingham Quarterly Meeting, at Deer Creek (Darlington, Md.).

30th—Philadelphia Quarterly Meeting's Visiting Committee will attend Valley Meeting at 10.30 a.m., Frankford Meeting at 11 a.m., and Fairhill Meeting at 3.30 p.m.

31st—Canada Half-Yearly Meeting, at Bloomfield, Ontario.

SIXTH MONTH.

2nd—Brooklyn Friends' School Commencement Exercises will be held at the Brooklyn Meeting-house, at 8.15. Rev. Charles L. Deacon, D. C., will give the Commencement address.

4th—Moonlight Ride down the Delaware under the auspices of the Philadelphia Young Friends' Association. (See notice.)

19th—Annual Excursion of New York and Brooklyn First-day Schools, to Bear Mountain Park, on the Hudson, via the Hudson River Day Line.

NEW YORK YEARLY MEETING.

PROGRAM of the 225th Session, Fifth month 22nd to 27th, 1920.

SEVENTH-DAY. FIFTH MONTH 22ND.

10.00 a.m., Board of Managers of Friends' Home Association.

11.00 a.m., Annual Meeting of Directors of Friends' Home Association.

1.30 p.m., Meeting for Ministry and Counsel.
4.00 p.m., Nominating Committee.
5.00 p.m., Advancement Committee.
7.30 p.m., "What Shall We Offer Our Young People of Sixteen Years and Over in Our First-day Schools?" Address by Joseph J. Baily, Superintendent West Philadelphia First-day School. Discussion to be led by Blanche E. Brown and Caroline G. Borton.

FIRST-DAY, THE 23RD.

11.00 a.m., Meeting for Worship at 15th Street, New York. There will be no meeting in Brooklyn.
2.30 p.m., First-day School Union Exercises. General Topic: — "225 Years of Quakerism in New York."
4.00 p.m., Meeting for Worship.
8.00 p.m., Address by Elbert Russell, "Quakerism and Present Day Problems."

SECOND-DAY, THE 24TH.

9.15 a.m., Devotional Meeting.
10.00 a.m., Business Meeting of Yearly Meeting.
1.30 p.m., Meeting of Philanthropic Labor Committee.
2.00 p.m., Meeting of Board of Managers of Friends' Home Association. Election of officers.
3.00 p.m., Business Meeting of Yearly Meeting.
8.00 p.m., Meeting under care of Philanthropic Labor Committee.

THIRD-DAY, THE 25TH.

9.15 a.m., Devotional Meeting.
10.00 a.m., Business Meeting of Yearly Meeting.
12.00 m., Committee on Isolated Friends.
2.00 p.m., Meeting of Committee on Education.
3.00 p.m., Business Meeting.
8.00 p.m., Meeting under Education Committee. Conference between Teachers and Parents. Topic, "Co-operation."

FOURTH-DAY, THE 26TH.

10.30 a.m., Meeting for Worship.
3.00 p.m., "What Friends Can Do for Child Welfare," address by Charles F. Powlison, General Secretary National Child Welfare Association.
7.00 p.m., Talk, "The Making of the United States Constitution," by Mrs. D. Leigh Colvin, Superintendent for New York of the W. C. T. U. work in Americanization.

FIFTH-DAY, THE 27TH.

9.15 a.m., Devotional Meeting.
10.00 a.m., Business Meeting.
2.30 p.m., Business Meeting.

FUN.

STRANGER: "If your rooms are all taken, maybe you can tell me where I could get an unoccupied bed for tonight." Hotel Clerk: "You might try the furniture stores."—*Judge.*

IN the ruins of ancient Babylon has been found a spelling lesson which is something more than four thousand years old. The words were written on a tablet of clay. Some mistakes had been rubbed out by the boy's thumb, and the thumb print is very clear.—*The Penn Weekly.*

HOTELS AND RESORTS.

Buck Hill Falls

SPRING IN THE MOUNTAINS

IT is not unusual to hear the wonderful colorings of the mountain foliage in the Fall described in extravagant terms, but the beautiful Spring tints covering our hillsides seem to escape the attention of the enthusiasts.

There is probably not a time when the town or city resident needs a change of scene and air more than just now. There is surely no time when Nature in the mountains presents more of interest than just now, and nowhere are the health benefits so emphasized as in the comparatively high and dry air of the Poconos.

Spring is the season of hope and promise. It is much in evidence all around us.

THE WINTER INN
Buck Hill Falls, Pa.

CAMP RED CLOUD
SILVER LAKE, PA.
For boys, ages 10 to 17 years. Boys must have thorough endorsement of their schools. A councilor for every five boys. Exceptional equipment. Tutoring department.
Directors—MAJ. LOUIS E. LAMBORN, EDWARD C. WILSON,
FRIENDS' SCHOOL, BALTIMORE, MD.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

Are you getting your share of FRIENDS' trade? Advertise in the INTELLIGENCER. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

SCHOOLS.

Woolman School

Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

ELBERT RUSSELL, *Director,*
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 2332 Bellvue Avenue, Maplewood, St. Louis, Mo. All interested are invited.

WANTED.

WANTED—WORKING HOUSEKEEPER, for a gentleman's place at Moorestown, N. J. Address Box A-164, FRIENDS' INTELLIGENCER.

WANTED — MOTHER'S HELPER; Friends' family in Germantown; three children. Shore for two months. Address A-165, FRIENDS' INTELLIGENCER Office.

WANTED—YOUNG LADY AS COMpanion by a lady living in suburbs of Philadelphia. State salary expected. Address S-166, FRIENDS' INTELLIGENCER Office.

WANTED—GIRL FOR LIGHT HOUSEwork; country in summer; good wages. Telephone Lombard 1543 between 9 and 9.30 a.m.

WANTED — QUAKER LADY WITH experience in care of children, to take charge four children, five to eight years of age. Winter, Montclair, N. J. Summer, Jersey Shore. Address Box W-167, FRIENDS' INTELLIGENCER.

FOR SALE.

FOR SALE — SWARTHMORE. TO close an estate. Fine old cut-stone residence, 13 rooms, 3 baths, steam heat, electric light, modern conveniences, small garage, old shade and shrubbery; almost an acre additional ground if desired. Immediate possession. Yocum and Powers Co., 20 So. 15th St., Philadelphia, Penna.

FOR SALE—SWARTHMORE; shingle house, attractive location, south side; six minutes from train and trolley; six bedrooms. Lot 90 x 175. Possession September 1st. Shown by appointment. $10,500. Address Bertha Sellers, Swarthmore, Pa. Phone Swarthmore 572.

FOR RENT.

FOR RENT—TO A FAMILY WITH NO small children; home in Swarthmore, for July and August. Four minutes' walk from station or trolley. A. W. Preston, 132 Rutgers Ave., or phone Swarthmore 276 M.

FOR RENT—FOR SUMMER MONTHS; furnished nine-roomed house; two baths, small garden and garage. Box 306, Haverford, Pa.

FOR RENT—AT NOMINAL RATE, part of residence on the hill in Swarthmore. Vegetable garden and garage. During summer season. Apply Box 161, FRIENDS' INTELLIGENCER Office.

SUBURBAN BOARD OFFERED—A few large very desirable rooms with first-class table board available for summer at The Golden Pheasant, 5335 Knox Street, Germantown. Telephone Manheim 3850; Anna S. Bailey.

A FRIEND, RESIDING IN A CONvenient suburb, offers parlor, dining-room, kitchen and two bedrooms, furnished, to a family of two or three, in exchange for care of house and yard, and board of owner, with a little attendance. For particulars address H. B. Garrett, 5353 Greene St., Germantown, Phila., or phone Gtn., 1675 before 9.30 a.m. or after 7 p.m.

BALLINGER & PERROT

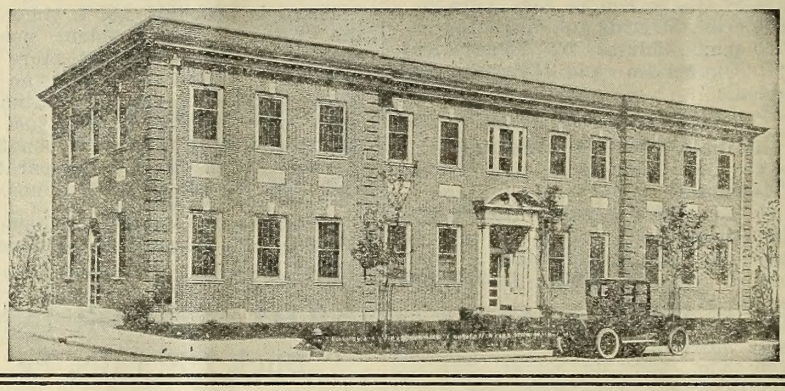
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Cape May Conference

7th Month 7th to 14th

NOTES ON THE PROGRAM.

General topic, "OUR FAITH: Its relation to the causes of war, to industry, the race problem, to family life, social life, the relief of suffering at home and abroad."

Those who have promised to take part in this discussion are Dr. O. Edward Janney, Edward P. Palmer, Gladys Brooke, Elwood Griest, J. Russell Smith, Prof. Frank A. Fetter, James H. Dillard, Elbert Russell, and Jane Addams.

A special course of four lectures on the Bible will be given by George A. Walton.

The program on one evening will be conducted by representatives of the Young Friends' Movement. Among these will be Anna Michener, Waldo Hayes, and Rachel Davis DuBois.

The Conference will conclude with an address on "The Call of God to the Men of To-day," by Dr. Elbert Russell.

Every day "Round Tables" on subjects of present interest will be conducted by persons who can speak on each subject in an illuminating way.

Correspondence with other speakers who are of wide experience and reputation is being conducted.

Judging by the program, this Conference will be of unusual interest and value.

For information write to GENERAL SECRETARY'S OFFICE, 140 N. 15th Street, Philadelphia.

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

RENT — FURNISHED BUNGALOW, five rooms. Bathing, boating, crabbing. Well provisioned. Phone. Ideal place for artist, students, or teachers. Address S. Byrnes, 1803 N. Camac Street, Philadelphia, Pa.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

NOTICES.

Rummage Sale Coming

In aid of the Community Service Work conducted by THE FAIRHILL FRIENDS' ASSOCIATION, Germantown Avenue and Cambria Streets, Philadelphia.

A RUMMAGE SALE

is planned for a date and location to be selected. Contributions for this sale are earnestly solicited. WE NEED Men's, Women's and Children"s Cast-off Clothing, Shoes, Undergarments, Hats, Millinery, Household Utensils, Rugs, Carpets, Bric-a-brac, Pictures, Furniture, Books, Magazines, Old Papers, etc. IN HOUSE-CLEANING TIME DO NOT FORGET US. Material may be sent to Edward Roney at the Meeting-house, or notice sent to any member of the First-day School, or Fairhill Friends. Effort will be made to call for such goods as cannot be delivered. —Stuart S. Graves.

NOTICE—The Philadelphia Young Friends' Association has arranged for a Moonlight Ride down the Delaware, June 4th. All are invited. Tickets, price 60c, on sale at the desk of the P. Y. F. A.

NOTICE—Two of the group who went with Alfred G. Scattergood to conduct the Friends' Relief Work in Germany will arrive home about Fifth month 20th. A meeting has been arranged by cable at which they will give a report of their work. This meeting will be held at 15th and Race Streets Meeting-house, Philadelphia, Third-day evening, Fifth month 25th, at 8 p.m. The speakers are Albert J. Brown, of Indianapolis, and Dr. Henry S. Pratt, of Haverford College. Their work in Germany has been the feeding of under-nourished children which the American Friends' Service Committee undertook at the request of Herbert Hoover.

NOTICE—The Philadelphia Young Friends' Association have chartered a boat for a Moonlight Ride down the Delaware, June 4th, leaving Arch Street Wharf at 6.30 p.m. All are invited. Tickets 60c, on sale at the desk of the P. Y. F. A.

WANTED.

WANTED—MATRON FOR BURLINGton County Aged Women's Home. Apply to Mrs. David Harmer, Burlington, N. J.

WANTED—MOTHER'S HELPER TO assist with care of three small children. Friend's family. Write Mrs. William M. Kimber, 999 E. Haines St., Germantown, Philadelphia.

STUDENT NURSE — OPPORTUNITY to take the nurse's course (3 years) in Training School for Nurses, of the Osteopathic Hospital, is open for a few students. Qualifies for osteopathic and general nursing. Our graduates are greatly in demand. Board, laundry, uniforms and compensation furnished. Must be healthy and have had one year in High School, or equivalent. Address The Registrar, 1822 Spring Garden Street, Philadelphia.

TEACHER DESIRES POSITION AS companion during July and August. Out of town preferred References. Address S. 163, FRIENDS' INTELLIGENCER.

WANTED—BY HIGH SCHOOL SEnior, a position as mother's helper during July and August, at the mountains. Buck Hill preferred. Address L. Dillinger, 5214 Cedar Ave., Phila., Pa.

Strawbridge & Clothier

Parents Can Save One-Fourth and More on Boys' Clothing

However, they should take earliest possible advantage of the many unusual economy opportunities available here—occasioned by drastic price-reductions affecting many seasonable lines from our regular stock. For instance—

Cheviot Suits---now $13.50 and $14.85

New plaited styles for boys of 8 to 17 years.

Boys' Blue Serge Suits---now $14.75

Of fine-twill serge, in excellent styles for boys of 8 to 17 years.

Small Boys' Top Coats---$6.25, $9.75, $13.75

Cheviot Top Coats in spring weights, for boys of 3 to 8 years—at sharp reductions from former prices.

Boys' Khaki Knickerbockers---now $1.60

Boys' Mixed Cheviot Knickerbockers—$3.95

Strawbridge & Clothier—Second Floor, Filbert Street, East

A Clearance of 1500

Men's Fine Shirts } $2.50

Several different lines from our regular stock—including comfortable Soft Shirts of woven and printed madras, crepe madras, satin-finished madras and percale—assembled in one large lot and marked at this single low price for speedy clearance. In each case the saving is of notable character—the assortment should not last long

Strawbridge & Clothier—East Store, Eighth Street

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall

CLEAN HIGH GRADE COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIFTH MONTH 22, 1920

THERE ARE UNUSUAL OPPORTUNITIES FOR INVESTMENT IN HIGH GRADE SECURITIES.

WE SHALL BE GLAD TO HAVE YOU CONSULT US.

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

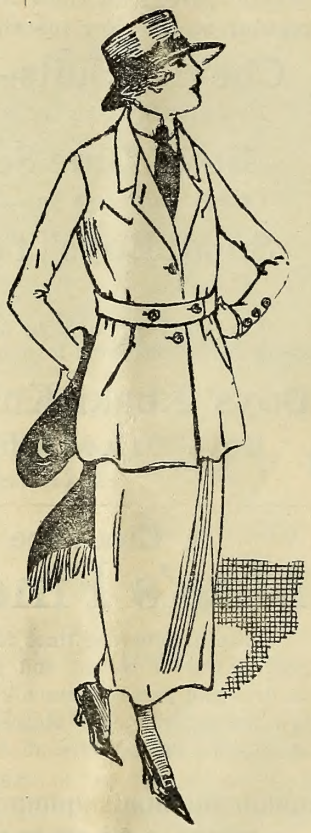
JOEL BORTON

Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request



MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.

Tyrol Wool is of high-grade worsted yarns and is not to be compared with wool jersey—or jersey wool made of wool.

Ladies' and Misses' Tailored Suits

29.75 36.75 49.75

ALSO

Top and Motor Coats

Tyrol Wool is of known value.

MANN & DILKS
1102 CHESTNUT STREET

Use
Abbotts
"A"
MILK
Special Sanitary Supervision at the Farm
Also Much Richer



NEWTON COAL
Answers the Burning Question

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES

S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, FIFTH MONTH 29, 1920

VOLUME 77
NUMBER 22

IMMORTALITY.

O MYSTERY of Life,
That after all our strife,
  Defeats, mistakes,
Just as, at last, we see
The road to victory,
  The tired heart breaks.

Just as the long years give
Knowledge of how to live,
  Life's end draws near;
As if, that gift being ours,
God needed our new powers
  In worlds elsewhere.

There, if the Soul whose wings
Were won in suffering, springs
  To life anew,
Justice would have some room
For hope beyond the tomb,
  And mercy too.

And since, without this dream
No light, no faintest gleam
  Answers our "why";
But earth and all its race
Must pass and leave no trace
  On that blind sky;

Shall reason close that door
On all we struggled for,
  Seal the Soul's doom;
Make all this universe
One wild answering curse,
  One lampless tomb?

Mine be the dream, the creed
That leaves for God, indeed,
  For God, and man,
One open door whereby
To prove His world no lie
  And crown his plan.

—*Alfred Noyes.*

THE DOUKHOBOR SETTLEMENT IN CANADA.

IN Western Canada, says the *Asia Magazine,* in the midst of rippling fields of flax and wheat, nestles a miniature Russia. Resembling a Turgenieff village of the Caucasus, Brilliant, B. C., and Verigin, Saskatchewan, are centres of a little community of oppressed Doukhobor immigrants who twenty-five years ago fled from Cossack persecution and from Czar Nicholas the Third's imposition of universal military rule. They went first to Cyprus. Later, through the intervention and financial assistance of the Society of Friends, as well as of Count Tolstoy, whose "Resurrection" was written to help defray the expenses of their long journey overseas, they were enabled to go to more distant British territory,—Canada. In the shadows of the arched doorways which form the entrance to the twin houses where several families maintain co-operative households, the little barefoot children work or play.

In this community of universal brotherhood there is no wearying routine of labor, for each takes a turn and lends a helping hand at the menial tasks. Speaking only Russian, marrying only among themselves, tilling the soil without wages and turning all profits into the common treasury, these eight thousand or more exiles worship God in the spirit and teach their children to live the Gospel spirit of love. On their Far Western Russian-Canadian farms, combining modern mechanical improvements and primitive methods, these simple-minded peasants cultivate their grain and retain and perpetuate the art of "pulling" flax. They never scythe the long fibre, for they want to save its length. Driven to the fields only by their own desire to serve their community, they sometimes work from five in the morning to eight at night.

At dusk, when their tasks are ended, they gather in small groups, and their Gregorian chants roll through the valley like a glorious litany to the joys of labor and to the soil. One week the sturdy "mother of the village" gathers the ripening grain; another, she is the master cook. Love of animals has made her people vegetarians, who hold that it is sinful to take life of any sort; hence their objection to military service. And so Anastasia, or Marya, or Paula, with linen hand-made plotok, or kerchief, on her head to form a simple frame for the rare beauty of an honest, noble face, makes pancakes from flour of the grain she has helped to gather, and serves them with strawberry jam and Russian tea. Still another week she is found kneeling beside the large stones wetting flax at the water's edge.

With her keen flax-eye she soon picks out the right spot in the swift whirling stream. She knows just how long to leave the flax in the river until she must reach over and gather up the fibre in her strong arms. Another time someone else will come to relieve her and she in turn will drop into the chair before the spinning-wheel to spin the threads for the heavy smock of the laborer or the finest weave for her own embroidery. Seated at her wheel,—an heirloom handed down from mother to daughter,—she practices the tricks of her trade, making the threads lie smoothly in place by moistening her fingers with saliva before she runs the flax fibre between them. At her side is her simple cottage, and behind are the eternal hills, while hollyhocks and marigolds and asters form a riot of color at her feet.

In this scene of rustic beauty she croons her old Slavic folk-songs and tries to forget the horrors of persecution on the distant Caspian shore. The religion of her people is embodied in the "Book of Life," so called because it lives in the memory and hearts of men. Most of it passes from one generation to the next by word of mouth, because only a few of the peasants can read. The songs and chants are based on the Bible in part. On Sundays all gather in the school-room, bare-footed, with neither minister nor leader, to talk over the needs of the little community. Those speak or pray who hear the voice of God. Sometimes this voice finds expression from the lips of a little child. Behind them all, sustaining them in whatever they do, is the burning conviction that Christ is not dead,—that Christ lives in the heart of every man.

LETTER FROM A PEACE APOSTLE IN PRISON.

[Kate Richards O'Hare, the writer of this letter from the Missouri State Penitentiary, was sentenced a year ago to imprisonment for five years for alleged violation of the Espionage Act in making addresses opposing war as a method of settling international disputes. Her husband and four children are living in St. Louis.—H. F.]

Jefferson City, Mo., April 17th.

Dear Sweethearts:—

This is Saturday evening, and as I stayed in my cell and rested all afternoon I thought it best to write a part of my letter to-night. I really enjoy chapel services since we have the new minister, and the time is rather short for writing on Sunday unless I spend the whole afternoon in my cell.

Received Papa's letter to-day. There were many nice letters from old friends and new, sending words of love and comradeship on the anniversary of my prison life. It is impossible for me to acknowledge them all, but I am sure that each writer will understand how much they mean to me.

Had a lovely letter from Alice L. Please tell her that I do enjoy the *Woman Citizen*. The girls are always glad of picture supplements and the funny paper. All sorts of popular magazines are much in demand. However, we are receiving quite a number now. It seems that the attention of the good ladies of Jefferson City has been called to the fact that there are women here, and bundles of magazines come now and again. I had intended asking Mrs. H. to have the magazines that are left gathered up and sent down. Remind her of it, will you?

F. W. R., Alabama, sent me four beautiful pictures. I felt it would be selfish for me to keep them all, since I have so many beautiful things in my cell. I gave one to Rose and one to Katherine; I hope he will not object. I always enjoy sharing my letters and presents with Katherine, for hers has been such a starved life. She was left an orphan at an early age, and her life was that of a foster-child in the bleak, barren, cold life of a New England farmhouse. Her married life was more tragic and bleak than her childhood and girlhood, and she is one of the most *love-starved* human beings I have ever known. It does not seem possible, but she has actually blossomed here in the harsh environment of prison. She told me the other evening that she had known more love and companionship and warm, generous friendship here behind these stone walls than she had ever known. Rose is just a big baby. I must always have one drink from her bottle of pop and one bite from her ice cream cone and half of her stick of chewing-gum, or they have lost their flavor for her. And, of course, I must share things with her or she would be heart-broken, so she has one of the lovely pictures.

And the kiddies want to know something about Quakers and Single-Taxers, do they? Mercy! Neither of them are safe subjects just now, when opinions are being so rampantly sterilized by the eagle-eyed Palmer. I wonder what started the youngsters off after information concerning such dangerous and disloyal creatures? Surely nothing is being taught in the St. Louis schools that is so disreputable as the theory of Single-Tax or the pacifist creed of the Quaker religion!

Quakers are a religious sect who really take their religious beliefs seriously. They believe that the simple life is the beautiful life, that simple dress is beautiful dress, and that simple language is beautiful language; so their lives are marked by sweet and dignified simplicity. The old Quakers believed implicity in the brotherhood of man, and they felt that the golden rule was law sufficient to rule the lives of men. They settled their differences without laws or lawyers or courts or jails or prison, and justice was the simple, ordinary everyday thing of their lives. They believe with all their hearts that God meant just what he said when he gave the command "Thou shalt not kill," and Quakers never went to war. They believe that Jesus was in dead earnest when he said: "Do unto others as ye would that they should do unto you," and "Love thy neighbor as thyself," so they could find no glory, or grace, or righteousness in slaughtering people weaker than themselves.

We gave Gene and Victor a year in Catholic boarding-school so that they would not have their lives warped by the stupid, vicious prejudice against their fellow-men who chanced to be of that religion. I sincerely hope that we will be able to give all of you children a year or two in some good Quaker boarding-school. Kathleen and Victor particularly need the quiet, calm, courteous discipline of Quaker environment to help them overcome certain tendencies of temperament. If it should be that I am not restored to my family soon, I want, if humanly possible, for Kathleen to be placed in some good Quaker school.

But when I think of either Quakers or Single-Taxers, it is not of their theories or beliefs; these words bring to me some of the happiest and biggest memories of my life. When I was just Kathleen's age, and just the same sort of a precocious, eager-minded girl that she is, Father belonged to what I think was the first Single-Tax Club ever organized in Kansas City, and they used to meet at our home. There were not more than ten or fifteen men in the group, but they were men of marvelous culture and breadth of mind. There was A. P. Warrington, a school principal; Henry Julian, a lawyer; Dr. Knoche, a physician; a Mr. Reeves, whose profession I have forgotten, and a young man whose name I cannot recall, but whose personality is a vivid memory to me. John Crosby came to Kansas City on the invitation of this group to do propaganda work, and to know him was to a girl like me a rare privilege and joy unbounded. Perhaps I was an interesting youngster, or more likely they were men of rare kindness and patience, but at any rate I was permitted to attend the meetings, keep the records, and stagger under the stupendous responsibility of caring for at least $3.21 that at one time accumulated in the treasury. I presume I was an eager-eyed, pig-tailed joke to those men, but their companionship was one of the big and determining factors in my life. They gave me books like "Progress and Poverty," "Looking Backward," and "Cæsar's Column" to read, and each one of them inspired in me the ambition to really know something of their special profession. One young man whose name I cannot remember was a geologist, and he took me for walks out over the hills where now Scarritt Park is located, and he made the story of this old earth's creation the most vivid and thrilling romance, and to this day every hill and mountain, every rock and crag, has its wonderful story to tell me because of the things that young man taught me so many years ago.

When I was about twenty-two, business chanced to take me to Richmond, Indiana, and there I was for several weeks a guest in the home of one of the most charming Quaker families of that town. Stephen Wiggins and his lovely wife were the most cultured and charming of the old Quaker type, now I think almost extinct. They wore the simple dress of the Friends, and used the soft, sweet "thee" and "thou," and everything about their staid, old-fashioned home was simple, sweet and beautiful. Their friends, too, were of the old Quaker stock, and as Stephen Wiggins was blind,

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

I used to take him about to visit his old time friends; and their kindly welcome and beautiful courtesy to a rather brash snip of a girl will always be one of the wonderful memories of my life. There was a queer old-fashioned "meeting-house" among the trees in Richmond where the old "Hicksite" Quakers met for worship, and its dim quiet and sweet peacefulness was like cooling waters to my hot, passionate, questioning girlish heart. Stephen Wiggins and his dear old wife, and Mrs. Starr, and all of my old Quaker friends have passed to the Great Beyond, but the mark they left upon my life is ineffaceable. And if it be true that those we love come back to ease the burdens of our aching hearts, who knows but it may be Stephen Wiggins who love and faith and courage helped to give me strength to stand for peace in the madness of war!

The news of Teenie's death came as a shock; I knew of course that she had been ill, but I did not dream that it was so serious. Poor Teenie! How sad that she should go just in the noon-day of her life, and at the time her boys need a mother's care most. How fine and big and wonderful of Laura to offer to care for his boys in addition to our four. Verily, great and golden souls are often found in this world!

Presume you read Clarence Darrow's article in the *Mirror;* it is really very fine. What he says of the overthrow of constitutional safeguards during war is just what I said in my speech at Bowman. His attitude on the inevitability of the war is directly in line with the St. Louis Manifesto, and his exposition of mass psychology is quite scientific.

Well, it is almost dinner-time, and I must decide which dress I will wear to church, so must close for this time.

April 22, 1920.

My mail has been unusually light for the past week, but of course I realize why that is true. All of my friends are writing to Washington instead of Jefferson City, and no doubt the letters will be more valuable there.

The letters from the boys [conscientious objectors still in Federal prisons] who have "done their bit towards making the world safe for democracy" are particularly comforting; they have been through the furnace, and they *know.* I have the advantage of greater leniency in the matter of mail and eatables, but have the frightful disadvantage of the killing "task" and the heart and soul loneliness of lack of comradeship within the walls. The boys both at Atlanta and Leavenworth have the company of comrades of kindred minds and interests, intellect and understanding, while I am all alone now since Emma and Ella left me. There is none to stand with me on any matter of principle, and no one to whom I can go as an intellectual equal. The Bible says "It is more blessed to give than to receive," and if this be true I am blessed indeed, for it seems that there is no end to my giving. I am forced to give every ounce of my physical strength to the "task," I must give my mental energy to helping and advising and supporting the helpless women here and all my spiritual strength to keeping my poise and standing firmly for the cause of the workers. Many times it seems that I have reached the utter limit of my capacity to give and live, but always when the day comes I manage to take up my burden and walk one day's journey along the road to Gethsemane. It is, of course, the letters and messages, the love and inspiration, from the loved ones outside that makes it possible for me to go on day after day, week after week, and month after month.

I think all my friends are in a conspiracy to make me envious. First C. N. writes about a hunting and fishing trip, then Janet tells about a long auto trip; Hilda tells me of the wonderful view from her home across the bay, and G. K. writes me of the wonderful home they have purchased on the beautiful island. But I am not the envious sort, and even if my view is a blind stone wall and iron bars, I rejoice that my friends can enjoy the beauty denied me at present. And these hellish days of sordid ugliness will only make me appreciate the beauty more when it comes to me.

Received a nice letter from Thomas Mott Osborne to-night, but the books he mentions sending have not arrived as yet. I am looking forward to reading them with interest, for he is one man that really seems to sense the mighty problem of dealing sanely and intelligently with life's misfits.

It is late, and I am very tired, so must close now and get my little cubicle tidied up for morning, for five o'clock always comes far too early for me.

Lovingly, KATE.

DR. GANNETT'S EIGHTIETH BIRTHDAY.

WRITING in *The Christian Register* of Dr. William Channing Gannett, who recently passed his eightieth birthday, F. L. Hosmer, the hymn-writer, his co-worker and lifelong friend, says:—

A constructive ministry our friend's [has been] throughout; and this because he dealt with the basic and universal elements of religion and life. His criticisms have never been mere negations, but invitations rather to wider horizons of truth. What Dr. Holmes once said of Emerson might be said of our friend, that he removed our idols with a gentleness that made the act seem almost one of worship. This is not to imply that he has ever lacked the power of frank reproof on occasion, still less the prophet's capacity of righteous indignation over moral wrong. Far from it; as those who have companied with him well know. But more than most of us he is able to breathe the rarefied atmosphere of Wesley's line,—"to hate the sin with all my heart, and love the sinner, too." It was still a case of "the *brother* gone wrong."

No recognition of indebtedness to our new octogenarian would be at all adequate that does not take into account his contribution to the work of the Sunday-school in manifold ways; to the subject of religion in the home; to the element of worship in the church service and its enrichment by congregational expression consonant with to-day's expanding thought and faith; to the spirit of fellowship in religion as well as freedom, on the higher plane of life made one in God.

Lewis S. Gannett, a son of Dr. William C. Gannett, was an active worker in Friends' Reconstruction Unit in France, and is now on the staff of *The Nation,* New York.

As to Prohibition and property, former President Taft says: "Forty years ago, and more, all who ventured money in the liquor business were advised by the judgments of the Supreme Court of the United States that the guaranty of the Constitution that liberty and property could not be taken from any person without due process of law did not prevent the legislative power from protecting the morals or health of the community from the evils of intoxicating liquors by prohibition of the manufacture or sale of liquor, and that without any compensation for losses incident to the ending of the business or of property for the purpose."

AHEAD.

A STRETCH of mountain road wound on before me;
Down 'mong the foot-hills, as I stood and looked,
A tiny thread it gleamed, e'er climbing upward,
Now lost in tree-tops, then again appearing,
The blue sky smiling over all.

"And what beyond?" I queried. What indeed,
But still more hills to mount o'er?
So with our earthly journey;
New heights attained, new vistas stretch before;
Upward and onward be the watchword always;
God's beckoning hand's ahead.

ALICE HALL PAXSON.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS.

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, FIFTH MONTH 29, 1920

MAKING A CHOICE.

THE various "drives" for endowment of colleges and schools bring into view some old and pressing questions. One of these is, How can we help to bring about a more sane appreciation of the relative values of different kinds of work?

For example, a certain "cutter" or designer of men's clothing is paid $18,000 a year; a certain high-school principal in the same city is paid $1,800 a year. Evidently the reason for the difference is the fact that the manufacturer of clothing who employs the cutter makes *money* by the "style" of the garments produced, while the public school where the principal is employed makes no money at all,—it must be supported by taxes.

Now if we had to choose between *losing* the cutter or the teacher, which one would we give up? Would we prefer to wear badly cut clothing, or to have our children badly taught?

And are we not in fact obliged to choose? For when our sons perceive that they can earn five or ten times as much by becoming clothing-cutters or manufacturers or brokers or lawyers as by becoming teachers or preachers, must we not expect that they will follow the lines that promise success and wealth, and leave the other lines? And when our daughters realize that as the wives of successful business men they will command ease and luxury, while as the wives of ministers or college professors they must do their own housework and mend their children's clothing themselves, must we not expect them to choose the way of wealth?

Which way did *we* choose?

Try as we may to avoid it, it seems as if more and more we are being compelled to decide whether we will seek *first* the one or the other,—the Kingdom of God or the kingdom of wealth. Even if for ourselves the question is settled, then we must help our children to decide and choose, and start them in the one direction or the other.

Not long ago an able and wealthy Friend, who had himself grown up in a home of very limited means, said that his children had grown so accustomed to being taken to school in an automobile that they finally took it as a matter of course, and were quite unwilling to walk at all. They could not see any *reason* for making them walk. There were two cars, they said, and there was a chauffeur, with nothing else to do,—why shouldn't he take them to school?

Is there any reason? If we are perfectly able to pay for luxury, is it right to provide it for ourselves and to bring up and educate our children in that way of life?

Jesus told his disciples that they could not serve God and mammon (wealth). Is it any more possible to-day?

These old questions are just as pressing as they were nineteen hundred years ago,—for wealth is far easier to attain, and many more of us have "great possessions."

H. F.

MAKING PROHIBITION PROHIBIT.

"JOHN BARLEYCORN is not dead; he is not even very sound asleep." These trenchant words of wisdom, spoken in a recent session of Philadelphia Yearly Meeting, should serve to keep us all awake to the real situation regarding the Prohibition Amendment.

Amending the Constitution of the United States is a long and difficult process. The Suffrage Amendment which seems about to be adopted was advocated in 1848, seventy-two years ago. As a natural result, such amendments have in nearly every case been so thoroughly discussed and considered that when at last adopted they are supported by the moral sense and sincere conviction of the great mass of the people, and there are few who wish to see them resisted or nullified.

But there is one sad and terrible exception. The Fifteenth Amendment, giving the right of suffrage to the Negroes, was adopted as a result of civil war over the question of slavery, and at a time when many of the Southern States were held in the Union only by force. The people of those States took no part in the adoption of the Fifteenth Amendment except to oppose and denounce it. Therefore, instead of having the support which comes of sincere *conviction*, it remains in the minds of many simply as a war measure, forced on the conquered South by the victorious North.

As to the Prohibition Amendment, we may thankfully realize that the case is entirely different. Constitutional prohibition has been advocated and discussed even longer than the amendment giving equal suffrage to women, and it probably has now even less of *sincere* opposition. But it will for years to come be resisted by a tremendous *money power*. This power will no doubt be strongest at first, and will grow steadily weaker as the years go on. The great need is for those who have at last secured its adoption to remain steadily united in securing its enforcement. When we have once secured a law for which we have long worked and struggled, we are too apt to regard the work as done; but in truth it has only been carried forward one stage, and into the *practical* phase. The work of advocacy and debate is indeed ended,—we have secured the legal instrument, the *tool* that we desired; but the task of making it work has just begun.

H. F.

NOTE AND COMMENT.

BABSON ON THE INTERCHURCH MOVEMENT.

[Roger W. Babson is the head of a well-known organization for gathering and digesting statistics for the use and guidance of business men. The following is taken from Babson's Report of April 27, 1920.—H. F.]

THE population of the world is approximately 1,640,000,000 people. Of this number, over 1,000,000,000 are heathen. In speaking of them in this way, I am not referring simply to the fact that their theology differs from ours, but that they are following beliefs and customs which are destructive to civilization and progress. Although Christian countries are trying Christianity only to a very small extent, yet to the extent that it is tried, Christianity makes people healthy, happy and prosperous. This is not true of Mohammedanism, Buddism, or atheism.

When the World War broke out, these destructive beliefs were being checked. Even in Turkey, there were then 2,000,000 nominal Christians to about 12,000,000 Mohammedans. Since 1914, however, the work of the Christian missionaries has been severely hampered. The Mohammedans, seeing that they are doomed in Europe, are organizing a great campaign to capture Africa; the Buddhists are astir as never before in China; while atheism is growing to an alarming extent in Japan, Russia, Southern Europe, and

Latin America. The war resulted in upsetting the world politically, industrially, and spiritually.

The churches of Europe are helpless. We cannot depend on them for assistance against the hordes of the East and the atheism of the West. They have all they can do to attend to their own peoples. During the war, it was necessary for the churches of Great Britain, France, Germany and Switzerland to withdraw both their missionaries and financial support from foreign fields. This means that *the entire burden rests on the people of America.* We alone have the workers, the supplies, and the money to save the situation.

Our problem, however, is not simply a foreign problem. Conditions in our own country are very serious. We have 5,500,000 illiterates; we have 8,000,000 professed atheists; and we have 58,000,000 connected with no church.

In view of these facts, a majority of churches have combined their resources for a united program, and a united campaign for the ingathering of people and money. The Interchurch Movement is a combination of over thirty denominations, with the active sympathy of certain prominent denominations. The Interchurch Movement does not function regarding the religious beliefs of the respective denominations; it does not interfere with the local work of any church, except to urge higher salaries for the preachers. The Interchurch Movement is simply a combination of the churches and those friendly citizens who are not especially allied with any church, in co-operative and efficient religious work.

The churches are our foundation stones. The original settlers came to America not to secure gold or land, but to worship God in freedom and security. The progress of our country along educational and industrial lines has been due to the principles of these early Christian settlers.

Nations ultimately rise or fall in accordance with their religions. Our liberty, security, and prosperity depend upon the churches. All we have that is worth while we owe to them. Those of us who are prosperous may think that we can get on without the churches, but let us not forget our children. We may have received enough of religious momentum from our parents to carry us through, *but we haven't enough to carry our children through.* Only by a revival of religion, in which they must take an active interest, can our children's future be assured.

BEING UNCLE TO FIFTY.

Fourth-day afternoon, our visés and food-supplies being in hand, it was decided that we should go out to Zandvoort to see the children. Carolena Wood and Thompson Elliott had been out the afternoon before, and came back so radiant that we found their enthusiasm irresistible, though I could not help realizing it was my last opportunity to go to the *Riiks-museum* and see the paintings, and to have been even a day in Amsterdam and not to have seen the galleries seemed almost "criminal negligence." Yet after all, men and things are more important than *pictures* of men and things. By the time we had been ten minutes in the *Kinderhaus* all regret had vanished that the paintings had had to go unvisited.

Zandvoort lies almost due west from Amsterdam, on the North Sea, and is quite a summer resort. Our train went direct without obliging us to change at Haarlem, and we were there in three-quarters of an hour. The *Kinderheim* was opened last autumn by Yorkshire Quarterly Meeting of Friends, and it is proposed to keep it going for a full year, when it is hoped that food conditions in Germany will be so improved as to make it no longer necessary. About fifty boys and girls are taken at a time, selected by one of the German relief agencies from those who need such an experience most, and they spend two months playing in the sand dunes and assimilating frequently-administered nourishing food before returning to combat, with renewed vigor and spirits, the difficult living conditions at home. Between each batch of children (who vary in age from five to fourteen) there is a breathing space of a week or a fortnight; this gives an opportunity for necessary house-cleaning and for the staff of faithful women to collect their scattered wits and energies.

We had not been five minutes inside the door when I was greeted by name, and discovered that Margaret Clark, of Newcastle, who had been long working in France and whom I had met in Paris, was one of the "Tanten." We went out into the yard, where the boys had constructed a great tunnel in the sand, and nothing would do but that "der neue Onkel" should get down into the tunnel and crawl on hands and knees through to the farther opening. James Henderson was spared this ordeal, but the test seemed to be all that was required to admit us into full fellowship with the whole group, and we returned to the house with children swarming about us until I felt like a sheet of Tanglefoot fly-paper.

It was then the children's supper-hour, and we watched them take their places, heard them repeat in concert their Grace before meat (a ceremony they all seemed to enjoy, and to enter into reverently) and then saw the big portions of a *Cream-of-Wheat*-like concoction rapidly disappear. At one table I asked: "Schmeckt's" (Is it good?) and the whole table shouted in unison: "Danke!" (Yes, thanks!) and it was quite evident they meant it. This particular lot of children had been nearly their full time in Holland, and were looking very fit. They were excited about going home, and when they heard we were going next day to Berlin, they wanted us to take them with us, as nearly all came from Gross Berlin, *i. e.*, the city and its suburbs, mostly of course from the poorer districts like Neukolln. It wasn't that they were not radiantly happy there, but two months away from the parents and brothers and sisters had come to seem a pretty long while.

The next step was saying good-night to them all after they had got ready for bed. There were four dormitories, and we went to all of them. In the boys' rooms they all said their prayers together, and when in one room they were asked which of two prayers they wished to repeat that night, a little chap piped up for one of them *because it was longer!* Then we had to shake hands with each one in turn, going from crib to crib. The girls were a little more courageous than the boys; one screwed up courage to ask the new Uncle's name, and another was bold enough to plant a resounding kiss on my damask cheek. This was the signal for a wild outburst that I should recommence my tour of the cribs, but being near the door I decided that discretion was the better part of valor, and fled. One could not help wishing that those at home, who talk so glibly about the dangers of "feeding little snakes so that they may grow up into big snakes," might have spent an hour or two with those fifty children, who were just the same as children everywhere and for whom such an experience as that at Zandvoort must surely be an excellent preventive from their becoming snakes at all.

With their charges safely put to bed (though not to sleep!) the different "Aunts" could think about some supper for themselves. We had been pressed to stay, and an excellent meal it was. The two German girls did not come to the table, as one of them was not feeling well and the other stayed with her for company, but all the English staff, I think, were there, and a devoted band they were. The matron is an able

Scotswoman from Aberdeen. Besides Margaret Clark, already mentioned, we met Mildred Whiting, Margaret Leather, Geraldine Theobald and Phyllis Ball. They did seem happy in their work, and how the children loved them!

Between supper and train-time at the matron's suggestion, there was a little time of waiting, and James Henderson offered some brief words of encouragement to the girls. Then we had to go. Two of the girls came with us to the train, and before ten o'clock we were back again in Amsterdam, happy indeed that we had had this glimpse of the Zandvoort work. Only fifty boys and girls! Even if the work is maintained the full year, the total will not exceed three hundred children! Yet we felt it meant much more than that, somehow. Friends have spoken much of "testimony bearing," and this "testimony" of Yorkshire Quarterly Meeting seems a splendid one, indeed.—*Alfred Lowry, in The Friend.*

SOME THOUGHTS ON COMPASSION.

BY ANNIE MARGARET PIKE.

Guard well this key!
'Twill open many a closed door for thee,
Which, if thou enter, selfwill left behind,
Solace of heart and service high thou'lt find.

Defined by its derivation, compassion implies nothing of weakness, unmanliness or sentimentality. It is essentially a virtue that is linked with strength of character. As a general rule cruelty and weakness go hand in hand.

Compassion is recorded as a marked characteristic of One to whom neither moral nor physical cowardice can be charged. Even in the hour of extremity He could understand and compassionate the thoughtless rabble of soldiery and civilians who to the agony of their fellow-creatures could not pay even the poor tribute of silence.

There is no stooping in compassion. Would we enter upon the blessed service to which it invites us, we must stand *with* those in whose joys and sorrows we wish to share. Even in the smallest things it must be so.

True and humble souls in many lands and in many centuries have lived compassionate lives, and have put their thoughts of sympathy into words; but partly perhaps from force of habit, and partly because of its accessibility, it seems natural to quote from the Bible, and to remind ourselves of Peter's exhortation to be "like-minded, compassionate, loving as brethren, tender-hearted, humble-minded."

BRIEF ITEMS OF INTEREST.

English Friends are arranging to bring children to England from the famine area.

The Miners' Federation in England has contributed $50,000 to Friends for the purchase of milk for the Vienna hospitals.

The *American Friend* says, "The old brick meeting-house at Portland, Maine, which until a year and a half ago had been closed, had a splendid community expression of Easter joy."

The Cheyney Training School for colored teachers is likely soon to be made a Normal School. It was founded and is maintained mainly through the efforts of the Society of Friends.

"Youngsters' Night" was recently celebrated in Washington at the National Press Club, when Chauncey M. Depew, aged 86, and "Uncle Joe" Cannon, aged 84, were guests of honor.

At the American Booksellers' banquet Joseph Pennell urged the publication of good books in cheap editions, so that they might be in reach of the 50,000,000 people in this country who at present have no access to them.

Governor Sproul and Gifford Pinchot, Chief Forester of the Department of Forestry, are endeavoring to make fireproof the 6,000,000 acres of timberland in Pennsylvania. 1,000,000 acres are owned by the State, and 5,000,000 acres are privately owned, and are now practically a desert because of forest fires.

Isaac Cox, a Haverford graduate, is principal of one of the Honolulu schools. His wife, Catherine E. Bean Cox, is active in all religious and altruistic work, to which she devotes much of her time.

The Indians of Canada protest to the English government against the laws which prohibit them from taking salmon in winter from the streams running through their reservations, saying "Our heavenly Father, by placing salmon in our rivers, gave us food long before the white men came. Now the white millionaires, who can afford better food, and want to make a little more money, come and take our food away from us."

William Blanford, of Aurora, Illinois, has just died at the age of 82; during his long life every spare moment was devoted to his wonderful clock which tells the time in all parts of the world, records atmospheric changes and astronomical conditions. At nights it lights automatically. It is driven by fifty-pound weights. Women of Aurora are raising $5,000 to buy the clock for the city.

The Japanese Yearly Meeting of Friends was held during Third month last at the village of Ishioka, fifty miles north of Tokio. The sessions lasted during four days, with an average attendance of about forty. With the exception of chairs for the clerks and few foreign visitors the members attending sat on the floor, Japanese fashion.

Gifford Pinchot, Chief Forester of Pennsylvania, announces competitive examinations to be held at Harrisburg, June 17th and 18th, for twelve free scholarships to the State Forest Academy at Mount Alto.

In *The Friend* Francis R. Taylor gives an interesting account of his visit to Foon Chuck in Mexico, who desires to have the Friends start a school near him. Foon Chuck has an estate of 8,500 acres, on which his chief crop is sugar.

The Friends' Historical Society will hold its summer meeting on Sixth month sixth at "Stenton," near Wayne Junction, Philadelphia.

In Berlin from 40 to 60 Germans, English and Americans gather each First-day morning for worship at Unter den Linden 78, in the spacious drawing-room of a palace formerly the home of a Prussian Count.

The English Friends have given for relief work three times as much per capita as the American Friends have given.

Finding that it was legally impossible to pay the German prisoners who were working for the Friends' Mission, the Friends went to Germany and paid their families.

Through the agency of the Friends' Foundation an anonymous gift of $50,000 was made to Bryn Mawr. And $10,000 was given by Mary Gibson, of Wynnewood.

The Zionists are welcoming the opportunity now open of making Palestine a Jewish land and are hoping to transfer many of their oppressed fellow Jews from Eastern Europe there, and so make good the hope that has filled the song and prayers of their people for 2,000 years.

The President of Czecho-Slovakia, Thomas Masaryk, recently celebrated his seventieth birthday. Born of poor parents in a Moravian village, he studied at the universities of Vienna and Leipzig. He has acquired a well-deserved reputation for firmness and uprightness of character, says *The Living Age*, for on two occasions he proved his readiness to sacrifice popularity for the truth: he exposed the

forgery of a historical document to which the Czechs were for national reasons fanatically attached. In the second case he championed the cause of a friendless youth unjustly accused of ritual murder, against whom popular indignation was intense. As President he has distinguished himself by the same moderation and courage.

The Hetty Green estate must pay to New York a tax of from $1,000,000 to $1,500,000, according to a ruling of the Appellate Division of the Supreme Court. Hetty Howland Robinson Green was the daughter of Edward Mott Robinson, of good old Quaker stock, who made a large fortune in the shipping and whaling business, and lived in a stately mansion in New Bedford. A trust fund from her aunt, Sylvia Ann Howland, of $1,635,557 will now be divided among the heirs of Gideon Howland, of New Bedford, of whom there are 439, and 2,200 descendants.

In honor of our visiting W. C. T. U. delegates to the international meeting in London, Bishop Croyden, one of the most distinguished advocates of prohibition in England, preached in Westminster Abbey.

Dr. E. E. Just, of the department of zoology and physiology of Howard University, has received the first grant to be made by the National Research Council to a Negro scientist.

No eulogy was delivered at the funeral of William Dean Howells. "Simplicity marked his life, and he wished to have simplicity mark his departure from this world," said the clergyman in charge of the service.

Nathan Straus has given $100,000 to the Zionist Palestine Fund for the health service department of the University of Palestine.

About 20,000 Indians vote in Oklahoma, being mainly of the so-called "civilized tribes,"—Creeks, Cherokees, Choctaws, Chickasaws and Seminoles. It is said that one Creek Indian girl has an annual income of $1,300,000.

Carl W. Ackerman, an Earlham College man, is establishing a news service for the Philadelphia *Public Ledger* in London. He is to be assisted by Ralph W. Nicholson, a young Friend of Richmond, Indiana, and a senior in Earlham College.—*American Friend.*

It is proposed to buy the Friends' Meeting-house at Newport, Rhode Island, for the use of the High School while a new building is being erected, the High School building having been destroyed by fire. The intention is to use it afterward as a recreation center. The meeting-house is said to have seven large rooms and spacious stairways.

The English Young Friends plan a conference at Jordans on August 24th to 31st, following the London All Friends' Conference. It is desired that American Friends be well represented.

The college girls of Wellesley, Mass., are doing the housework and keeping the farm at a wage of 30 cents an hour, during the shortage of labor there.

The "White Indians" of the Orinoco have recently been found again along the Amazon by Dr. Alexander Hamilton Rice during his explorations.

Governor William C. Sproul has recently been elected a member of the American Philosophical Society. E. K. B.

On a bomb-shell carved and engraved by a German prisoner are the words from Victor Hugo, "Oh for the time when all cannon will find themselves behind museum walls, and men will come and look and wonder that they were ever used against our fellow-men."

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The Intelligencer *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

ENDING WARFARE IN THE COURTS.

Editor of Friends' Intelligencer:—

The decision of the New York Fellowship of Service to study the newer penology, and to engage in prison reform, deserves praise and encouragement. Such activity would soon embrace much more than mere prison reform, for a reaction against the present Tory methods of repression and warfare is at hand, and the larger electorate, including now, more than before, the more righteous and less warlike women, will demand a radical change in the attitude of Society to the offending or suspected individual.

The Fellowship will want to investigate Judge Lindsey's efforts and accomplishments in extending the chancery jurisdiction of the courts not only over juvenile offenders, but also large classes of adult offenders. In such chancery proceeding not only the defendant, but also society is put on trial, and the causes of the derangement are inquired into.

Friends will discover a divine spark even in us lawyers, and will gladly admit that the many good lawyers and judges ever work to cool the passions and bring about reconciliation and settlement before the battle in court, but the Fellowship will want to investigate the following severe indictment expressed by Laurence Gronlund in the nineties:

"The present method of administering justice is that of warfare. This method makes of the profession of law the art of gaining a victory, of a court of justice a battle-ground; it uses witnesses as soldiers, and rules, precedents, and technicalities as weapons and engines of war. . . ."

The world may get ready to eliminate the legal battle from its courts and to adopt the principle of reconciliation and arbitration commended by the Rules of Discipline and Advices, from which the following is quoted:

"They (the arbitrators) ought not to consider themselves as advocates for those by whom they are chosen, but as friends of both parties, whose duty it is to judge righteously."

Society the avenger, the prosecutor, the warrior, may develop into Society the investigator, the restorer, the protector, the guardian. Cornelius M. Enns.

Los Angeles, Cal.

THE NUMBER OF FRIENDS IN THE CIVIL WAR.

Editor of Friends' Intelligencer:—

I have annually, when in attendance at Philadelphia Yearly Meeting, been giving the names of members there belonging who were in the Civil War. The number has been as high as twenty-two; four of whom have had seats in the gallery. The number in attendance this year was but *five:* Albert Atkinson, Ellwood Griscom, Thaddeus S. Kenderdine, Charles D. Lippincott, and Robert Pearson. Four of these held commissions.

Considering the peaceful tenets of the sect, it is hardly to be realized that as large a proportion of Friends, taking the Middle and Western States, as of any other sect, enlisted in the Union Army, according to Joseph J. G. Cannon's statement; although he must have meant descendants of Friends. The Congressman had Quaker ancestry, he being named for the noted minister, Joseph John Gurney. His native place was the Friends' settlement of Guilford, North Carolina, he having moved thence to Ohio with his parents at the time of the exodus of Friends from the South, because of the persecutions by the slave-holding element. He was a pupil of the Friends' school at Guilford; the home of his father, a farmer, being within a mile, as seen by the writer. Thaddeus S. Kenderdine.

[Note.—The statement has often been made recently that in proportion to their total membership, more Friends fought in the Civil War than members of any other denomination. In the report of the American Commission on Friends' Peace Testimony, prepared for the coming London Conference, and written mainly by Rufus M. Jones, it is declared that there is no historical evidence to support this statement.—H. F.]

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

A CABLEGRAM RECEIVED.

Berlin, Afserco., Phila.

May Twentieth, Forty-two Friends feeding approximately 355,000 children in 49 cities in 1,925 feeding-centers. Scattergood.

LETTER FROM A SERBIAN WORKER.

The following extracts are taken from a letter of Elsa M. Eliot, who with her husband went from Massachusetts with the first group of workers sent by the American Friends' Service Committee to Serbia. It is written to Elizabeth Marot, and is especially interesting because it gives a *woman's* impressions of the work in that country, with which communication has been so exceedingly difficult:—

Tulari, Serbia, March 28, 1920.

My Dear Miss Marot:—

Until January first Mr. Eliot and I were kept busy playing at being father and mother and making a home for our dear Unit members in Leskovatz.

With our comfortable camp beds and bedding (same added to our original equipment, for it was very cold), a box of food, and the warmest clothes our and your kind forethought provided, we started off for Medvedje,—the furthest British outpost on the road from Leskovatz, via Lebane, towards the old boundary between Serbia and Turkey. The first jaunt out of Medvedje took us direct to Tulari. That was January second or third.

The striking situation of this mountain village, the patched and repatched "patches" which served for clothing, the gaunt look produced by the fact that there is no barber, and most important, the fact that a school was actually repaired and two rooms were filled with 160 eager-eyed, but ragged and what seemed to us unhealthy children capped the climax, and we decided, on the spot, that this would be a place where we could be useful. All other facts only added to the force of our decision. One other building, the empty, doorless, windowless old Government house, was situated on the same hill with the school, a stone's throw distant,—and the villages tributary to Tulari, which together with Tulari support the school and the one schoolmaster, lay about us in the hills closely surrounding this narrow, hidden-away valley.

We had heard it was quite an impossible place, at the end of the world. It has the latter reputation because it is only an hour distant from the "granitsa" or boundary formerly dividing Serbia and Turkey; and on the top of the western hills can be seen the stone fort-like buildings that were placed there many years ago. It was on this road from Leskovatz to Tulari that the refugees escaped during the retreat. In this region a great deal of guerrilla fighting took place,—the "commatadji" harrassed the armies and the Bulgarians who occupied the place. In consequence most of the houses were burnt to prevent the commatadji from getting food and shelter.

It was bitter cold some of the time. Mr. Eliot said the main trouble was that it took so much of our time just to keep body and soul together. The tent flooring was laid on the smallest room's dirt floor, where cattle had been housed, after the Bulgarians left. I called it a "hole," and have continued to call it that until a day before I left for Medvedje, four weeks ago now, when a wooden flooring was at last laid. It is to-day being further improved. The blackened, charred, much-defaced walls are having their gun-shot holes filled with a lovely mess of clay and hay, and Mr. Eliot finished putting the window-frames on hinges, and glass is in both parts. At first we had only the light that could filter through a doubled piece of unbleached muslin; then one pane of glass cheered us, and now at last *two* panes, and the frame able to swing on hinges, rejoice our hearts.

In this one room we ate, cooked, dressed, saw patients, bathed children suffering with impetigo, saw visitors, and even *slept*, when Mr. Eliot was ill. I slept in the entry during this time, just outside of our "hole," and buckets of water remained frozen day and night. We shall never forget this season.

Gradually things improved. The weather was not quite so severe. Mr. Eliot came through his illness without needing to call in aid—(it was caused by a combination of being chilled and eating the coarse bread)—the big room we could at least sleep in after the flooring had been laid, and the workman's bench could be put elsewhere. Patients began to come thick and fast. One *must* do medical work, as there are no doctors or nurses, and absolutely no first-aid supplies in these parts. The nearest medical help is at Sister Mary's [an English nurse] at Medvedje, by oxkola five hours distant when the roads are good,—when covered with ice almost impassable. The nearest doctor is in Lebane, ten hours' distant,—nearer twelve in winter.

No one has bandages, absorbent cotton, any cotton underwear, soda, oil, boracic powder, or any other of the simplest home supplies. With bandages, absorbent cotton, Epsom salts, castor oil, quinine, soda, boracic, iodine, sulphur, and zinc ointment, and vaseline, one is sought after, people coming from homes two or three hours distant. Wounds are very likely, from gun shots, knife and ax-cuts or dog-bites. (I've heard of *wolf*-bites, too, but haven't seen any.) There is a lot of malaria and skin-trouble,—the latter caused by improper clothing, feeding and housing. Most of the people sleep in their day-clothes. The clothing next the skin is apt to be simply another outer garment.

Their homespun flax underwear seems very scarce, though I have seen some in good condition. Ordinary cotton is not to be seen. One of the American Red Cross unbleached cotton bed-jackets makes a fine union suit for a little boy if cut up the middle half-way, the cut edges sewed together to make legs, and oh, how it is appreciated!

Sister Mary came up day before yesterday and of the 240 children at present enrolled 230 were examined. While Sister Mary questioned, Mr. Eliot took down names, ages, and health data, while I helped to unwind the mufflers, open up the shirts, and take off the wristlets, all just received last week from a large American Red Cross distribution for the school children only. One grade received 10 pieces each, the others nine, and the third 8 pieces each. Warm flannel dresses and blouses, wristlets, mufflers, and unbleached cotton under-garments were among the articles I saw. Of course, one wishes they had come earlier, but one comforts oneself quickly with the thought that the warm weather will enable each child to wear one or two blouses less, and that he can then share his supply with the brothers and sisters who receive none. The children carry themselves with 75 per cent. more of self-respect, and I say, "All hail to *whole clothes!*"

I wish bolts of simple flannel and cotton muslin could be sent to Serbia and sold at reasonable prices. I know in time they will all have their own pretty homespun outer-garments, but the immediate need for underclothing is great, and will help much to wipe out impetigo, scabies, and other skin-troubles.

I was going to tell you why our work was *interrupted*. Three weeks ago last Saturday I had had an especially busy day at the end of a very busy week. Mr. Eliot and I had gone to bed real tired Friday night, saying we must plan to keep our Sunday free, and try to see no sick unless, of course, absolutely necessary. Saturday morning about eight o'clock a storm swept down our mountain-side, and snow lay thick about us. It was so sudden and very surprising, as the weather had been warm, and primroses and violets were just about to bloom. Calls came in, with pleas to visit very sick people. One little boy with a tubercular leg that I had been dressing was very ill with pneumonia. (The boy had been brought to me two days before carried pick-a-back by his mother. I found that he had a temperature of 104.) I took me an hour going and coming to get to him. On this Saturday I went *twice*, and saw several others in their homes, who had mild attacks of influenza. My skirts got wet going up and down the steep hills, and I foolishly sat about in them when I returned at seven p.m. Sunday at midnight I woke very ill. I gave Mr. Eliot a bad scare. He nursed me, cooked, cleaned, and saw people until Friday. Unbeknown to me he had sent for good Sister Mary. She came with a kola,—a wooden wagon. The next morning I was carried in my bed down

the hill; laid on fresh hay, and in four hours I was in her own bed, and forthwith began to mend. I was shaky, to be sure, for days, but last Sunday I came back and at the end of the week feel as well as ever and look forward to a busy week cleaning up the little folks who need it and carrying out any treatment Sister Mary entrusted to me. These British Sisters are wonderful women. I could take a whole letter to describe Sister Mary.

But I must stop. Everything is interesting. There is much that is very attractive about the life, and much that one would wish one could help to change,—personal and home hygiene chief of all. A chain of friendly service stations could well be established from here east to Japan! Health films, diets for children and sick, equipment, first aid, simple medical supplies, with cotton goods and paper thrown in, come at once to mind as necessary. Of course, too often they beg the cotton goods in which to bury the dead, rather than to clothe the living, but who wouldn't, if you only had patched patches to lay your dead out in?

Many thanks for your letter, with warmest greetings to you and the Committee. Very sincerely yours,

ELSA M. ELIOT.

VIENNA'S VITAL STATISTICS.

JOHN J. FISHER, a Mennonite member of Friends' Mission in Vienna, writes:—

Of the tragedies of the last six years there have been few more tragic than Vienna's lingering death. It seems as though fate had decreed that a population of one million eight hundred thousand should perish by a process that is slow but nevertheless certain. The time has come when we need no longer speak in what may seem mere generalities. Let us turn to a perusal of the vital statistics of the city of Vienna, just published by the Austrian Department of Health.

A comparison of the birth and death statistics of the year 1919 with those of the year 1913 are appallingly instructive. They show a 25.8 per cent. decrease in the birth-rate, and a 47.2 per cent. increase in the death-rate. Correlating the birth and death statistics we find that in 1913, which may be taken as the last normal year, there were 19 per cent. fewer deaths than births; while in 1919 there were 55.8 per cent. more deaths than births. The explanation for this startling reversal of vital statistics lies near at hand. The impoverishment of a five-year war and a year and a half's economic isolation since the conclusion of that war has reduced Vienna to a life of semi-starvation. Because of undernourishment and lack of proper diet fewer children are born. The children that are born fall heir to underdevelopment, disease and early death. Their power of resistance having broken down, the exhausted bodies fall easy prey to tuberculosis. The death-toll of this dread disease has mounted by more than 50 per cent. in the last six years. Many of those that survive will be handicapped for life. The weakness of old age is descending the scale of years, and carrying off those who have reached maturity. There are twice as many deaths due to senility in 1919 as there were in 1913.

These facts become increasingly appalling when one considers that they obtain, not among a people ignorant of the laws of sanitation and unaccustomed to cleanliness, but among a people that is instinctively cleanly, and in a city reputed as a centre of medical science. The facts stubbornly defy the heroic efforts of a learned, skilled, and self-sacrificing medical profession. And as we think of Vienna's having been a centre of medical study and research, we also think of its having been a centre of other sciences, literature, art and music. These products of the mind are being neglected, because the first concern must be the securing of the prime necessities of life.

What can we hope for the rising generation which will be able to survive? Unless the causes of Vienna's sad circumstances are soon removed, the next generation will be a generation of dwarfs in body and mind.

WORK IN POLAND.

MISS FLORENCE BARROW, an English worker, writes from Poland March 27, 1920:—

We had a seed distribution here yesterday and to-day at Hostynne. The Catholic priest lent us his room here, a large empty room. He and his dear fat dog wandered in and out to see how we were getting on, and the priest patted all the children on the head in a most paternal way, joked with the people, and generally enjoyed himself. He fetched his two maids to be photographed with his dog and himself in the porch.

The people were pleased with the seeds, — beetroot, onion, cabbage, broad beans, haricots, turnips, and carrots,—and most profuse in their thanks, and most careful to tie up the precious packets safely in handkerchiefs of very varied colors. Everywhere they are digging and preparing the ground with what poor tools they have. Unfortunately the strike on the railway has held up our wagon [car] of ploughs and tools, and we are very worried they do not come, for each day is so important, and now it is lovely weather, hoar frosts at night and bright sunshine by day.

We have at last been able to make better arrangements for our cooking and housework, though the kitchen in the little house really is not yet put in order; but the deacon's daughter comes every day for the day, and we found quite a nice young girl in the village. This will soon leave us much more free; at present I have to spend some time showing them how to cook our food.

This morning the deacon's daughter, Anna Evanovna, came in the cart which was to take the seeds,—a long, narrow, primitive vehicle,—and we four climbed in on the top of a lot of hay and the sacks, and left her in charge. It was a perfect morning, the larks singing wonderfully, giving one hope, though ruined buildings and untilled fields and a long line of trenches might have made one depressed.

We arranged our seeds outside the deacon's house in the sunshine, and soon the village people gathered, until we had a crowd of about fifty people. Then we found ourselves involved in a meeting, and listening to an address from one of the younger men, recalling first of all the work done in Buzuluk, when, he said, we had cared for them "as your own children," and helped them in a way they could never forget; and then expressing grateful thanks that we had come again in a time of such difficulty, when food was so scarce and it was so hard to begin life anew; and then thanking for the seeds, which would be such a help, and for other favors which were to come. He spoke most earnestly, and some of the women wept; it was quite an impressive occasion.

We thanked them for their words, and hoped to do yet more; and we told them they must try and help us while we tried to help them.

When most of the crowd had melted away (some into the church for a service) a man came up in his working-apron and rather breathless with hurrying to say he had to leave his work when he saw the seeds his wife had brought home,—he just had to come at once and say how grateful he was, and how he thanked God that we had been sent "like angels from Heaven" to help them in their need. There was something so spontaneous and heartfelt about it, it was quite touching.

We have been feeling very cut off, as the trains have not been running and we are anxiously awaiting the arrival of another helper, "Butt," from Zawiercie, who we know is on the way, and to-day we are telegraphing asking them to send us a motor-car when possible, for the roads are dry now and when the ploughs and horses come we shall want to be everywhere at once. Now we are planning distributions of seeds in several other villages, and it takes so much *time* to get to each.

We urgently need food distribution till the harvest. The men say how hard it is to do any strenuous work on bread and potatoes in such small quantities as they have at present, and the children look terribly white and pinched. Clothing, too, we shall be glad to have, though that at the moment is not so urgent as the food. They deserve help for the way they patch and take care of their things.

There is a good deal of illness in the neighborhood, and typhus never gets reported,—the people are so frightened of being sent ten miles away to hospital (as a matter of fact I hardly think they ever are). At one house we visited we thought the woman was rather "queer," she had such a terrified look when we went in, and hurriedly went and sat on the bed, so that we could not see who was lying there. In talking about the family she said one son was away, and the other had been ill, but was *quite* better now. "Oh, yes, he was in bed, but *quite* better." We had little doubt from what some one else said and the time he had been ill that it was typhus. Another man and a child and a woman we have come across, too. Happily among these people it is not nearly as fatal as among others. Miss Layer

has been called in to treat a burnt face and a man with a dislocated shoulder, and we have had already several applications for a doctor.

It needs much faith at the moment to believe we really can prepare for more workers, and that they really will *come*, for so far we have no news of anyone. We were calculating again to-day that there would be ample work here for thirty people.

SERVICE NOTES.

CONTRIBUTIONS received for the week ending May 15th, $49,402.00.

CONTRIBUTIONS of clothing, etc., for week ending April 24, 1920, 21 in all; two from Mennonites, one for German relief.

RETURNED Reconstruction workers: David S. Tatum, Chicago, Ill.; Thomas H. Philips, Wilmington, Del.; Thurman B. Markle, Gaston, Ind.; Leslie Heath, Pittsfield, Mass.; Harold Lane, Philadelphia, Pa.; Charles Teague, Gonic, N. H.; Ella Lounsberry, Hollywood, Cal.

SHIPMENTS received during week ending May 15th, 22 in all; two from Mennonites, and one for German Relief.

MR. AND MRS. JAMES NORTON, of Phillips, Maine, have left for Europe, where they will be secretaries for the European Commissioners.

D. ROBERT YARNALL and Thomas C. Potts, of Philadelphia, recently sailed on the *Mongolia* for Germany to help in the child-feeding work. The passengers soon learned that these two men were Friends going over to help in the relief work, and a concert was arranged for the relief of German and Austrian children. Seventeen thousand marks were realized at this concert, and turned over to these Friends towards the German work.

CASH CONTRIBUTIONS.

FROM PHILADELPHIA YEARLY MEETING (RACE ST.), APRIL 5 TO MAY 4, 1920.

Millville Friends, Pa.	$ 16.30
Valley Mtg., Pa.	29.00
H. W. Mendenhall, West Chester	5.00
Race St. Mo. Mtg., Phila.	105.00
Salem Mo. Mtg., N. J.	67.25
Same, for German Relief	5.00
Middletown Prep. Mtg., Va.	40.00
Louisa Powell, for German Relief	50.00
Swarthmore Mo. Mtg., Pa.	38.00
Valley Mtg., Pa.	200.00
Abington Mtg., Pa.	50.00
Race St. Mo. Mtg., Phila.	52.50
Wrightstown Mtg., Pa.	175.25
Same, for Syrian Relief	5.00
Upper Springfield Mtg., N. J.	20.00
Wilmington Mo. Mtg., Del.	913.88
Same, for German Relief	47.75
Makefield Mo. Mtg., Pa.	34.00
Same, for Polish Relief	10.00
Pa. Peace Soc., for German Relief	20.00
Darby Mtg., Pa.	20.00
	$1,903.93

CURRENT EVENTS

A PLEASANT HOUR.

LESS than a half-hour from the city's center, we entered a hospitable gate, to enjoy a flower-feast of unspeakable beauty. Wordsworth wrote:

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Here, was no "meanest flower," but perfection of bloom. Wisterias both lavender and white were here and there garlanding the trees. At our feet the pansies in long lines and in broad masses, along with low-growing daisies and saxifrage, displayed to us how the artist-gardener has found out their secrets of tint and form. Indeed, this garden, whose soil is supplemented by a porous rock that seems to satisfy the needs of the flowers, together with pools and streamlets, spreads before our eyes a picture that has the characteristics of the artist-painter's design in form and color, with the added ineffable charm of *life* that our beauty-loving God has given them.

From the joy of out-door beauty, we were invited to the protected marvels of the orchids and gloxinias, and exquisite masses, and decorative foliage plants that might suggest patterns to the manufacturer of very delicate fabrics. Of course, we could examine only a very small part of the six hundred varieties of orchid under cultivation here,—collected from all parts of the world. They were in great variety of form and color,—they were beautiful, and fantastic, even droll,—as though they were a touch of humor from the Creative Hand. The "butterfly orchid" would certainly attract to itself the gay-winged creature so like in form, seeking nectar from every flower it approaches. The "necklace orchid" is peculiarly suited to this period of necklace fashion,—hung up here and there like strings of rather unusual beads. We could only pass along the aisles in rapture at the marvels and beauties about us.

Nor are these,—the garden and the conservatories,—all that we came to see. Another kind of interest is gratified in the wonderful things of the aquaria. It is very interesting to see how Nature has given all her families some characteristics in common, suggestive of a common tie. If "One star differeth from another star in glory," it is plain to see that one fish may differ from another fish, in savagery and grotesqueness, as well as in charm of coloring, and grace of movement, and it is very interesting to see how impartial a true nature-lover can be, in his devotion to Mother Nature's several, quite distinct families.

Mr. Louis Burk, to whom we are indebted for this memorable visit, is not more devoted apparently to the school of orchids than he is to his schools of infant fish by the thousands. It is these children of Nature that waken him from his sleep early in the morning, and entice him into his adequate rubber-boots for his visit to the bogs, —the market-place for his little wards, —to find the very insects their appetites demand for breakfast.

It remains to be said that Mr. Burk has chosen for his own recreation in a busy life,—"not gambling nor horse-racing," but these unfailing interests of the garden, and the green-house and aquarium. And it is not alone for himself that these things of beauty and interest are so generously provided for. He shares them with many others. The company of friends who were favored thus to enter into his joys, owe this valued privilege to him and to one of his most appreciative friends; also to those who most kindly placed their automobiles at our service, to accomplish with ease, this memorable visit. It is in gratitude to these friends that this little story is told. ELIZABETH POWELL BOND.

Germantown, Phila.

FRIENDS IN CALIFORNIA.

MARIANNA BURGESS, who is now engaged in business in Los Angeles, writes on May 14th:—

The morning services of Orange Grove Meeting, Pasadena, Calif., held on First-day, Fifth month ninth, proved to be a banner occasion in point of attendance. The seating capacity of the pretty little meeting-house was taxed to its limit, and scores of chairs were placed in the aisles. Daniel Batchellor, of Baltimore Yearly Meeting, was the stranger within our gates, and received a cordial greeting both on this occasion and on the previous First-day, when he walked into First-day School and gave his friends a joyful thrill of surprise.

The message of this earnest Friend held the audience with intense attention for nearly an hour, as he brought vividly to view the scenes connected with Jesus' great lesson of the Talents, and expounded other fascinating Scriptural truths.

Mary Travilla, of Philadelphia, has been a drawing attraction all winter through her beautiful and inspiring messages,—not hers, but His who sent her; and this particular "representative group" gathered from many parts of the world "for a specific purpose, in the presence of the Most High," seemed to impress her deeply that there are uplifting forces all about us. It being Mother's Day, touching allusion was made to the Mothers of the land.

John Carpenter, whose messages are highly spiritual and far-reaching, claimed that thoughts of the soul when given expression are not intended for us alone, but for the world. Each person is needed in the upbuilding and growth of the meeting.

During the winter, Frances M. Robinson has let fall what she terms "crumbs" in our meetings, and on this First-day the "crumb" was like a veritable loaf, so large and rich in spirit and strength, in a very few words.

Isaiah Lightner speaks beautiful words of comfort and hope, and frequently gives vocal expression on bended knee; Dr. Emily Hunt sometimes vocalizes a thought of great depth and breadth, and above the ordinary, which is always highly appreciated. Friend Spear, Willis Keese,

Friend Rogers, George Phillips, and others have words of encouragement.

The period between the morning devotional service and the business session in the afternoon on Monthly Meeting day, is given over to social intercourse, when lunch from the baskets and boxes is spread upon tables in the new annex. The "spread" is plain and very light, and served in a manner to give the greatest comfort to all with the least expense of energy and time. Many interested in the welfare of the meeting regard this luncheon as one of the most important features connected with Monthly Meeting day, as it brings friends and acquaintances, young and old, in sympathetic touch with each other.

Keturah E. Yeo, as lunch director, has a heartfelt interest in the common good and comfort of all concerned, and she has a host of splendid backers, who turn in with sleeves up at the hour of need.

At the afternoon session Keturah Yeo was appointed clerk in the absence of Ellen H. E. Price, who has gone north to visit a son in Portland.

Clement H. Linvill has been recently welcomed to membership in the meeting.

When Daniel Batchellor's minute from Baltimore Yearly Meeting was read there were many expressions of appreciation of his presence. It is felt that he has been an inspiration to all, and that his influence toward extending the Friendly Spirit will be of large benefit.

A report of a live meeting held in Los Angeles, on Fifth-day evening, the 6th, at the home of George N. and Irene Duncan, was most interesting. The hostess is not a member of the Society of Friends, but Daniel Batchellor's call led to the throwing wide open of the doors of this spacious home, which no doubt will act as the entering wedge of other meetings and group formations. Mrs. Duncan, Cornelius M. Enns (a lawyer in Los Angeles) and Marianna Burgess were appointed a committee to keep the ball rolling.

The clerks were directed to send a protest on behalf of Orange Grove Monthly Meeting to the California Senators and Representatives in Congress against Sections 73, 74 and 75 of the Wadsworth Army Reorganization Bill (S-3792) which passed the Senate. Section 73 provides that whenever Congress and the President shall declare (note the significant language) a "national emergency" to exist, then the draft laws conscripting all males between 18 and 45 into military service shall go *automatically* into effect. We were advised by circular to wire our Senators and Congressman in protest against the sections mentioned.

FRIENDS IN NEW YORK.

Farmington Half-Yearly Meeting was held at Orchard Park, N. Y., Fifth month 1st and 2nd. The usual business meeting was held on Seventh-day afternoon, preceded by a meeting for worship which proved to be of unusual interest; as we had unexpected visiting Friends from other meetings, in the persons of Richard Wilson Brown, of Pelham Monthly Meeting, of Ontario, Canada, with a minute from his meeting, and Frederick Ryon, of the other branch of Friends in Pelham, also a minister, who is accompanying him in these journeys; also Wm. Willson and others of Pelham Monthly Meeting, and Rev. A. Reed, of the M. E. Church, of Elma, N. Y.

And then we had also our *expected* and beloved friends, Isaac Wilson and William Green, of Farmington, whom we are ever ready to welcome, and without whom our meetings would be of so much less interest.

On First-day morning the meeting-house was filled to its seating capacity, aside from the gallery, and for an hour and a half that large assembly gave the utmost attention, absorbing the truths and words of inspiration from Isaac Wilson's lips, and to the words spoken by others who had come to minister to us, as the thirsty refresh themselves from cool springs.

After the morning's meeting a bountiful lunch was spread inside the meeting-house, the weather being too cold to eat out upon the south porch or under the spreading trees, as has been our custom when possible.

Then followed a most enjoyable social season, in which, when we are in the right spirit, we give out and receive so much that is helpful.

At 3 p.m. the groups gathered in silence, and the people of the village came in by twos and threes to wait for the Word spoken or unspoken.

And the hour sped all too soon as we listened to each as they gave their message or plea.

Now, as we reflect, who may not feel and say that some simple little thought or truth uttered or *lived* there during those two days may not have opened the way to, or vista of, the better things of this life, which prepare us for that to come, for more than one hungry, striving soul?

The great thought, that the least of us have ample means and opportunities for service, given us by Isaac's direct and simple language on First-day morning as he spoke of "the little pitchers being as *full* as the big ones," —alone must have taken strong root in the mind and purpose of more than one person there. EMMA H. LANDON.

FRIENDS IN VIRGINIA.

On May 9th Alexandria Monthly Meeting held in Washington the busiest session that most of us can remember.

Marian H. Longshore gave a report of the activities of her period of service as local secretary, including a young people's supper conference, where they talked over our opportunities in the coming period of rebuilding society, and also the approaching conferences at Earlham and Cape May. There was also a report of the recent supper conference with Isaac Wilson, and a summary of unusual First-day School activities, among which were a bird-walk and a class luncheon.

T. Janney Brown told us that our share of Baltimore Yearly Meeting's Reconstruction fund was nearly all in sight, but expressed the hope that our members would not feel relieved from increasing the amount asked of us.

The meeting gave its cordial approval to the proposed marriage of one of our enthusiastic young First-day School teachers; and as a fitting climax to the day we added 12 to our membership—7 by certificate, 1 by convincement, and 4 by request of parents, and one application for membership was laid before the meeting.

HERBERT S. LEWIS.

Washington First-day School, in order to raise money for the Friends' Reconstruction fund, gave a carnival on May 8th in Friends' Club Room, 1811 Eye Street. There were many novel side-shows, such as riding in an airplane, fortune telling, stunts by the "Heavenly Twins," and guessing contests with prizes offered. Candy, cake and punch were sold. The entertainment was not the only feature, because $61.60 was raised.

THOMAS MCP. BROWN.

FRIENDS IN MARYLAND.

Matilda A. Price writes from Gunpowder:—

The Pilgrimage of the Young Friends to Gunpowder on Fifth month 22nd and 23rd was full of interest.

The social gathering at the hospitable home of Charles H. and Anna R. M. Price proved most enjoyable.

On First-day the meeting was held at the old meeting-house near Cockeysville. After a period of silence the meeting was opened by David L. Matthews, who spoke of the necessity of obeying the promptings of the inner voice.

Royden Mabbitt gave a beautiful illustration of the importance of taking everything to God in prayer. A notice in a weaving-room said for a worker never to try to untangle a thread, but always stop the machine immediately and call the foreman. One day a young maid, ignoring the rule, tried to straighten the tangled threads, but the snarl only became worse, so she stopped the machine and called the foreman. He admonished her and asked if she had not seen the sign. She said she had, but thought she could straighten it herself. So in our lives we are too prone to take things in our own hands, rather than ask for Divine guidance and leave results with him.

William Chilcoat impressed upon all the necessity of thinking for ourselves; not always accepting literally the statements made by others, but by careful inquiry learn the truth of a question that leaves us in doubt. Often, he said, we are called upon to humble ourselves in order to fulfill the Divine requirements.

The meeting was closed by the reading of the 91st Psalm by Elma P. Graham, followed by the usual period of silence.

A bountiful lunch was served to all present, and an hour spent in social intercourse.

The afternoon meeting convened at 2 o'clock and was opened by Scripture reading by Elizabeth Sharpless.

The question for discussion was "Present-day Industrial Conditions, and Our Attitude Toward Them." Eleanor Matthews read a paper on the subject.

Mary Goodhue gave a resume of the

work along this line as given at Baltimore Meeting by William Simpson, who has worked and investigated conditions in the mines and many industrial centres.

Royden Mabbitt and Arthur K. Taylor also gave talks on the subject.

About seventy-five persons attended the meeting, quite a number of Baltimore Friends having motored out to be present.

At the close of the day all left for their homes with the feeling that it was, indeed, a great privilege to worship here among the beautiful trees and fields in the quaint old building, nearly two centuries old. M. A. P.

SWARTHMORE COLLEGE ENDOWMENT.

Samuel C. Palmer, Executive Secretary, reported on May 18th that the work for the Endowment Fund showed an increase of $14,255, which brought the total to $411,086.75, with an unofficial report of $15,000 additional to be turned in within a few days afterward.

The College has recently announced the "T. H. Dudley Perkins Memorial Scholarship," presented by the family of Dudley Perkins, '06. The scholarship provides for the board and tuition of one young man, and will be offered for the academic year 1920-1921. It will be awarded by a committee of the Faculty appointed by the President of the College.

The award will be made to the young man candidate in the entering class having the highest number of points as determined by his preparatory school record. The points on which the young man will be judged, are his school credentials, as follows:

First—Qualities of manhood, force of character, and leadership—50 points.

Second — Literary and scholastic ability and attainments—30 points.

Third—Physical vigor as shown by interest in outdoor sports or in other ways—20 points.

This scholarship is founded in honor of T. H. Dudley Perkins, Swarthmore, 1906, who died in the service of his country on Tenth month 20, 1918. The qualifications required of the holder of the scholarship are such as Dudley Perkins possessed in a marked degree. The donors of the scholarship are his widow, Alice Sullivan Perkins, '04; his sister, Marion Perkins Jessup, '94, and his brother, E. Russell Perkins, '11.

OUR GERMANTOWN SCHOOLS.

Emma S. Hibbs, of Germantown, writes calling attention to the fact that in the recent account of the dramatization of the story of "Joseph and His Brethren," given at the School Lane First-day School, no mention was made that the *day-school* had prepared this, and was wholly responsible for it. It is also interesting to note that of the thirty children appearing, not more than ten were Friends; the others having asked permission from their own Sunday-schools to appear before our First-day School.

The School Committee feels that these points should be brought to the attention of readers of the Intelligencer, both to show the character of work our Greene Street School is accomplishing, and to indicate their aim of effecting a unity between our meeting, our First-day School and our day school.

MARRIAGES.

Ruhl-Price. — Near Jacksonville, Md., on Fourth month 10th, Henry Lee Ruhl, son of Robert H. and Anna Lee Ruhl, and Amanda Matthews Price, daughter of J. Albert and Matilda A. Price.

DEATHS.

Livezey.—At Norristown, Pa., Fifth month 18th, Samuel Livezey, aged 85.

Slack.—On Fifth month 16th, Alice W. Slack, daughter of the late Samuel A. and Edith B. Slack, aged 40 years. Interment Solebury Friends' Burying Grounds.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

FIFTH MONTH.

29th—Nottingham Quarterly Meeting, at Deer Creek (Darlington, Md.).

30th—Philadelphia Quarterly Meeting's Visiting Committee will attend Valley Meeting at 10.30 a.m., Frankford Meeting at 11 a.m., and Fairhill Meeting at 3.30 p.m.

31st—Canada Half-Yearly Meeting, at Bloomfield, Ontario.

SIXTH MONTH.

2nd—Brooklyn Friends' School Commencement Exercises will be held at the Brooklyn Meeting-house, at 8.15. Rev. Charles L. Deacon, D. C., will give the Commencement address.

4th—Moonlight Ride down the Delaware under the auspices of the Philadelphia Young Friends' Association. (See notice.)

5th and 6th—Pilgrimage under care of the Young Friends' Movement, at Solebury, Pa.

6th—Philadelphia Quarterly Meeting's Visiting Committee will attend meeting at Reading, Pa., at 11 a.m.

6th—The next Reconstruction Tea will be held at the home of Mr. and Mrs. Vincent D. Nicholson, Stratford Avenue, Lansdowne, Pa.

6th—First-day, at 3 p.m. The regular meeting for worship under care of the Circular Meetings Committee of Concord Quarterly Meeting will be held at Friends' Meeting-house (Middletown, Delaware County). A community meeting for all Friends and others. Conveyances will meet at Lima, the trolleys due at 2.15 and 2.45 o'clock. Those not interested especially invited.

12th—Prairie Grove Quarterly Meeting will be held near Winfield, Iowa. Interested Friends will be met and entertained. Notify Theodore Russell, Winfield, Iowa, or Lewis W. Canby, Winfield, R. R. 1, Iowa.

12th—The Horsham Friends' School Association will meet at the meeting-house. A committee is arranging for games in the afternoon and a literary program in the evening, with picnic supper at 5 o'clock. All interested in the school, past or present, are welcome.

12th and 13th—Pilgrimage under care of the Young Friends' Movement, at Concordville, Pa.

13th—Claude C. Smith, of Swarthmore, Pa., will speak at Ercildoun, in the afternoon. Subject, "A Young Man's Quakerism."

19th—Annual Excursion of New York and Brooklyn First-day Schools, to Bear Mountain Park, on the Hudson, via the Hudson River Day Line.

FUN.

"I have been instructed by the Village Council to enforce the ordinance against chickens running at large and riding bicycles on the sidewalk."—*Alberta Advocate.*

It was Sunday, and Sergeant Jones was driving a bucking, one-cylinder Ford down the streets of the old home town.

"Ought to put Lizzie's name on the casualty list," called a fresh gob, who was witnessing the struggle.

"Whatdya mean?" hissed the sergeant between bucks.

"Missing in action."—*Judge.*

"Is that a Landseer, Mr. Croesus?" asked a visitor, pausing before a painting of a cow, executed with great skill and fidelity.

"No," replied the host. "Reckon it's a Durham. See how broad it is between the horns, and see the color and curl on its forehead. That's a genuine Durham, sure. That ain't no Landseer."—*Our Dumb Animals.*

Mistress (to cook from the country): "Well, what do you think of our gas fires?" Cook: "I think them wonderful, ma'am. Why, those in the kitchen haven't gone out since I came here over a week ago."—*Karikaturen.*

"I want some shoe-strings, some hairpins, a pair of gloves and a toothbrush," the woman said. "I have to catch a train, and have but a few minutes." "Yes, madam!" the floorwalker responded briskly. "That's the beauty of a department store,—get anything you want, right under the one roof! Take elevator to eleventh floor, shoe department, eight aisles to the right from the main passageway, for shoestrings; hairpins in notions department, east side of basement, three aisles beyond hardware; gloves in women's wear, fifth floor of annex, reached by passageway over street; toothbrush in drugs and toilet-articles department, on balcony, reached by moving stairway, which you will find on your right as you pass the fountain in the florist shop in the centre of the main floor."—*Life.*

FUN.

At a girls' "finishing" school at Maywood, Ill., it was decided at the interclass debate that cats should be exterminated. We should say there was considerable finishing still to do on these young women before putting them on the market.—*Our Dumb Animals.*

Miss Rose asked her eighth grade: "What are the sister States?" Mabel answered: "I am not sure, but I should think they were Miss Ouri, Ida Ho, Mary Land, Callie Fornia, Louisa Anna, Della Ware, Minnie Sota, and Mrs. Sippi."—*The St. Cloud (Minn.) High School Mascot.*

A sailor had been showing an old lady over a large liner, and after thanking him, she suddenly remarked, "I see that, according to the ship's orders, tips are forbidden." The sailor then turned to the visitor and, with a knowing look, answered, "Why, bless yer, ma'am, so were apples in the Garden of Eden."

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

THE NEW FRIENDS' BOOK OF STORIES FOR CHILDREN.
"THE CHILDREN'S STORY GARDEN."
Order Now—Price $1.50.
WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

BONSOR
FANCY POULTRY
TERMINAL MARKET

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

HOTELS AND RESORTS.

Buck Hill Falls

SPRING IN THE MOUNTAINS

IT is not unusual to hear the wonderful colorings of the mountain foliage in the Fall described in extravagant terms, but the beautiful Spring tints covering our hillsides seem to escape the attention of the enthusiasts.

There is probably not a time when the town or city resident needs a change of scene and air more than just now. There is surely no time when Nature in the mountains presents more of interest than just now, and nowhere are the health benefits so emphasized as in the comparatively high and dry air of the Poconos.

Spring is the season of hope and promise. It is much in evidence all around us.

THE WINTER INN
Buck Hill Falls, Pa.

CAMP RED CLOUD
SILVER LAKE, PA.
For boys, ages 10 to 17 years. Boys must have thorough endorsement of their schools. A councilor for every five boys. Exceptional equipment. Tutoring department.
Directors—MAJ. LOUIS E. LAMBORN, EDWARD C. WILSON,
Friends' School, Baltimore, Md.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Atlantic City, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

Are you getting your share of Friends' trade? Advertise in the Intelligencer. It is closely read in the homes of a most desirable class of buyers. $1.40 an inch.

SCHOOLS.

Woolman School

Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

Elbert Russell, *Director,*
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
Charles Burton Walsh, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.
Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins. 232 South Seventh St.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 2332 Bellvue Avenue, Maplewood, St. Louis, Mo. All interested are invited.

NOTICES.

NOTICE—The Philadelphia Young Friends' Association have chartered a boat for a Moonlight Ride down the Delaware, June 4th, leaving Arch Street Wharf at 6.30 p.m. All are invited. Tickets 60c, on sale at the desk of the P. Y. F. A.

NOTICE—Owing to Chautauqua coming on the regular date of Prairie Grove Quarterly Meeting, near Winfield, Iowa, the Quarter has been put one week later, making it come Sixth month 12, 1920. We would be pleased to meet and entertain interested Friends who may come this way. Railroad facilities are good, and the glad hand of welcome is extended. Notify Theodore Russell, Winfield, Iowa, or Lewis W. Canby, Winfield, Rural Route 1, Iowa, L. M. Canby living nearer Mount Pleasant, Iowa. We hope this notice may meet with a personal response.

NOTICE—The Tenth Annual Fete at Chapin Memorial Home for Aged Blind, 6713 Woodland Avenue, Philadelphia, will be held on Thursday, June 10th, from 3 until 10 p.m. Admission with ice cream, 15 cents. Supper from 5.30 to 7 p.m., 60 cents. Fancy and useful articles, flowers, candies, cakes, etc., will be on sale. Donations of money, groceries, provisions, and useful articles thankfully received.

Tickets for sale by Miss Ella Headman, 6420 Overbrook Avenue; Mrs. George A. Smith, 6392 Woodbine Avenue; Rollo F. Maitland, 1444 North Felton Street; Miss Kate Rothrock, 1020 Walnut Street; Miss Edith Manning, 64th and Malvern Avenue; and Mrs. William H. Woodward, Chairman of Auxiliary Committee. Others interested from the meeting are Elizabeth Powell Bond, Alice Sellers, Mrs. Alfred Marshall and Mrs. Jerome Longnecker.

FOR SALE.

FOR SALE — SWARTHMORE. TO close an estate. Fine old cut-stone residence, 13 rooms, 3 baths, steam heat, electric light, modern conveniences, small garage, old shade and shrubbery; almost an acre additional ground if desired. Immediate possession. Yocum and Powers Co., 20 So. 15th St., Philadelphia, Penna.

FOR SALE—SWARTHMORE; shingle house, attractive location, south side; six minutes from train and trolley; six bedrooms. Lot 90 x 175. Possession September 1st. Shown by appointment. $10,500. Address Bertha Sellers, Swarthmore, Pa. Phone Swarthmore 572.

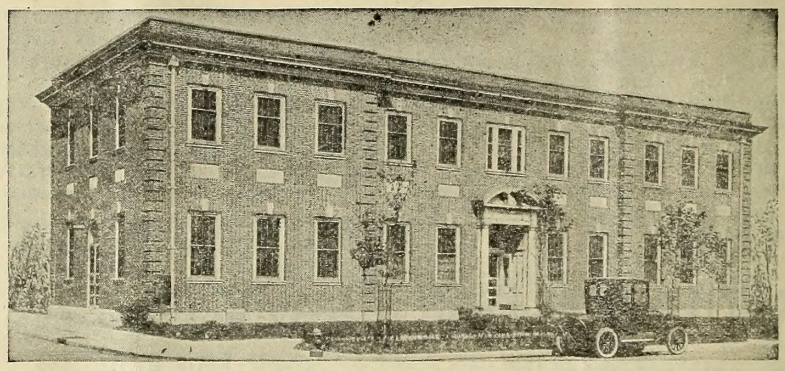
Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail.

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools





W. J.
MacWATTERS
Representative

For every room of every home there is an appropriate
Bundhar Wilton
DURABLE AS IRON
Rug or Carpet
Made by Sold by
Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.
ESTABLISHED 1903
George Foster White, *President and Treasurer.*
W. Lane Verlenden, *Vice-President*
Walter Rhoads White, *Trust Officer*
Morgan Bunting, *Secretary*
Lewis Lawrence Smith *Solicitor and 2nd Vice-President*
M. L. Kenney, *Assistant Treasurer*
W. Raymond Evans, *Real Estate Officer*
Banking and Trust Service of the Better Class.
Interest Checking Accounts 2% Savings Deposits 3.65%

WANTED.

WANTED—WORKING HOUSEKEEPER, for a gentleman's place at Moorestown, N. J. Address Box A-164, FRIENDS' INTELLIGENCER.

WANTED—YOUNG LADY AS COMPANION by a lady living in suburbs of Philadelphia. State salary expected. Address S-166, FRIENDS' INTELLIGENCER Office.

TEACHER DESIRES POSITION AS companion during July and August. Out of town preferred References. Address S. 163, FRIENDS' INTELLIGENCER.

SUBURBAN BOARD OFFERED—A few large very desirable rooms with first-class table board available for summer at The Golden Pheasant, 5335 Knox Street, Germantown. Telephone Manheim 3850; Anna S. Bailey.

WANTED—MOTHER'S HELPER TO assist with care of three small children. Friend's family. Write Mrs. William M. Kimber, 999 E. Haines St., Germantown, Philadelphia.

WANTED—A cook for family at seashore during summer. Good home; wages $55 a month. Write Mrs. Rankin Johnson, Princeton, N. J.

WANTED—NURSE FOR TWO YOUNG children. Also school teacher to care for three older children. Will be at own cottage at seashore during summer. Write Mrs. Rankin Johnson, Princeton, N. J.

POSITION WANTED — AS HOUSEkeeper. Intelligent, capable gentlewoman, excellent cook and manager; widow with well-trained boy of five and a half; place where child is not regarded as an obstacle. No laundry. Address D. 170, FRIENDS' INTELLIGENCER.

FOR RENT — FURNISHED HOUSE with modern improvements. Situated on a shady street, five minutes' walk from the station and from the country club. Good garden. Apply to Elizabeth Gillingham, 325 Chestnut St., Moorestown, N. J. Bell phone 260.

WANTED—FOR AN OLD GENTLEman, a home with a kind, refined family, living near Philadelphia. Address D. 171, FRIENDS' INTELLIGENCER.

POSITION WANTED — AS COMpanion to semi-invalid; assist with care of household where maid is kept. Suburbs or travel. References. Address B. 172, FRIENDS' INTELLIGENCER.

POSITION WANTED — PRACTICAL nurse, free by June 20th, as companion to elderly woman; light household duties. Suburbs. References. Address K. 174, FRIENDS' INTELLIGENCER.

WANTED—BY BOY 18, GRADUATING from George School, position in real estate office, or mercantile line. Address H. 173, FRIENDS' INTELLIGENCER.

SUMMER BOARD WANTED — IN country, not over 20 miles from Philadelphia, preferably north; family of four, two children. Private home preferred. H. C. Porter, Plymouth Meeting, Pa. Phone 411 W.

POSITION WANTED—EXPERIENCED teacher desires summer position. Tutoring, companion, mother's helper. References exchanged. Address F. 175, FRIENDS' INTELLIGENCER.

FOR RENT.

FOR RENT—TO A FAMILY WITH NO small children; home in Swarthmore, for July and August. Four minutes' walk from station or trolley. A. W. Preston, 132 Rutgers Ave., or phone Swarthmore 276 M.

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

Strawbridge & Clothier

Anniversary Sale

Come to the Store—see the hundreds of Anniversary Special Signs in all Departments, showing the regular price and the reduced price. Everybody will find goods most needed at great saving. Thousands of Women's Dresses, Coats, Waists, Suits, Skirts, Millinery. Hundreds of Misses' and Children's Garments, Summer Dress Fabrics, Hosiery, Underwear, Corsets, Gloves, Neckwear, etc. Thousands of Rugs reduced, and Household Linens, Draperies, Bedfurnishings, Furniture, Housefurnishings, China and Glassware, Silverware, Sporting Goods, Lamps, Books, Leather Goods, Stationery, Trunks, Bags, and scores of other necessaries.

EVERY ONE OF OUR 12,000 MEN'S AND YOUNG MEN'S SPRING SUITS REDUCED

Entire Stock of Boys' Spring Suits Reduced
Prices Were $13.50 to $45—now $8.75 to $32.75

OUR ENTIRE STOCK OF SHOES REDUCED

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

L. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS FIFTH MONTH 29, 1920



MANN & DILKS
1102 CHESTNUT STREET

TYR WOOL
REG. U.S. PAT. OFF.

SOLD BY US ONLY

Not a wool jersey or a jersey made of wool, but a special fabric made of fine long texture worsted yarns that will hold its shape and wear indefinitely.

Ladies' & Misses' Suits
Junior & Girls' Suits

ALSO

Top, Street and Motor Coats

We are showing new light colors that will be most desirable for the shore, mountains or the country.

MANN & DILKS
1102 CHESTNUT STREET.

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $67. Yet one insertion costs only $1.40 an inch.

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. New members help old meetings.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SIXTH MONTH 12, 1920

VOLUME 77
NUMBER 24

THE FIRST ISSUE UNDER THE OWNERSHIP OF "FRIENDS' INTELLIGENCER ASSOCIATES."

UNTO THE MOUNTAINS.

BY B. A. DARLING, OF EVERETT, WASHINGTON.

One of the first Unit of Friends' Reconstruction Workers sent to France in 1917.

"I lift up mine eyes unto the mountains: From whence shall my help come? My help cometh from Jehovah, who made heaven and earth."

MUST I be like those giant hills,
Rising above the purple mist,
Listening to a thousand trills,
Forever by soft breezes kissed;
The scars of centuries on their face,
Where scores of rivulets ever fall,
Madly rushing in their race
To sing sweet lays in Nature's hall?

I seem to see through ages past,
When mountains for their freedom sought,
And strove with Nature to the last,
Belching forth the flames which wrought
Destruction on God's other art,
Until defeated, each great hill,
That in the slaughter took its part,
In its exhausted state lay still.

Perchance it was the age of youth,
(For even mountains have been young),
That they were seeking some great truth
Which through the ages might be sung.
Perchance the truth which they reveal
Is that, in their unruly state,
There was no love with which to heal,
But only burning fires of hate.

Not like a mountain must I stand,
Rugged and scarred through ages grim,
But, shaped and moulded by His hand,
Stand ready in my work for Him;
Not cold and grim and silent still,
But all aflame, my light shall lead
All men to do the Master's will,
By every honest thought and deed.

A QUAKER'S FAITH.

BY GEORGE A. WALTON.

This address has been printed in a small booklet, which may be had free, singly or in quantity, for distribution, from Friends' General Conference Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

A QUAKER'S faith may be different from the faith of Quakers; no one of us can speak for more than himself. It is *this* Quaker's faith that God knows us, that He knows us apart, and is conscious of the tension that we feel in our own personalities. It is *this* Quaker's faith that God comes into our lives. More often than not we fail to see Him; He escapes our hearing. We may often be as unconscious of His ministry as we are unconscious of a well-ordered digestion, if we are blest with such. God brings to our lives a power, a vision, a love which is generated within the limits of human nature and human experience, and which makes a difference in actual living of actual people to-day.

It is a Quaker's faith that the true religion is the religion of experience. Dogma, which represents the statements of the experience of other folks, is suggestive and helpful. One can make the rather sweeping statement that amongst Quakers it has never been authoritative. The authority to which our ancestors delighted to bow was the authority of the "Light Within," and any statement of a Quaker's faith in the Seventeenth or the Twentieth Century can but be a restatement of that age-old truth, which is as typical of the Christian religion as a whole as it is of the Quaker version of it,—the age-old truth of the Inner Light.

A Quaker's faith it is, then, that in His endless greatness and goodness, and as a part of His irresistible plan, God has made a way for His infinite personality to get inside of our finite natures. To describe it scientifically is impossible, for the lack of comprehension and of vocabulary. Philosophy has not gone deep enough and far enough; pyschology is still in its infancy. I cannot prove that God comes into my soul, —or into *thy* soul, to make a difference. It is as far as one can go to assert that it is a Quaker's faith that God knows us apart, and loves us, and reaches out His mighty hand to make us act according to His will, to make us live in harmony with His vision of the universe, the conception of which stretches far beyond the reach of our limited mentality.

It seems as if, in making the world, God was determined to insure Himself against failure. He has organized the beginnings of life so as to insure success. In the vast economy which we call nature, the planning of which is His, He has made the tiny seed that contains both the germ of life and the food to support that budding life until it is able to draw its sustenance from the earth and air around it; and so has He made this marvelous, miraculous thing, a human life. We inherit from the past certain instincts; age-old impulses are repeated in us. God sends us into the world with an energy stored up that will last, even without additions, until the three-score years and ten have passed. He has endowed us with a gift of intelligence that will enable us to sustain ourselves in this world until the alloted span has been lived, even if we add nothing to it. The man who dies with nothing more than he began with has yet lived a life and generated his kind to live after him.

We have the instincts of self-preservation and of protection. We have a certain amount of commonsense that belongs to us simply as a part of our existence, and that will make us strive and struggle to keep on existing. Indeed, so deeply rooted is this sense of self-preservation, that those who break through and end their own lives are regarded by us as insane. God is determined to succeed, and lest His plan might fail, He has developed in us a very tough, vigorous, resistent sort of life. When one sits in his easy chair and

NOTE STATEMENTS OF THE NEW BOARD OF MANAGERS ON EDITORIAL PAGE.

contemplates the errors of parents and of teachers, and the evil effects of environment on every side, he wonders that anybody grows up decent. And yet the world is full of good, decent, lovable people, for the nature that God has built into us has in it and of itself a strength that will resist the evil influences of the time. God is bound to win.

But just because this is true, we often make the mistake of living upon the level of inherited instincts and impulses. We draw upon the heritage of the past for our moral conceptions, for our purposes and our ambitions; our whole moral life is an inheritance. We live a parasitic life, building nothing anew, simply drawing upon the stored-up riches of the past.

There comes to mind the very intelligent, clever, rather attractive young man, some years since, who said, "It is a bore to go to meeting, why should I? I am better than most of the folks who go,"—(and that was true, he was.) "What good does it do me?"

Now the answer to the question in his statement is a saintly mother, such as few men have, and that young man is living upon her moral fortune; he is letting his mother support him through his adult life. The stock of morality, the conceptions of religion, everything that is included in what we call the spiritual life, he received from his mother in his youth, and he has never added a single scrap to it. He is like the foolish man who inherits a fortune and spends his principal, and faces eventually moral bankruptcy. We can live to-day out of the past, you and I, with ease. Our ancestors have fought and suffered and died and won for us a civilization that holds us right. We are surrounded with conventionalities and with laws and with popular opinion strong enough to hold a fairly evil mind to a righteous course. An insincere person can live an apparently righteous life, and, for the most part, do righteous things, but have no real moral force of his own.

But when the Spirit of God is present in our hearts, He makes things different. Wisdom is given us to build afresh our own moral conceptions. They are the outgrowth of the inheritance, but instead of looting the accumulated moral energy of the world, we are adding to it. No doubt, this is what Jesus meant when He said He came "that men should have life, and have it more abundantly."

There is a distinction between just existing and really living.

It was a damp evening of early spring. The top of every tree was alive with blackbirds, jubilant blackbirds. God's purposes were working out. The instinct that works in those birds brought them north once more, to the land where they will nest and rear their young. No one had to plan for them, or arrange for their coming. They live according to their instinct, beautiful—for birds, but for men, what! Theirs is *existence;* what God has in mind for us is *life.*

Up in the mountains beside a snowbank, late in August, almost past the time when the summer's sun would melt that snowbank away, just a day or two before the winter would put further snow in that ravine, there were the spring flowers, a type of the instinctive power of God to round out the circle of life, to ripen, to bear fruit.

What of thyself, friend, and what of myself, if the spring flowers do not bloom until the snows of winter are just ready to fall? What have we missed of golden rod and asters, the fullness of life in lands blest with fertile soil and invigorating summer heat? And yet, if we let ourselves exist by instinct, if we draw our conception of righteousness only from the teachings of the past, if our ambition, courage, and energy are simply the energy of the seed with which we were born to nourish us until we got started, how little is our life compared with what it might be if we fulfilled God's magnificent purpose of our being, and learned to draw upon the sustenance which He has made part of nature all around us, but which we have to strive for and win!

The food which God puts into the seed was meant to get the life well started but no more. To depend upon it for the nourishment of a lifetime results in a steady diminishing of power as age advances. Why is it, that once the poet wrote of the great dreariness of middle age creeping upon him—

> "It is not now as it hath been of yore;
> Turn whereso'er I may,
> By night or day,
> The things which I have seen I now can see no more."

Why do we look back with such a sentimental fervor to the time when we were young, congratulating the boys and girls who are in their teens?

Who would want to go back to those frightened days, confused and uncertain, not knowing yourself and not knowing anybody else, puzzled, aimless, and so full of "Oh, mother, what shall I do?" That is youth. God certainly meant that this life of ours (at least it is a Quaker's faith) should be constantly widening, constantly more joyous and constantly more worth living. God meant His own creative power to come into our being. The older we get, the more chance we have to win from Him some little of his wisdom, to look upon life with something of His broad sympathetic vision, to learn to love the people around us with that deep, unsearchable, buoyant love with which God himself looks down upon this world that He has created, and loves each and every one.

If we learn to take advantage of the Spirit of God which (according to a Quaker's faith) is ready to steal its way into our hearts, to make itself a part of our own personality, middle age will not be a time of imprisonment, nor old age a time to sneak off into the corner out of the road, and wait the closing of the book. If life grows in vision, in power, courage, ambition and understanding, we will in truth live through our days as Jesus hoped we might, like little children. The great thing about the little child is that he always wishes it is to-morrow. Let us, too, live through our years yearning for to-morrow, because it is going to be so much better than to-day, because then we will be able to do and understand things that are now beyond us.

It is a Quaker's faith that the human personality is made to expand from a tiny, narrow, dependent, selfish, quarrelsome youth, and from such a beginning God means us to constantly expand in personality, understanding, courage, suffering, sacrifice, and capacity for love and joy, until there develops in each one of us a moral life, a spiritual life that is something new under the sun, worked out by the creative power of the spirit of God operating within, illuminating and sustaining the human personality. It is a Quaker's faith that God knows us and knows us apart, and comes into our hearts, and makes just such a difference when we really set Him free to operate there.

Now, it is also a Quaker's faith that God comes to us in our own lives as a teacher, directing our eyes and our minds upon the experience that meets us every day, and making us understand it. It is a Quaker's faith that life without the illuminating light of God is so confusing and mysterious as to be unsafe, but the every-day experience in every-day affairs with every-day people, interpreted in the light of the presence of

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

God's spirit, is the pathway upward from littleness to bigness, from the good to the better. Sometimes God teaches us by outward objective revelations, that come to us in an arbitrary, unexpected, unnatural way; but if the experiences of the ordinary man were fairly pictured, not many would have been taught of God by the outward objective revelations. Not often are we arrested in the course of our lives as Paul was arrested on the way to Damascus, by lights and sounds which we knew not, striking us to the ground, putting, as it were, scales upon our eyes. We live rather obtusely, so far as things of the spirit are concerned.

When historians come to estimate our time they will think of our passion for democracy, of wanting to see everybody included. They will call courageous our faith that we could so organize life that everybody could have life's conveniences; and they will speak of our miraculous organizing ability, which makes us able to produce a small car for everybody to buy and run; which makes us able to turn out ship after ship exactly alike, until launchings become commonplace. Quantity production in standard lines, of material things, is a characteristic of this age. It is a part of the essence of our democracy that we want everybody to have the things of life.

Toward the spiritual nature of men we are lacking in sensitiveness, obtuse, cold. It is not that we are stubborn; we are interested in other things and absorbed in a piece of work that is almost too much for us; that makes us not readily sensitive to the impressions that God sends solely in the spiritual realm. No doubt the original Quakers two centuries and a half ago could observe more clearly the spiritual impressions, for they described the Inner Light as a thing that worked almost consciously on the spirit. It seems as if those early Friends could tell when it was working; but often in modern experience it is only when the time is past and we can see it in retrospect that we realize that the hand of God was upon us, and we were preserved from doing the wrong thing, or impelled to do the right thing. Thomas Arnold, once master of Rugby, used to pray before going into the schoolroom:

> "O Lord, I have a busy world around me; eye, ear and thought will be needed for my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to Thee. Do Thou bless them, and keep their work Thine; that as through Thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service."

We have to pray as Thomas Arnold did, that God will make us so essentially right that, without being conscious of His presence, we will still be able to do the right thing in the exercise of ordinary judgment. Living as we do in a materialistic time, God finds a way to teach us that suits this time. It is a Quaker's faith that the revelation of right and wrong and the inspiration of spirit that God would have us receive is a part of our daily experience. Some folks, alas, lack the sovereign gift of learning the truth out of their own experience. They never seem to *learn;* the same things happen over and over again and leave them just the same. It is a Quaker's faith that God knows how to enter into the individual soul in such a way as to reveal the true meaning of our own experience, and that out of the every-day happenings that come to us we can learn the lesson that God has to teach us. Without Him, we face disaster; with Him, each day teaches us its lesson, and enables us to go through the next day a wiser, stronger, more nearly God-like person.

It is also a Quaker's faith that God knows us apart and cares for us separately, as a mother in the home knows the difference between the children. The little chickens may scamper around the coop, and the poultry-keeper simply knows they are there; but to the mother in the home each child is a separate, oh, a very separate force! So is the teamster with his team conscious of each horse; and the teacher in the schoolroom is conscious of the separate strivings of each youngster; and God in His heaven is conscious in the same way of the separate life of each one of us. It is a Quaker's faith that He comes into our lives gently, modestly, and puts us in the spirit of fitting each other, of getting along together.

Why do people travel around so much? Everybody goes to New York on business, and on the way there we meet all New York coming to our town on business. It is worth while to pay the expense and go to the effort of travel for the sake of the clearer understanding when two men meet each other face to face; the best letter-writers cannot equal it. It serves to show how complicated life is, how hard it is to fit each other exactly and with satisfaction.

In social mingling, our intimates are not necessarily the most intellectual, nor the soundest in moral character. They are the ones who appeal to our fancy, whose peculiar traits fit with ours. Among those with whom intimacy is impossible, are persons of unquestioned probity, sane and useful. We do not fit them. Our spirits clash. We have the idea that we insult our own personalities if we are not particular about our associates. If we live among people who have different types of religion or education, who have had different social standards set for them, people of different races and colors—the opportunity for very serious misunderstanding, for positive enmity, is great. No wonder we live in a world that is full of strife, for we do not adjust ourselves readily to such differences. Anyone who has had experience in making laws, or rules for a business or for an institution, knows how almost impossible it is to make a rule so that it does not do someone a positive injury. We have to make a rule and work with it until it wears out, and has made so much friction we cannot stand it, then scrap it and make another rule, then work with it until it wears out, then scrap it and make another. These things illustrate how hard it is for us to live together with any kind of satisfaction.

The world is young yet. We are still low in the scale of human development. Perhaps some time in the future we will have learned better how to live, but for the present we cannot live together except we loyally enter into a spirit larger than we are. How much difference it makes when members of the same family love each other; how much difference party loyalty makes in politics. If your enemy happens to belong to your own party, you will oppose him for a while, but in the end (the party expects it) enemies must embrace each other and be friends and work together. There is something of a spirit in the home that makes it so we can take more from a member of our own families than from anyone else; there is even something of a spirit in the political parties, worldly as they are and low as their standards may be, that makes a Republican endure a great deal more from a Republican than from a Democrat. The men in a team play a game; if they are in the spirit they will play far better than their potential strength warrants; if not, they cannot play at all up to their real ability.

It is a Quaker's faith that God has a way of coming into our lives and drawing us into that spirit which makes us able to live together, and living together in love and unity is, according to a Quaker's faith, the test of the presence of the spirit. It is no accident that the discipline of the Society of Friends asks first if we hold meetings for worship and go to them, and the very next thing asked is whether love and unity maintain among the members. Now, of course, some

Friends misinterpret the query and make "love and unity" mean cordiality and agreement, and if Friends are cordial and of like mind they answer that "love and unity maintain among us," but love is as much above cordiality, and unity above agreement, as the stars are above the earth. There can be a unity of spirit and a difference of opinion upon the practical questions of politics or business or religion; in fact, there ought to be.

What a deadness was brought to the Society of Friends by the assumption that all should agree in judgment upon what to do in the affairs of the Society! How much better it is to-day, because there has been disagreement, open and expressed, amongst Friends of different schools of thought. If the Society succeeds in really living in that unity of spirit which God gives, a new life has been born and a new future opens, because the members have been honest with themselves and dared to disagree. People are all so peculiar, and life is so complicated, there is no getting along together unless the Spirit of God in us makes that subtle difference.

According to a Quaker's faith, there is amongst those we love a spirit that prompts the doing of the right thing. That is the spirit of God, and the more we are able to approach God, the more truly we are able to live in response to His spirit, the more we will find the basis of love that binds us all together in the brotherhood of men which God has dreamed of for us, and towards which He is leading the human race by a slow but inevitable process, for God always wins.

This is the essence, then, of a Quaker's faith. Without attempting to draw it out at length, and without attempting to apply it to all the different problems of to-day in church affairs, in politics, in the conduct of business or educational interests, and so on, it is essentially this: That God knows us, and expects us to grow according to his plan: He does not reach down and lift us up, He says, "Here are the stairs, *climb!*" The spirit of God leads us, it does not carry. It is a Quaker's faith that God comes to us inspiring, illuminating, and making life one steady growth, clear into a glorious old age, which every one of us ought to look forward to as the keenest enjoyment of our sojourn in this world. It is a Quaker's faith that the spirit of God teaches our hearts and enables us to read aright the experience of our daily lives. It is a Quaker's faith that the spirit of God puts into us that sovereign grace that enables us to live in love and unity with our brothers, however we may disagree.

Whatever our institutions may be in the future, or our government, whether we have a League of Nations or an aggressive nationalistic policy, whether we have absolute prohibition or modified, however we may organize our affairs, whether we have one church or whether we have several, the essential thing is the spirit and life of persons; that is what God is building on. When he poured the fullness of his spirit into the life and heart of Jesus of Nazareth and sent him forth in human form to make all the world see what God would be like in a nature we knew and understood, He sent our Master and elder brother to minister to individuals. Jesus did not build a church, He did not organize a State; to Him all such organizing work was secondary. The essential thing in life is the rightness of the human spirit and the way to that rightness is the spirit of God. He has made us so that side by side and day by day we can grow in our possession of His spirit. Such is a Quaker's faith.

"The unseen Power, whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully
That man did ever find."

"Which hath not taught weak wills how much they can?
Which hath not fallen on the dry heart like rain?
Which hath not cried to sunk, self-weary man,—
Thou must be born again?"

—MATTHEW ARNOLD.

PRACTICAL SUGGESTIONS AT YEARLY MEETING.

BY ELLWOOD ROBERTS.

MANY who were in attendance at the sessions of Philadelphia Yearly Meeting noticed the practical character of suggestions made by visiting Friends and others, which, if carried out in our business and other meetings, would no doubt result in a gratifying increase of interest therein. Some of these should be embodied in leaflets that could be circulated everywhere, and put in practice for the purpose of building up such meetings, and causing them to become more and more valuable in the communities in which they are located.

Experience has shown that the principles of Quakerism, if applied to community interests, will assist greatly in the development of brotherly love and effective service for truth.

There is no lack of divine inspiration in our day. Since the advent of new fields of service developed by war-time activities, a remarkable impulse has been given to spiritual growth, strongly reflected in the discussions and proceedings of Yearly Meeting and its various channels of discussion and labor.

What is most to be desired just now is to formulate into shape for actual practice some of the valuable suggestions that were evolved in the heat and light of discussion. Embodied in actual experience there is no doubt that they will aid in building up our meetings for worship and service, which are the ultimate aims of all rightly-directed assemblies.

To keep these suggestions in the minds of Friends so that they may develop into helpful experiences, by short and pointed articles, running through several numbers of the INTELLIGENCER, is the aim of the writer, hoping that the subject of the revival of interest and wholesome activity in our meetings may become more and more general.

OUTLINE FOR MEETING FOR SERVICE.

BY O. EDWARD JANNEY.

The following plan is suggested as a means of increasing the value and attendance of Friends' Meetings, while at the same time being in full accord with the principles and the aspirations of our people.

An important feature is that active Christian work is provided for every resident member, including the children of sufficient age.

This plan *is a somewhat* elaborated form of one suggested during a discussion at the recent session of Philadelphia Yearly Meeting.

THE members should gather promptly at the hour and settle into the Meeting for Worship, which should not extend over a half-hour.

The Clerk of the Monthly Meeting, or a selected head of one of the departments, should then take his place and preside over the Meeting for Service.

The entire resident membership should be arranged in Departments, as follows:

Department of Relief of sickness or distress among our members. (Weekly).

Department of Publicity. Advertising; conferences; visiting Friends; lectures; social gatherings. (Monthly or oftener).

Department of Pastoral Work. Visiting members and non-members; encouraging the former to attend meeting and the latter to join. (Monthly).

Department of Community Service. A survey of condi-

tions in the neighborhood, with a view to improvement. The relief of any cases of distress. Social service in many fields. (Weekly).

Department of Religious Education. First-day School.
Young Friends' Association.
Young Friends' Movement.
Classes in Quakerism.
Literature. (Monthly).

Department of State. Politics. Matters of National interest. (Monthly or oftener).

Each Department will select its own Chairman, will work during the week in its own line of service, and its activities will be considered at the Meeting for Service, where future duties will be developed and planned.

A study of this plan will make it clear that the Meeting will act as a unit in Christian activity, which will make it a power for good in the community.

The plan will work as well in a small meeting as in a large one. In the former case the Meeting may act as a whole, taking up the work of the departments in rotation.

To insure success every member must join with devotion, energy, perseverance and a feeling of good-will to all.

It is one way to establish the Kingdom of God on earth.

(Where Monthly Meeting is held on First-day, it will take the place of the Meeting for Service on that day, receiving a report from the latter.)

THE CALL TO SERVICE AND SACRIFICE.

BY HERBERT C. HOOVER.

Address at Swarthmore College Commencement, June 7, 1920.

I HAVE accepted this invitation with great pleasure. President Swain introduced me to the University world twenty-seven years ago.

It is commonplace to say we are faced with great national problems. We have been faced with them every year since the Republic was founded. It is commonplace to reiterate that the past fifty years have seen, through great invention and specialization in men's occupations, an ability to support vastly increased numbers, and have given to mankind a complexity of inter-relationships of so delicate adjustment as to add a myriad of problems to national life. The world upheaval of the last six years has plunged this whole structure into even further social, political, and economic perplexities. The war has stirred our whole concepts of moral and economic issues; it has created anxious distrust of the old methods, and has raised a complex of new visions. The minds of men are groping for readjustments in human relationships that will produce better justice, better equality among men, and a higher standard of living to all and greater safety of the civilization we have built up.

Our high national ideals are clear, but in the midst of these perplexities no one can know with certainty the road we must march toward them. The best wisdom we can summon to-day is not that which purports the knowledge of all things, as it is of *what to do next.*

While no one can be certain of the ultimate solution of our many problems, I am certain as to the moral instrument by which they can be solved. During the war we found successful solution to a great crisis in our national life through the mobilization of a vast sense of national service and willingness to sacrifice. It is the same instrument that has solved them every year in our national history.

The response to this call during the last war rose to greater volume of zeal and devotion than ever before in our history. It was proof of our progress. In the natural reflex of this period of high emotion, contention as to solutions, the selfish ambition and greed of men have tended to undermine this sense of service and of sacrifice.

There is need for service to our country and our civilization to-day, more insistent even than in war. It is a call not from the high emotion and glamour of war, but a call for citizenship based upon daily obligation to the community, not upon privilege to exploit it.

This obligation to unselfish service in solution of these problems is a double obligation to those thousands of young men and women who emerge each year into the active life of the community from our four hundred institutions of higher learning. Their superior opportunities have been provided by those who have made sacrifices. The course conducted by these institutions has been in no sense of self-interest, but in sense of *service.*

If the service that you have received is to be regarded as a means to the sole advance of your own individual interests, we can well despair of the future. If, however, all of those who have enjoyed these privileges and the fruits of this sacrifice and service shall give them to the *community,* we shall march forward to the ideals for which our country shall lead all mankind.

[*Other addresses and proceedings at Swarthmore College Commencement will be reported next week.*—H. F.]

THE FIRST-DAY SCHOOL FIELD

CHILDREN AND MEETINGS.

[Following are notes of an address by Jane P. Rushmore before the Haddonfield First-day School Union, on the question: "How Can we Make our Meetings for Worship more Worth-While to the Children?"]

THIS question was not asked with the idea of getting a solution at present,—but it is an encouraging sign that so many are asking it.

The Meeting should be the vitalizing centre of our religious society. We see that it is *not,* or not one member could miss it.

The way to make children value meeting is to bring them into the warm atmosphere of religious fellowship. Warmth of every-day fellowship would appeal to children. The factors or elements that enter into worship are adoration, confession, thanksgiving, supplication and submission.

The Sunday-schools of other churches have, in a measure, prepared for their service of worship, for Sunday-school is like a miniature church service. Our First-day Schools have existed without an effort to prepare for our Meeting service. We have taught the Bible, ethics, organization and testimonies of Friends, and have thought that we would turn out people who would be ready for our Meetings. We have not succeeded well in this, but we have turned out good people.

Some experiments have been tried in the effort to make our Meetings of value to children. Some schools have tried a "go-to-meeting First-day." With this plan, children have a right to assume that once a month at Meeting is enough. If some one is asked to instruct the children in Meeting, this is not worship.

Another proposition is to have separate meetings of worship for children, where, under supervision, they may try to worship. Explanation of the foundation of our meeting for worship must first be given.

At Germantown, the children of the day-school take part in Meeting. This might be better as a part of First-day School than Meeting. About fifteen minutes at the close of First-day School might be taken as a period for worship. West Philadelphia is trying this plan. Children are told that they are to think of God's dealings with people, and they are encouraged to speak.

Another proposition is for a "consecration meeting" at the close of the school term. It might be impressive to get every member of Meeting present, and have every part of the program something to show consecration or dedication to God's work.

When our First-day School teachers feel that the primary purpose is not to impart knowledge, but to help children to become better acquainted with the dealings of God with men, teachers and children will better understand the value of Meeting.

We can not teach others to rise above the level that we ourselves have reached.

FRIENDS' INTELLIGENCER

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHAS. F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.
Editor and Business Manager (Until Sept. 1, 1920):
HENRY FERRIS.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SIXTH MONTH 12, 1920

ANNOUNCEMENT.

THE new Board of Managers of the FRIENDS' INTELLIGENCER assumes its obligations with this issue. The question every reader will doubtless ask is, What *changes* will be made?

It has seemed to us wise to make no changes as yet. We believe that Friends will approve our plan to proceed carefully, and to make changes only upon mature deliberation. But in this, the first number under our direction, we wish to make a statement of purpose.

1. We understand that we are to publish a periodical that shall represent the Society of Friends at its best. Cherishing those traditions that are in accord with the fundamentals of Christianity,—to "love the Lord thy God with all thy heart, and thy neighbor as thyself"—and embracing such new methods of accomplishing the brotherhood of man as changing conditions require, the INTELLIGENCER must record that which has been achieved, and that which is yet to be done.

2. We shall hope to please most of the readers of the INTELLIGENCER. We wish we might please all.

3. In order that we may correctly reflect the mind and heart of the Society, we require many suggestions. Please send them,—many of them. May we ask, however, that most suggestions be *creative*. Yes, we shall need commendation, as well as correction. Write to us when you are pleased, as well as when you are displeased, but always give us the benefit of your thought regarding the INTELLIGENCER.

6/7/1920 THE BOARD OF MANAGERS.

TAKEN from the minutes of the Board of Managers of FRIENDS' INTELLIGENCER, 6th mo. 2d, 1920:—

"Elwood Hollingshead reported that he had informed Henry Ferris of the decision of the last meeting of the Board of Managers, and it was voted that a copy of the minutes of the meeting of 5th mo. 28th, relative to editorial arrangements, be sent to him."

From the minutes, Fifth month 28th:—

"It was decided that the Managers pay $200.00 toward the expenses of Henry Ferris in attending the London Conference.

"It was decided that Henry Ferris be advised that a new editor will be selected to the editorship of the INTELLIGENCER, to begin 9th mo. 1st, 1920, and that we express to Henry Ferris the appreciation of the Managers for the devoted service he has given the periodical during the years of his connection with it.

"It was agreed that during the absence of Henry Ferris at the London Conference the INTELLIGENCER shall be edited by a committee of the Managers."

(Signed) ELWOOD HOLLINGSHEAD,
Chairman.

NOTE AND COMMENT.

FRIENDS' BOOKS IN THEOLOGICAL SCHOOLS.

THROUGH the co-operation of the Book Committee of Philadelphia Yearly Meeting (Race Street), the Book Committee of Philadelphia Yearly Meeting (Arch Street), the Book and Tract Committee (New York), the Mosher and Murray Funds of New York Yearly Meeting (20th Street), the Obadiah Brown Fund of New England Yearly Meeting, and the Advancement Committee of Friends' General Conference, the following books have been placed in the libraries of nine Theological Seminaries, namely:—

Pacific School of Religion, Berkeley, Cal.
Hartford Seminary, Hartford, Conn.
Crozer Theological Seminary, Chester, Pa.
Meadville Theological Seminary, Meadville, Pa.
The General Theological Seminary, Chelsea Square, N. Y.
The University of Chicago Library, Chicago, Ill.
Oberlin College Library, Oberlin, Ohio.
Drew Theological Seminary, Madison, N. J.
Union Theological Seminary, New York City.

Following is the complete list of books supplied, forming, as will be seen, a very good modern Quaker library:—

"George Fox, an Autobiography," edited by Rufus M. Jones; Robert Barclay, "Apology"; William Penn, "No Cross No Crown"; "Fruits of Solitude"; "The Rise and Progress of the People Called Quakers"; John Woolman's Journal, Whittier introduction; Caroline Stephen, "Quaker Strongholds"; Edward Grubb, "What is Quakerism?"; Isaac Sharpless, "A Quaker Experiment in Government"; John William Graham, "Life of William Penn"; L. Violet Hodgkin, "A Book of Quaker Saints"; Wm. C. Braithwaite and H. T. Hodgkin, "Message and Mission of Quakerism"; "Cyrus Pringle's Diary," with introduction by Rufus M. Jones; H. C. Wood, "George Fox"; Allen C. Thomas, "A History of the Society of Friends in America"; Wm. C. Braithwaite, "The Beginnings of Quakerism," and "The Second Period of Quakerism"; R. M. Jones, "Studies in Mystical Religion," and "Spiritual Reformers in the 16th and 17th Centuries"; Jonathan Dymond, "On War"; Henry T. Hodgkin, "Lay Religion"; Rufus M. Jones, "A Dynamic Faith," and "Quakerism: A Religion of Life," Swarthmore Lecture for 1908; William Penn Lectures:—George A. Walton, "The Quaker of the Future Time"; Norman M. Thomas, "The Christian Patriot"; Harry F. Ward, "The Christian Demand for Social Reconstruction"; Rufus M. Jones, "Religion as Reality, Life and Power."

BRIEF ITEMS OF INTEREST.

LONGWOOD Meeting-house, near Kennett Square, Pa., has been remodeled and repaired, with a new Colonial porch, ready for the annual meetings which occurred on June 4th, 5th, and 6th.

THE Bryn Mawr College endowment fund of $2,000,000 has been fully subscribed.

THE House Committee on Indian Affairs, ten in number, is making a trip of investigation to Indian reservations, agencies, and boarding schools maintained for Indian boys and girls. There are still more than 300,000 Indians in the United States. Of the committee Charles D. Carter and William W. Hastings of Oklahoma have Indian ancestors.

IN connection with Friends' relief work, *The Friend* (London) says that it is proposed to establish one or more libraries in Central Europe for the use of University professors, where they may borrow the recent English books on philosophy, science, etc., of which they are in great need.

PIERRE DUPONT has given $4,000,000 for education in Delaware, of which he desires the Negro to have his full share. He has also given $900,000 for the building of new schoolhouses for the colored people.

A QUIET half-hour's service is held at one of the Calcutta churches every Saturday evening, says the *Australasian Friend*.

Recent investigation in New York showed that women engaged in doing the same work as men, and often, according to the employers' testimony, exceeding the production of men, were paid from two-thirds to three-fourths the wages men were receiving.—*Unity.*

David Bispham, the "Quaker singer," will give a concert for the benefit of Haverford College, of which he is a graduate, and which is the only American college affiliated with the University of Oxford in England.

About one-fifth of Bryn Mawr's graduates take up teaching as a life-work. Nearly three-fourths are engaged in gainful occupations.

The annual meeting of Friends' Historical Society was held at "Stenton," the home of James Logan, near Wayne Junction, Pa. The house was built in 1728. Logan was the friend and Secretary of William Penn, and here he kept open house for the Indians, for Friends, and for children, grand-children and great-grand-children of Penn. The headquarters of Washington and Howe were here. Albanus Logan and his sisters, Maria and Jane, have now given this historic home to the city, and it is cared for by the Colonial Dames of America.—*Phila. Press.*

Julius Rosenwald of Chicago is furnishing aid for the building of improved school-houses for the colored children of the South in eleven States. In North Carolina as many as ten applications have come from one county, and in one case eighteen applications.

The *Southern Workman* says that W. P. T. Williams, a Hampton graduate, and now associate principal of Tuskegee, who still holds the position of director of the Jeanes and Slater funds, spoke at Hampton recently of the greater desire for education among the colored people of the South, and said that at a recent conference of the Jeanes agents better conditions in every way regarding schools and teachers had been reported.

Dr. Gregg, of *The Southern Workman*, attended Philadelphia Yearly Meeting, at which Esther Morton Smith and Sarah Wharton Hallowell reported their visits made to six Southern Governors to discuss with them problems in regard to lynchings.

In the *Australasian Friend* for December, A. H. Brown gives interesting "Impressions of South Africa." He tells of visiting Friends' families and attending the General Meeting at Johannesburg. A strong desire was expressed there that South African General Meeting might have a school of its own, under London Yearly Meeting.

In *The Friend* (London), Wm. C. Braithwaite tells "The Story of the Ambulance Unit," whose "Record" is now published by the Swarthmore Press. It is edited by Meaburn Tatham and James E. Miles, with introduction by Sir George Newman, the chairman of the committee.

The *Friend* says that in 1871 Justine Dalencourt started in Paris the Friends' Meeting which is now held every Sunday morning at 10 o'clock, at 67 Rue du Théatre, Grenelle, Paris.

Edward Grubb's book *What is Quakerism?* has been translated into French.

Westfield First-day School, New Jersey, reports the adoption by four classes of a little French boy. Many of the children perform duties at home for which their parents pay them. They thus give their own money.

Thomas William Backhouse, Fellow of the Royal Astronomical Society, England, a well-known astronomer, died recently at the age of seventy-eight years. He had compiled a catalogue of 10,000 visible stars, and had nearly completed the fourteen maps of which it was the key.

In the large front room of the Quaker Embassy in Berlin, on the afternoon of Third month 22nd, George Kaufmann and Mary Fox, after a wedding at the Standesamt, were again married by Friends' ceremony.

In its March number, *The World To-morrow* says that from their friends they have received gifts amounting to $6,954.41, which has been forwarded directly to the Friends' Service Committee.

"War and Peace," a classic, by Judge William Jay, originally printed in 1842, has now been reprinted by the Oxford University Press under the direction of the Carnegie Endowment for International Peace, with introduction by Dr. James Brown Scott.

Founders' Day, marking the 170th anniversary of the birth of Stephen Girard, was recently celebrated at Girard College, Philadelphia.

Governors of North Carolina, Tennessee, Georgia, and Kentucky have given their solemn vow, says the *Christian Register* of March 4, that under their administrations lynchings shall not be.

The Indians of the Fraser River valley have a newspaper of their own, the Kamloops *Wawa*, published in Kamloops, B. C. It has a circulation of thirty-five thousand copies weekly. A former missionary combined the Indian language with shorthand and taught it to them. He translated part of the Bible into it. Now he prints the newspaper, and so keeps them interested in many things.

Alcohol is not used by the Mayo brothers of Minneapolis in their practice or in their hospital.

"I was impressed by the solid and substantial worth to be found among Iowa Friends,—I may add of *both* Yearly Meetings," says Walter W. Haviland, after his return from a recent visit.

The new Friends' School, New Zealand, was opened in Second month, at St. John's Hill, near Lake Virginia, Wanganni, on the west coast of the North Island, with sixteen pupils. Hugh and Annie Goldsbury are acting principals, says *The Friend* (London).

Ohio Yearly Meeting in 1864 made the first movement towards the organization of a peace association by the Friends of America. A general conference was held in Baltimore in 1866. At a meeting held at Damascus, Ohio, November, 1867, the Peace Association of Friends in America was definitely organized. In September, 1870, the first copy of the *Messenger of Peace* was issued in New Vienna, Ohio, by Robert Lindley Murray, then President of the Association.

The *Red Cross Bulletin* for April says:—Through the Friends' Unit of the A. R. C., the residents of the district surrounding Grand Pré in the Ardennes, near the Belgian frontier, have been shown how to plant and care for 200,000 young trees given to them by the Bird and Tree Club of New York. American orchard experts directed the work of planting.

Haverford College will no longer conduct her own college entrance examinations, but will require applicants to pass the tests prepared by the college entrance examination board, or the Regents of the State of New York.

On May 24th two hundred children started from Vienna for England, where they will be the guests of the British-American Society of Friends' relief organization. They are the first of 500 who are to be sent.

The *Canadian Friend* for May says that Arthur G. Dorland of Kingston and Albert S. Rogers of Toronto will probably attend the All-Friends' Conference in London.

The Water Street Mission in New York City is closed, because the class that patronized it has disappeared. The habitual drunkard is no more.

Mrs. Rudolph Blankenburg proposes to celebrate her seventy-fifth birthday by an auto trip to Des Moines, Iowa, to attend the General Federation of Women's Clubs. For the last twenty years, she says, "I have given nearly all my time and energy for the cause of equal suffrage and good government." E. K. B.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

RELIEF WORK PLANNED FOR COMING YEAR.

AUSTRIA AND POLAND INCLUDED IN CHILD-FEEDING.

At a meeting of the American Friends' Service Committee held in 15th and Cherry Street Meeting-house, May 27th, extensive plans were made for greatly enlarging the present child-feeding work during the coming year, and up to June 1st, 1921. Herbert Hoover asked the Friends to continue the work in Germany another year, and the Committee decided that Austria and Poland should also be included along similar lines. The latest cablegram received from Alfred Scattergood, head of the German unit, asked that ten more men and ten more women volunteer workers be sent him by July 1st, these to be willing to work in any district where needed. He reported that 406,000 children were now being fed one meal a day in 55 cities from 2,000 feeding centers in Germany.

Dr. Pratt and Albert J. Brown were present and answered many questions concerning the feeding centers. It was stated that their personal expenses while in Germany had amounted to less than a dollar a day. The children were selected through the common schools, as it was found the easiest method of reaching those between the ages of six and fifteen years of age. The problem of getting young children and mothers collected into centers for medical examination and feeding was described as being much more difficult. The examination was usually made by the school doctor. Those undernourished are given one supplementary meal a day for a month, and then the children are re-examined, and those reaching approximately normal conditions are dropped and others substituted.

The cooking is mostly done at the school-house, but in Leipzig it was found that the municipal slaughter-house provided the best facilities. The quality of food stuffs, especially the white flour and the excellent lard, caused comment everywhere.

Dr. Pratt was asked what the general impression was as to *why* the Friends were doing this kind of work. He stated that he had heard every kind of an explanation given: a desire to investigate financial conditions of the country; to establish trade relations; to inspect the markets; to found a new religion; for educational purposes. But finally he stated that "after we had worked in any community for a few weeks, every one seemed to realize and willing to acknowledge that we were there simply for the love of humanity."

WORKERS TO GO TO THE LONDON CONFERENCE.

The Committee felt that the American Friends' Service Committee should be represented at the London Conference by one delegate from each field. It was decided to send word to each Unit to select one of their members to go as such a delegate at the Service Committee's expense.

The heads of all the European fields will meet for a Conference in Vienna, June 5th, 1920. These will include Alfred G. Scattergood, Germany; Andrew Pearson, Serbia; Hilda Clark, Austria; Sydney Wallace, Poland; Wilmer Young, France.

The Committee approved the loan of $1500 which Alfred Scattergood had made to three Russian Mennonites on their way to America, who had become stranded in Berlin. These men were from the Ukraine district and were endeavoring to reach the United States so as to secure aid from their home people from Mennonites in this country, and also to investigate opportunities for emigration as to settling in America. Laws of Russia had forbidden them to take out enough money to go further on their journey. Through the efforts of the American Friends' Service Committee the State Department at Washington has just given the three men permission to enter this country.

As a result of an appeal from the Service Committee for young people to devote a year to some form of home service work, over 100 responses have been received. Several of these were reported already doing useful work, including Helen J. Ellis, at Sleighton Farm; Ralph Levis, Friends' Indian School at Tunesassa, N. Y.; Pauline Ratliff, Sandy Spring, Md. One girl has just been accepted from California to come to the Central Office of the Service Committee for a year's help in the bookkeeping department.

"JEWS' $300,000 FUND IS SHARED WITH QUAKERS."

"Non-Sectarian Contributions Go to Aid War-Stricken Europe."

The following is a clipping from the New York *Evening Sun* of April 22nd, under the above heading:—

Announcement has been made by the joint distribution committee for all American funds for Jewish war relief of three contributions for non-sectarian European children's relief.

The total of the contributions is $300,000, divided as follows: To the American Relief Administration European children's fund, $150,000 for Hungary; to the Society of Friends' Service Committee, $100,000 for general relief in Central Europe, and $50,000 to be used in sending impoverished orphans from Central European countries into Norway and Switzerland for recuperation.

The American Society of Friends has acted in close co-operation with the joint distribution committee in all its European children's relief work, particularly in Austria and Eastern Germany. The appropriation of $100,000 is made without restrictions as to its use. The same applies to the other contributions. Co-operation between the joint distribution committee and the American Relief Administration always has been on a non-sectarian basis.

GERMAN COMMENT.

Appreciation of the spirit as well as the work of the American Friends' Service Committee in feeding the undernourished children of Germany has been expressed in three letters recently forwarded from the Berlin Headquarters.

One letter is from the president of the Board of Health of Hamburg, dated April 14th, saying: "As representative of the Board of Health in Hamburg, I feel the desire and consider it my duty to express to you once more in writing my heartiest thanks. You can rest assured, that nothing will have a better effect on the hearts of the children than the word 'Quaker,' whose spiritual significance was little known to most of the people in Germany up to this time. Even in their old age those who have benefited by your gifts will honor the word Quaker, and when they have grown up and have learned to think more deeply, they will have formed a body of disciples, who, having had practical experience of your friendship and care, will go out and work in the spirit of Quakers."

THE PRESIDENT OF THE BOARD

The other two letters are expressions of gratitude of the city of Bremen, sent through the President of the National Assembly, and the Senate. One dated April 16 reads: "The Senate welcomes most heartily this fine demonstration of true social spirit and has commissioned me to express its sincere thanks to all who are taking part in this undertaking of active Christian charity, but especially to the honored men who personally have taken an interest and are still interested in carrying it into effect."

The story of how the feeding operation was started in Bremen is told in one of the reports from Berlin:

"We sent word to Bremen that we were interested in giving them some food, and on March 20th a delegation of five arrived in our office ready in the name of the Burgomeister to sign any contracts we might present.

"A week later we were again visited by the man who had been appointed to manage the organization there, and listened to his report of things accomplished in two days of intensive work (he had been away on business most of the week).

" 'Usually it takes a long time to unroll the red tape in Bremen,' " he began. But it seems matters went more swiftly this time. Our friend first approached the Board of Health and said, "I want 40,000 school children examined." The gentlemen leisurely lit their pipes, and said it might be possible in a month's time. "It must be

done in *three days*," was the answer. The pipes all dropped simultaneously. "Aber das geht doch nicht." "Es geht doch!" and in a few minutes twelve doctors were ordered by phone to begin at once.

Then the Burgomeister was visited. He was sitting in solemn session with the city council. With the overthrow of the government in Berlin, and a threatened general strike in Bremen there was need for a solemn session. But the Burgomeister was called out and asked to authorize the equipment of fourteen school kitchens and to put the necessary personnel at the disposal of Herr K———. In a few hours the city had granted 50,000 marks for the operation. We had some difficulty in getting the children together for examination. The school holidays had begun, and to make matters worse, no newspapers could appear because of a strike. So we scattered posters and leaflets everywhere, telling about the food, and where the children should report for examination. Now we are having large kettles put in the kitchens. We have the very best teachers of household economics to direct them, and a large number of volunteer helpers to inspect the schools continually. The North German Lloyd has donated tables, chairs and dishes to all the feeding centers, and the teachers in charge are to see that the tables are always tastefully decorated with flowers. The Hamburg office was so well pleased with the rapid movement of the work that the rations were increased from the original plans of feeding 2,000 children to sufficient food for 4,000 a day beginning April 6th.

CLOSING WORK IN FRANCE.

THE following minute in regard to the closing of the work in France was read at the last meeting, May 27th:—

"We have been deeply moved at this time as we have listened to accounts of the closing of the Mission in France. With profound thanksgiving to God we have reviewed the opening of our work abroad in 1917, the difficulties which confronted us then, the manifest guidance of the spirit in the undertaking, the devotion and loyalty of the workers, and the help and blessing which their labors have brought to hundreds of homes in the stricken areas. We desire especially to express to Wilmer J. Young our sincere appreciation of his faithful work as leader and responsible head in the closing period of the Mission. We realize in some measure, we trust, the complications and problems of these last busy months, and we feel much gratitude for the untiring labor and patience which have been given to this great task of relief and reconstruction.

"Not only to our friend Wilmer Young would we extend our message of love and appreciation, but also to the band of helpers who have so efficiently carried this service of love to its completion. Our thoughts go out still further and embrace all the members of this Mission, all the workers who have gone overseas under our care to engage in this ministry and service. The roll is a long one, including men and women from all parts of our country, most of whom are now back once more at the home tasks and duties. To all these, whether in America or scattered in other lands in continued service, we send a message of love and affection, of appreciation and gratitude, and we unite in the hope that all those who have worn the star may find new openings for ever increasing service to mankind."

It may be remembered that the French relief work terminated with the closing of the Paris office April 19th. The one work now being done in France is chiefly through the Maternity Hospital at Chalons, endowed with Service Committee funds remaining on hand after all relief work was finished. Two nurses, Margaret Hawkins of Swarthmore and Lorna Graham of Philadelphia, are working in the hospital as representatives of the Service Committee.

LIFE IN VIENNA.

FOLLOWING are extracts from a letter of Lydia Lewis Rickman to her mother, Lucy Biddle Lewis, of Lansdowne, Pa.:—

Vienna, April 30th, 1920.

I am working hard at German, trying to make myself talk on all possible occasions, and I find that exhausting. We have each four lessons a week from Fraulein Bendorf, who was at Cambridge a year, and whom we were asked to look up by some of her friends. She is a brilliant woman, belongs to a family of college professors, and teaches English in the "School for Daughters of Officials," to translate its name literally, a very fashionable private school. She and the other teachers there had splendid salaries (for Austria, that is) and the proprietors of the school were prosperous, being officials; now the latter are all living on the ragged edge, the school is almost bankrupt, quite unable to raise salaries at all, so that their salaries of 4,000 kronen, about $900, before the war, are now worth exactly $20.00. So they must all do something to earn enough to keep from starving either in addition to their teaching or give the latter up entirely, which she among many others feels would be a terrible thing to have to do just now when education is suffering so terribly. We pay her in English money, which is a fortune to her, so she is sticking at it for the present; but her friend with whom she shares a flat has gone to Sweden for a visit, and finding she can earn fifty times as much there, is about deciding to stay. All teachers of private schools are practically starving. Public-school teachers get better pay and have some special food concessions, but there are no public high schools whatever for girls. Boys' schools get a public subsidy, but not girls, so it is no wonder that teachers who are in any way feminists feel they must stick to their jobs, for otherwise girls' schools and higher education for women will drop out of existence here.

About real conditions here, it is impossible to get an accurate picture by one's own observation. As I wrote before, life goes on as usual. The place is packed with foreigners, mostly Balkans and Italians, we are told, whose money has a fantastic value in a city of luxury trades and a depreciated currency. Here in this pension are a lot of Hungarians who spend their time cursing the Communists there and the social democratic regime here, but do not seem inclined to go back and live under Horthy. The university students are furious at the foreigners who come and register as students in order to get permission of the police to remain in Vienna, then pursue their private affairs without ever going inside the doors of the university, but getting all the special privileges of students.

The most conspicuous and numerous advertisements in newspapers and billboards, next to theatres are those of purchasing agents of jewels, rugs and antiques. One particularly large headline greets you from every side—"Your Uncle from America,"—pawnbroker, of course. The second-hand shops are flooded with exquisite things at large prices in Austrian money, translated into ours amounting to almost nothing. There are amazingly few beggars, and one hears fantastic tales of people in all walks of life hiding away in their crowded homes to die without any appeal for help.

Among average families now, where the children get American feeding, or have been abroad for feeding up, and where the father earns the superficially large wages of the working man, there is no starvation, but the people live in constant haunting dread that the foreign countries will get tired after awhile and let them sink back into their former state as so many of the children who have been away and come back, have done.

Industrially things go from bad to worse, and the prospect of their being able to do without foreign charity seems further off than ever. I have got very friendly with a foreign factory inspector, who tells me the operatives in the shoe factories are under notice, because the industry is a very specialized one for fancy shoes whose market was Germany, and now the German government has put an embargo on them as a luxury trade, all Vienna's industries are luxury trades, that is the tragic part of it. I have said the normal family is managing to scrape along, but in one sense the normal family hardly exists for there is illness everywhere, and tuberculosis in three-fourths of the families. Besides, only wages and to some extent salaries have advanced. Soldiers' pensions and sick allowances have not been advanced at all, nor have the pensions of retired officials, their widows, etc., or of pensioned-off employees of private firms, and the suffering among these classes is terrible. One hears of totally disabled soldiers with families of a wife and three children with pension of kr. 60, normally $45 a month, now worth about 30 cents. Of course the whole family has tuberculosis, and the children get American food, and the Friends give them sick diet and a chance to buy clothes cheap, or perhaps to get some free; but what is the future for such a family?

It was a great joy, after Dr. Ethel Williams' terrible description of the conditions a year ago, to see them

practically normal again, with the tuberculous ward full of round, chubby, browned, albeit undersized children, instead of the skeletons of last year. But again, overhanging it all is the question, How long will foreigners continue to be generous, and then what? And besides, the hospitals have not beds for a minute fraction of the cases. My friend the factory inspector told me she finds tuberculosis in three out of four families she visits, and she is helpless to do anything. Especially is the paper bag work largely done in tubercular families as it is light easy work, so the whole family including invalids can work at it. And they often live nine in a room.

NEED FOR CONTINUED WORK IN GERMANY.

Friends and others interested in the work of the Service Committee in Europe, and especially in Germany, have been much disturbed by the recent newspaper publicity given to statements supposed to have been made by Samuel M. Vauclain, president of the Baldwin Locomotive Works, and Dr. Alonzo E. Taylor, of the University of Pennsylvania. Both of these gentlemen have recently returned to this country after extensive trips through Europe, one for business, and the other on investigation work for the United States Grain Corporation. The impressions gained by the general reader of the newspapers was that relief work in Europe was both unnecessary and superfluous.

That the printed statements were both greatly exaggerated and misrepresented is proven by recent information coming to the Central Office of the Service Committee. Mr. Vauclain wrote as follows:

"Inasmuch as I did not visit Germany during my recent trip abroad, it is impossible for me to say anything regarding the situation in that country."

It has also been learned that Dr. Taylor's statements were intended to apply to the social and economic conditions *as a whole* in Europe, and did not refer at all to the still great need for humanitarian work in connection with relief for young children and mothers. Dr. Taylor is expecting to speak at one of our meetings in a few weeks.

GERMAN CONDITIONS TOLD BY RETURNED WORKERS.

A most interesting meeting was held in the Race Street Meeting-house, Philadelphia, on May 26th. Dr. Henry S. Pratt, of Haverford College, who had been head of the Leipzig District in Germany, and Albert J. Brown, of Indianapolis, head of the Dresden district, told in detail of the conditions in Germany when they left, May 12th. Both emphasized the dearth of proper food, especially in the congested industrial districts. Dr. Pratt estimated that the undernourished children of Germany was probably 5 per cent. of the whole population. Albert J. Brown told of swarms of adventurers from America, "who visit and inspect and investigate the various German cities on any pretext, asking for free guides and free rides from city authorities, until all visitors who ask for favors are looked upon with suspicion." This condition has added to the difficulties of the Friends in getting established in various cities. He stated that throughout Germany order was good, and even during the revolution the relief work continued with scarcely a break, as both sides gave protection and assistance wherever possible.

The following letter received by the office next day has given encouragement that perhaps the recently adverse newspaper publicity will not seriously interrupt the work in Germany:

"I consider myself fortunate in having been one of the appreciative listeners at last night's meeting, and as mentioned afterwards to Albert J. Brown, I cannot refrain from making an extra contribution of $40.00, for which I herewith enclose my check, although I have just made my monthly contribution of $60.00 through Frederick G. Haussman on the 15th inst.

"The masterly addresses made by the two gentlemen, Dr. Henry S. Pratt and Albert J. Brown, over the prevailing conditions in Germany, have impressed me so strongly that I will continue my monthly contributions as long as you see fit to render this magnificent service to humanity.

"Your unselfish devotion to the cause of mankind the world over is, to my mind, the very highest type of true religion, and should serve as an example to other denominations, and the world would be a happier place to live in.

"Sincerely yours,
"Carl F. Lauber."

SERVICE NOTES.

Shipments of clothing, etc., received during week ending May 29th, 26 in all; 3 from Mennonites, 2 for German Relief.

Reconstruction workers who have recently returned:—J. Howard Branson, Lansdowne, Pa.; Paul George, League City, Texas; Joseph Haines, Germantown, Pa.; Hilda Holme, Mt. Washington, Md.; Marjorie D. Johnson, Madison, Wis.; T. Barclay Whitson, Moylan, Pa.

Relief worker who has recently left for Poland:—Mabel Brewer, Forest Hills, N. Y.

Relief worker who has recently left for Austria:—Marian Price, Whitford, Pa.

CASH CONTRIBUTIONS.

WEEK ENDING MAY 29TH.

Five-Years' Meeting	$84.11
For General Work	33.00
For Germany	14,925.26
From James Speyer's Committee for Germany	40,000.00
For Austria	1,508.70
For Armenia	16.00
For Central Europe, ...	50.00
For Poland	31.20
For Europe	117.00
For Serbia	8.00
	$56,773.27

CURRENT EVENTS

IN REVERENT RECOLLECTION.

(Of Friends' Central School Faculty.)

Only the actions of the just
Smell sweet and blossom in their dust.

As musing o'er the precious years
That memory unrolls—
What faithful teachers rise to view,
What dear and noble souls!

With patience and with loving care
They laid foundations sure;
They wrought for us a heritage
All beautiful and pure.

May their loved names, their dear renown
Inspire our fruitful hours—
While now we weave for them a wreath
Of Memory's tender flowers!

—John Russell Hayes.

(*Written for the 75th Anniversary.*)

NEW YORK YEARLY MEETING.

(*Continued from last issue.*)

Elbert Russell, First-day evening, on "Quakerism and Present-day Problems":—

"In 1661, there was a general gathering of 'public Friends' at Swannington, England. Think of conditions then. The Commonwealth had just ceased, the Stuarts were restored, and in the reaction, it looked as if the bottom had dropped out of morality. On the Continent, the Catholics had revived the persecution of the Waldenses. The Thirty Years' War had left Germany with a bare tenth of her former population. The world was as badly off as it is to-day. The records show the optimism of Friends. They gave bread to the poor close at hand, they sent help to Europe, William Penn proposed his plan for a League of Nations, and within twenty years, the Great Experiment in Pennsylvania was begun.

"The London Conference in August will meet under conditions much like that other.

"Our Reconstruction work has grown beyond our fondest hopes. Our first budget for the American Service Committee was $600,000, and before we had finished, we had spent in France alone, two millions. We have had, or have now in our hands for relief in Germany, four and a half millions. The prospect now is that all the relief work in Central Europe may be turned over to our administration. And we may be in Mexico before long.

"When William Penn started Pennsylvania, he said, 'The nations need an example.' The Germans hate the English, the Poles hate the Russians, etc. The Friends are internationally acceptable. If the world needs an example of good-will, it has fallen to us, in the providence of God, to set that example, if we keep on with the opportunity given us. Many good works have begun with the Friends,—the Fresh Air movement, work for the insane, Prison Reform, etc. When we see how many things have started

from Friends, it should give us faith in this opening of to-day.

"The League of Nations is not what all of us want, but it gives the nations a chance to meet on some other basis than force. We are beginning to realize that the old form of nationalism is outgrown. Mexico, for instance, the problem at our doors. We have three possible courses there. We may 'intervene' with an army; we may form the world into a great Federation which would assure security in Mexico; or we might Christianize, instill ideals of friendship.

"Our country is a part of the world. We are not safe as long as there is superstition, savagery, or race prejudice anywhere.

"We Friends have an idea to start with. We believe in the Inner Light, the sonship of all men to God. Only on the basis of a faith like that can we make the world safe for democracy. The world is moving to democracy. Theoretically, there are no autocracies left. 'God must love the common people; he made so many of them,' said Abraham Lincoln. Let us go farther, and say, 'God must love the colored races; he made so many of them.' One-third of the world's population is in China, and one-fourth in India. If democracy succeeds, it will be by the Quaker faith. For the greatest present menace to the future peace of the world is race prejudice. Wherever the Anglo-Saxon race touches a colored race, prejudice is there. The Indian question—here and in India,—the Japanese question, the Negro question, are all intensified by, and largely *made* by, race prejudice.

"China is a nation growing in power. At that time during the war, when American engineers threw down their shovels and seized guns to help stem the German tide, 40,000 Chinese coolies, imported to dig trenches, did the same. They stopped the gap. Man for man they were as good as the Americans, and better than the conquering Germans. And they have gone back to China to tell this.

"In like manner, a half-million colored troops have come back from France to this country, men who have measured themselves against the whites, and found themselves their equals in battle. The effects are certain. In the last race riots here, the Negroes fought back against the whites. They did not *use* to do this. They are accumulating property; that, too, gives them a greater sense of importance, of independence.

"We are face to face with a religious state to-day that is dangerous. People are not believing in the authoritative creeds as they used to. There are all sorts of gropings for religion, as Ouija boards and clairvoyants. We should speak out our religious experiences. 'Come and see' our working beliefs. We have a ministry to those who have slipped their moorings, and can find nothing sure. There are three groups to whom we have a ministry. People who have lost their old forms; the Christian Socialists, who have lost their sympathy with forms of religion that harmonize with war and strife; and the pacifist group, who can not agree with war in any way, but have no background, and knew not what to do when the war broke out.

"We have a duty to share the results of ours and our fathers' experience with those who are groping. We can no longer assure ourselves that God has given us a special message for ourselves alone. It is our duty to share.

"In the social unrest, there is something in our Quaker inheritance that we should bring to bear. Booker Washington said, 'The greatest injury a man can do me is to make me hate him.' We must try to teach the rest of the world a state of mind that will solve the question 'How best can we arrange the industrial order to give every man opportunity for his fullest development?' If we carry the principles of love and humanity into the industrial question, we may answer it.

"The hope of civilization is in the spirit of love and respect for individuality. In a materialistic age, we must urge the idea of the spiritual basis of all, and the highest thought of humanity—the spirit of brotherhood."

Said by the conferees in the Conference on Education (Topic, "Co-Education between Teacher and Parent"), Third-day evening.

The first thing we need to do is to educate ourselves. Men for years have longed for that co-operation which would bring peace into the industrial world. We need this co-operation just as much in the great problems of the educational world.

You parents send your most precious possessions to Friends' Schools. You expect the children to continue learning your ideals, and to be prepared to resist temptations. In the Brooklyn Friends' School, we have two ideals: simplicity, which includes modesty in thought and dress; and work—the ability to begin a thing, and put it through. If you send your children to our school, you should know what it stands for.

The Mothers' Club is one of the most helpful institutions in the School for co-operation. They are rather apt to stop coming in when the children get up to the sixth or seventh grades; but we hope to get them to keep coming as long as the children are in school. Social life in a city is a hard problem for the schools. We are trying, by small dances and socials for the children, to center their social life around the School. All these are carefully supervised, and are more and more attended by both the fathers and the mothers.

There are three great factors in the life of a child—home, school and church. They mould the life of a child, and they should co-operate. If we would have the world of to-morrow a better one than that of to-day, the children must have higher ideals than their parents. I have visited the homes of children, both poor and rich. In the one, the handicap is ignorance; in the other, love of wealth, of excitement, and almost dissipation. It is hard to lay down rules for a parent, but if the teacher can make one understand how injurious are the dances, theatres, etc., it will almost always turn out that the child is the dearest possession, and conditions will be more normal for the child.

By Charles F. Powlison, of National Child Welfare Association, 4th-day afternoon.

Education is necessary for civilization. In this age of materialism we are apt to forget the essentials. My job is to make the future fathers better fathers than I was. I was not really indifferent, but I didn't understand. Our children are learning something all the time. Motion picture shows with suggestive posters, comic sections of the newspapers, etc., make up a large part of their education in the city.

Child welfare takes up all the factors that enter into the lives of children. For instance, statistics:

15,000 American mothers die in childbirth every year.

150,000 babies under a year old die every year. The business of being a baby is the most dangerous in the world.

Even beyond a year old, how many will live to manhood and womanhood? How many will be strong physically?

1,000,000 American children have defective hearing.

5,000,000 American children have defective eyes.

10,000,000 American children have defective teeth.

50,000 American children die every year of tuberculosis alone—a preventable disease.

Play develops the imagination, the senses, etc. The child who plays he is a brave fireman making a rescue is building that ideal into his character. Co-operative play, as baseball, teaches fair play, honesty, and we need those qualities.

The religion of a child is not expressed through set forms, but through love and service.

The latter part of Mr. Powlison's talk was given to the showing and explanation of a number of most attractive posters urging personal hygiene and outdoor exercise on boys and girls. One series was for boys, another for girls, and a third for the Modern Health Crusaders. One of the latter, showing a boy vigorously washing behind his ears said:

"No Health Crusader is content
To give only his face a rub.
I even give my neck and ears
A hearty, soapy scrub."

SOLEBURY PILGRIMAGE.

FRANCES E. WALTON writes from Solebury, Pa.:—

Even in the continued downpour of rain on Seventh-day evening, June 5th, the following "Pilgrims" came to Solebury:—Eliza M. Ambler, Margaret E. Chandler, Hannah L. Roberts, Byron Conrad, and William Kantor.

We spent the early part of the evening in getting acquainted by means of many jolly games. Then we all settled down to an interesting discussion of "Quakerism," led by Eliza M. Ambler.

On First-day morning, meeting and First-day school were held as usual, the Pilgrims contributing much to the interest of the various classes which they attended.

A group of young Friends from Wrightstown joined us in the afternoon. The Conference was opened

with the singing of a hymn. Then Luella Jones opened the discussion on "Service," by pointing out the numerous ways that Jesus helped his fellowmen. She compared the need of the spirit of service in those times with that of the present.

Joseph Parry continued this discussion with a different phase of the question. He showed very clearly that one is performing the greatest service to mankind by doing his own lowly task as well as he can. One does not need to occupy a prominent place to be of service.

A general discussion of the question followed. After a hymn and a brief silence, the meeting closed.

We all feel greatly benefited by the spirit in which the Pilgrims came to us, and by their helpful messages.

DEATHS.

ASH.—At Akron, Ohio, on Fifth month 23d, HENRY CALEB ASH, lately of Seattle, Wash., husband of Helen Bonsall and son of Samuel S., and Sarah J. Ash. Interment on Sixth month 5th, at Friends' Burying Ground, Darby, Pa.

HOLT. — On Fifth month 29th, CHALKLEY HOLT, in his 85th year. Interment in Friends' Burying Grounds, Baltimore, Md.

JACKSON.—On May 27th, in Brooklyn, N. Y., KATHERINE KING JACKSON, daughter of Fanny Bacon and Will Walter Jackson, in her fifteenth year.

PENNOCK.—On Sixth-day, Sixth month 4th, at Battle Creek, Mich., EDWARD A. PENNOCK, of Chatham, Pa., aged 58 years.

THOMAS.—At Riverton, N. J., on Fifth month 27th, WILLIAM M. THOMAS, in his 74th year.

THORBURN.—On February 14, 1920, at Pittsburgh, Va., JAMES THORBURN, husband of Helen Thorburn (nee Groundwater), in his 65th year. He was an artist in his home country (Scotland), and now his pictures are at New York Meeting-house, being sold for the benefit of his wife, who expects to return to her people in Scotland. James Thorburn was devoted to the little meeting in Pittsburgh, which is composed of Friends from five Yearly Meetings, with differing views, but meeting in harmony for worship twice each month in the Y. W. C. A. building.

YOUNG FRIENDS IN NEW YORK.

THE New York Young Friends wish to announce that they have formed a Young Friends' Movement, similar to that of the Philadelphia Young Friends. It's purpose is to bring the Young Friends together and to give them opportunity to get a clearer and better idea of the fundamental principles of Quakerism. Any Young Friends belonging to New York Yearly Meeting who wish to join may send their names with ten cents each, to any member of the following Executive Committee:—Charles Trafford, Manasquan, N. J.; Wilbur Wright, Jr., 263 East Kingsbridge Rd., N. Y.; Eliza Bell, Bayside, N. Y.; Phoebe Washburn, Chappaqua, N. Y.; Theodore Vail, 306 Orange Place, Plainfield, N. J.; Sarah Percy, 1014 Park Place, Brooklyn, N. Y.; Dorothy Cocks, Cornwall, N. Y.; Richard Birdsall, 381 Irving Avenue, Port Chester, N. Y.; Anna L. Curtis, 221 East 15th Street, N. Y. City.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SIXTH MONTH.

12th—Prairie Grove Quarterly Meeting will be held near Winfield, Iowa. Interested Friends will be met and entertained. Notify Theodore Russell, Winfield, Iowa, or Lewis W. Canby, Winfield, R. R. 1, Iowa.

12th—The Horsham Friends' School Association will meet at the meeting-house. A committee is arranging for games in the afternoon and a literary program in the evening, with picnic supper at 5 o'clock. All interested in the school, past or present, are welcome.

12th—John Inez, Ph. D., of Elmhurst, L. I., will give an illustrated lecture on Mexico in Friends' Annex, Mickleton, N. J., on Seventh-day evening at 8 o'clock. All interested will be cordially welcomed.

12th and 13th—Pilgrimage under care of the Young Friends' Movement, at Concordville, Pa.

12th to 14th—Baltimore Quarterly Meeting, held at Sandy Spring, Md. Reuben P. and Myrtle Kester, and Walter H. Abell expect to attend.

13th—Claude C. Smith, of Swarthmore, Pa., will speak at Ercildoun, in the afternoon. Subject, "A Young Man's Quakerism."

13th—Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting, 10.30 a. m.

13th—Preparative Meetings in New York and Brooklyn, after the Meeting for Worship.

14th—New York Monthly Meeting will be held at 7.30 at 110 Schermerhorn St., Brooklyn. Supper will be served at 6 o'clock.

14th—Genesee Yearly Meeting, at Bloomfield, Ontario.

16th—Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, Philadelphia, 7.30 p.m.

17th—George School Commencement will occur at 10.30 a.m. The address will be given by Richard Hogue of Baltimore, Md. Mary Hallowell and Lindsley Noble, members of the graduating class, will also take part in the program. A cordial invitation is extended to all friends of the School.

17th—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

17th—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a. m. Meeting of Ministry and Council at 9 a. m. All are invited.

19th—Annual Excursion of Friends' First-day Schools of New York and Brooklyn, to Bear Mountain Park on the Hudson. Boat leaves W. 42nd St. at 9 a.m., and W. 129th St. at 9.20. Tickets are ninety cents (children under twelve half-price) if secured beforehand from the Secretary of Meeting.

20th—Meeting for Worship under the care of New York Yearly Meeting's Advancement Committee in the Old Shrewsbury Meeting-house, at Shrewsbury, Monmouth County, N. J. The hour is 3 o'clock, New York City time. Emma L. Higgins expects to attend. All are welcome.

20th—Circular Meetings at Ridge and Back Creek, near Winchester, Va. Joel Borton expects to attend; at Oxford, Pa. O. Edward Janney expects to attend.

26th and 27th—Pilgrimage under the care of the Young Friends' Movement, at Mullica Hill, N. J.

27th—Circular Meeting at Grampian, Pa. O. Edward Janney expects to attend.

SEVENTH MONTH.

4th—First-day 3 p.m.—An appointed meeting for divine worship will be held at Caln Meeting-house, Pa., under care of Concord Quarterly Meetings Committee. Young people particularly invited.

WOOLMAN SCHOOL PROGRAM.

THE program for the summer term of Woolman School is one of great interest and attractiveness. In addition to what might be regarded as usual or expected courses of study, such as those by Elbert Russell on "The Life and Letters of Paul," and "The Principles of Friends," the following courses are significant as showing the steady advance of the Woolman School in quality and power:—

"Great Religions of the World," by Alfred Cope Garrett. The course will deal with primitive religion and the character and history of the great ethnic and missionary religions. It will include Animism, Shinto, Buddhism, Confucianism, Brahminism, Judaism and Mohammedanism.

"Social Movements," by Edward W. Evans. The course is intended to give students an understanding of the social movements, such as the American Federation of Labor, Syndicalism, the I. W. W., Socialism, Communism, etc., and their relation to the Christian solution of our present social problems.

"Methods of Social Work," by Virginia P. Robinson, Supervisor of Field Work, Pennsylvania School of Social Service. The course deals with the principles, philosophy, and organization of social work. Special attention will be given to the methods and principles of social case work, and to the organization of community work.

"Telling Bible Stories," by Julia D. Williamson, Supervisor of Story Telling in the Free Library of Philadelphia. The course will consist of talks on how to study the story, how to tell Bible stories, and books and reading of value to teachers, First-day School teachers and parents. Opportunity will be given students for practice work with constructive criticism.

"First-day School Teaching," by Helen Gill Lovett, Training Teacher in the Adjunct Practice School of Philadelphia Normal School, and Emma M. Dewees. The course is specially designed for teachers of children from six to nine years of age. Stress will be laid on the preparation of the teacher, and the work will include discussions on instinct, habit, will, morality; grading methods of teaching, the art of questioning the plan of the lesson, the class as a social institution, and the religious character and worship of the children.

"Bible Stories as Literature," by Elbert Russell. Five lessons on the literary form and religious values of Old Testament Stories, with a special study of the stories of Joseph, Ruth, Esther, and Jonah.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 2332 Bellvue Avenue, Maplewood, St. Louis, Mo. All interested are invited.



W. J.
MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by ! Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

THE NEW FRIENDS' BOOK OF STORIES FOR CHILDREN.
"THE CHILDREN'S STORY GARDEN."
Order Now—Price $1.50.
WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

Railroad Fare Reduction to Friends' General Conference

A reduction to one and one-third fare on the "Certificate Plan" will apply for those attending the Conference from the following territory.

New York State (east of and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca), New Jersey, Pennsylvania (east of and including Erie, Oil City and Pittsburgh), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange and Norfolk).

DIRECTIONS.

1. Tickets at the normal one-way tariff fare for the going journey may be obtained on any of the following dates (but not on any other date) July 3 to 9, 1920. Be sure that when purchasing your going ticket, you request a CERTIFICATE. Do not make the mistake of asking for a "receipt."

2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train on which you will begin your journey.

3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to Cape May, N. J. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a *certificate* to Cape May, N. J.

4. Immediately on your arrival at Cape May, present your certificate to the endorsing officer, Robert Seaman, Transportation Chairman, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

5. It has been arranged that the Special Agent of the carriers will be in attendance on July 10, from 8.30 a. m. to 5.30 p. m., to validate certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than July 10, after the Special Agent has left, you cannot have your certificate validated, and consequently you will not obtain the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to either obtain a proper certificate nor on account of failure to have the certificate validated.

6. To prevent disappointment, it must be understood that the reduction on the return journey is not *guaranteed,* but is contingent on an attendance at the meeting of not less than 250 members of the organization and dependent members of their families holding regularly issued certificates obtained from ticket agents at starting-points, showing payment of normal one-way tariff fare of not less than 75 cents on going journey.

7. If the necessary minimum of 250 certificates are presented to the Special Agent, and your certificate is duly validated, you will be entitled up to and including July 17, 1920, to a return ticket via the same route over which you made the going journey, at one-third of the normal one-way fare from the place of the meeting to the point at which your certificate was issued.

8. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced-fare transportation is not honored.

For further information regarding Transportation write ROBERT SEAMAN, Transportation Chairman, Jericho, L. I., N. Y.

Housing Accommodations at Cape May

Please send applications for accommodations at the Friends' General Conference, Cape May, N. J., Seventh month 7th to 14th, to the Committee on Housing, as promptly as possible.

RATES—Two persons in a room, without bath, from $32 to $70 per room, that is from $16 to $35 for each person in a room; with bath, from $60 to $90 per room, that is, from $30 to $45 for each person in a room. There are a few rooms for 2-4-6 persons in a room, at $12.50, $13.00 and $15.00 each person. One person in a room $22.50 up. This INCLUDES BOARD in all cases.

Applications are to be made to any member of the committee:—

James H. Atkinson, 421 Chestnut Street, Philadelphia; Harry A. Hawkins, 57 Pierrepont Avenue, West Rutherford, N. J.; Mary E. Borton, Woodstown, N. J.; Eliza M. Ambler, 154 North Fifteenth Street, Philadelphia; Raymond T. Bye, Langhorne, Pa.; Rachel T. Thom, 2101 N Street, N. W., Washington, D. C.; Elizabeth S. Percy, 1014 Park Place, Brooklyn, N. Y.; Esther W. Fell, 433 West School Lane, Philadelphia; Anna B. Shepperd, 126 State Street, Camden, N. J.

Reservations for Congress Hall should be addressed to James H. Atkinson, 421 Chestnut Street, Philadelphia

The rates there are, for two persons in a room without bath $70; with bath $84. One person in a room without bath, $42; with bath $49.

Those interested in the Young Friends' Center should apply to Eliza M. Ambler, who will arrange accommodations for them.

SCHOOLS.

Woolman School

Summer Term, Sixth Month 21 to Seventh Month 31, 1920

Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address

S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

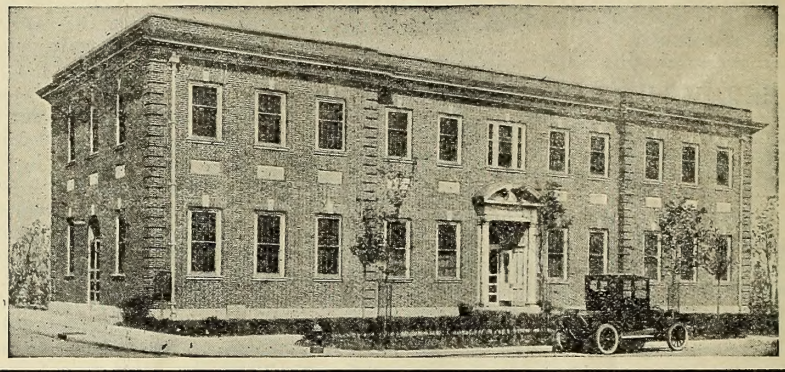
PHILADELPHIA—ATLANTIC CITY

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



HOTELS AND RESORTS.

Buck Hill Falls

SPRING IN THE MOUNTAINS

IT is not unusual to hear the wonderful colorings of the mountain foliage in the Fall described in extravagant terms, but the beautiful Spring tints covering our hillsides seem to escape the attention of the enthusiasts.

There is probably not a time when the town or city resident needs a change of scene and air more than just now. There is surely no time when Nature in the mountains presents more of interest than just now, and nowhere are the health benefits so emphasized as in the comparatively high and dry air of the Poconos.

Spring is the season of hope and promise. It is much in evidence all around us.

THE WINTER INN
Buck Hill Falls, Pa.

FOR SALE—SWARTHMORE
ATTRACTIVE COLONIAL HOUSE
10 ROOMS; LOT 75x150 ft.
Hot water heat, stone fireplace, gas, electricity, etc.; perfect order; old shade, shrubbery; more land if wanted; early possession; photos.
C. P. PETERS & SON,
608 CHESTNUT STREET, PHILA.

HOTELS AND RESORTS.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

FOR RENT
Fully furnished cottage, bath, sleeping porch, etc., few minutes' walk from Inn at Buck Hill Falls, $250 for season, or will sell.
C. P. PETERS & SON,
608 CHESTNUT STREET, PHILA.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

WANTED.

SUBURBAN BOARD OFFERED—A few large very desirable rooms with first-class table board available for summer at The Golden Pheasant, 5335 Knox Street, Germantown. Telephone Manheim 3850; Anna S. Bailey.

WANTED—Young woman to assist in keeping house for two teachers and their parents. New York City, Friends' family. Work light, time for College work or other study. Good location. Simple family life. Address G-177, FRIENDS' INTELLIGENCER.

WANTED—YOUNG LADY AS COMpanion by a lady living in suburbs of Philadelphia. State salary expected. Address S-166, FRIENDS' INTELLIGENCER Office.

WANTED—A middle-aged Protestant woman to do plain cooking and assist with general house-work in family of three adults, living in a modern up-to-date village. A good home and satisfactory compensation to an honest, reliable, industrious person. Address, Mrs. Gertrude K. Schiebley, Skippack, Montg. Co., Penna.

FOR SALE—Pair gentleman's bay driving horses; also cut-under, runabout, single and double harness. We are attached to these horses and require for them a home where they are assured of fair treatment.. Morris L. Cooke, 401 West Walnut Lane, Germantown, Phila.

WANTED—BY BOY 18, GRADUATING from George School, position in real estate office, or mercantile line. Address H. 173, FRIENDS' INTELLIGENCER.

SUMMER BOARD WANTED — IN country, not over 20 miles from Philadelphia, preferably north; family of four, two children. Private home preferred. H. C. Porter, Plymouth Meeting, Pa. Phone 411 W.

WANTED BY JUNE 15TH—Position as companion nurse to semi-invalid or elderly person. Capable of taking full charge. Five years in Friends' family. Willing to leave Philadelphia. Reference. Address FRIENDS' INTELLIGENCER, D. 176.

FOR SALE.

FOR SALE — SWARTHMORE. TO close an estate. Fine old cut-stone residence, 13 rooms, 3 baths, steam heat, electric light, modern conveniences, small garage, old shade and shrubbery; almost an acre additional ground if desired. Immediate possession. Yocum and Powers Co., 20 So. 15th St., Philadelphia, Penna.

FOR SALE — HOCKESSIN, DEL.— Brick house; eight rooms and bath; hot water heat newly installed; upstairs porch; good barn; ten acres. Young orchard, nice location on hill. Immediate possession. John C. Mitchell, Exec.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.

JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

FRANK PETTIT
ORNAMENTAL IRON WORKS

Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.

809 Master Street Philadelphia, Pa.

Strawbridge & Clothier

17,950 Yards of Under-Priced Lovely White Silks Come To Join the Anniversary Sale

White Silks for the bride, the graduate, the sports girl; White Silks for afternoon and party frocks—nothing lovelier to wear in this month of loveliness than WHITE SILKS. And in this great stock of ours, fresh, new, replenished daily, you will find 17,950 yards at much LESS THAN REGULAR PRICES

6000 Yards of $3.50 Crepe de Chine—now $2.50
In white and ivory. Width, 40 inches

3000 Yards of $4.50 Sports Satin—now $3.00
Washable White Sports Satin; 40 inches wide.

2500 Yards of $6.00 Crepe Meteor—now $4.50
White and ivory. Width, 40 inches. Excellent quality.

600 Yards of $5.00 Taffeta Radium—now $3.65
Extra heavy Radium, for men's shirts and women's skirts. Width, 40 inches.

850 Yards of $3.50 Crepe Georgette—now $2.50
In white and ivory. Width, 40 inches

1000 Yards of $2.65 Habutai—now $2.00
Washable White Japanese Habutai; 36 inches wide.

1600 Yards of $4.50 Shirtings—now $3.50
White Satin-stripe Crepe de Chine and Broadcloth; 32 inches wide.

1200 Yards $6.00 Satin Charmeuse—now $4.35
In white and ivory. Width, 40 inches

1200 Yards $6.00 Bridal Satin—40-inch—$4.50

Strawbridge & Clothier—Aisle 6, Centre.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
G. H. STUART, 3D.....Treasurer
S. W. MORRIS.....Secretary

T. S. HOPKINS.....Asst. Treasurer
EDW. T. STUART.....Asst. Treasurer
J. M. STEERE.....Trust Officer
G. L. BISHOP, JR....Asst. Trust Officer
LARDNER HOWELL...Real Estate Officer
J. M. OKIE...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

Send two or more names of persons who might be interested in Friends by reading the INTELLIGENCER. New members help old meetings.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SIXTH MONTH 12, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

SOLD HERE ONLY

A high grade fabric made of long texture worsted yarns—not to be compared or confused with Wool Jersey.

Ladies' & Misses' Suits
Junior & Girls' Suits

ALSO

Top, Street and Motor Coats

Original models, new colors—bright shades—are extremely good looking.

Also black or white.

MANN & DILKS
1102 CHESTNUT STREET

YOU MAY WISH ADVICE REGARDING YOUR INVESTMENTS.

WE OFFER THE SERVICES OF OUR ORGANIZATION WITHOUT CHARGE.

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

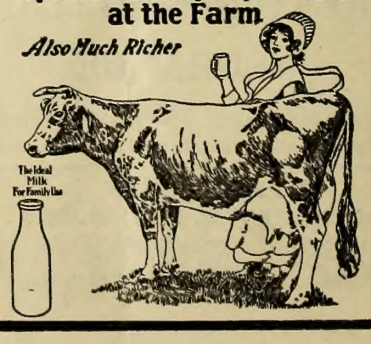
BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

S. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Tele- your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SIXTH MONTH 19, 1920

VOLUME 77
NUMBER 25

TO OUR FATHER.

OUR Father,—*ours*,—not thine nor mine alone,
But loving Father unto all that lives and moves
In all the countless known and unknown worlds that are!
Our Father! how that one word, OUR, of letters three—
That word of Christ's, used by the highest soul of souls—
Links living soul to soul throughout God's universe,
Not only links but binds, in one united whole!

Father, whose deathless love draws home the prodigal;
Forgives, restores, and blesses fallen womanhood;
Seeks for, and finds and brings the lost sheep to the fold,—
O Father, touch thy children's hardened hearts to-day
With love divine, with such resistless power filled
That they will hear and heed, and the full meaning know
Of thy oldtime command which reads, "Thou shalt not kill!"
May they so know, so understand, so feel its weight
They can but realize the awful sinfulness
Of breaking this thy law, whose breaking branded Cain,
As even now it brands the Cains of our to-day.

Oh, may thy children learn to know this law so well
That it will lead them on to see as vital truth
How murder has its allies hidden in the hearts
Of those, who, all unmindful of thy just commands,
Spend priceless time, wasting the richest gifts of life,
In godless, cruel, cold "preparedness" to kill!

San Diego, California. WARNER WILLIS FRIES.

QUAKER METHODS OF PEACE PROPAGANDA.

[Following are extracts from the report of American Commission VI., issued in preparation for the London Conference of All Friends. The chairman of the Commission is Elbert Russell, and the report is no doubt chiefly or entirely his work. After describing the Methods of Propaganda in use among Friends in America, the report deals as follows with the effect of actual war on the peace propaganda of Friends.—H. F.]

THE two decades previous to the outbreak of the European War in 1914 had witnessed a remarkable growth in peace sentiment, and in the number of peace organizations in this country. It was a reflection of the internationalizing of our life and interests due to the expansion of trade, industry, and commerce, the increase in travel, the international developments in science and education and the growth of international humanitarian and labor organizations. Our consciousness of the international aspects of our life and interests was tremendously deepened by the Hague Conference, and the Spanish American War.

The peace movement was not deeply rooted however, in the convictions, emotions, and traditions of American life. It rested on interests not fully developed nor understood, on economic arguments and idealistic hopes that were powerless against the primitive emotions aroused by the war. A recrudescence of narrow nationalist feeling overwhelmed international sentiment. On the verge of the European maelstrom, international courts looked on helpless, and arbitration treaties seemed mere "scraps of paper." The peace societies quite unanimously turned recruiting agencies for what was hopefully defended as "a war to end war"; or at least a war of self-defense, or against militarism. The term "pacifist" became a reproach, a synonym of enemy, coward, traitor. Only a few small religious denominations remained as thorough-going peace organizations.

Under these circumstances it was not only impossible to do effective propaganda, but inexpedient to attempt it in any large or public way. It was not that the publication or utterance of pacifist doctrine with any immediate practical applications was punishable as a crime. Friends have always been found to suffer at the call of God. It was the difficulty of getting a hearing, and the certainty of being misunderstood. Jesus had said, "Blessed are the peacemakers" (literally pacifists), but it was next impossible to get people to understand his gospel, for to them pacifist had come to stand for all that they loathed or feared.

Under such circumstances the attempt at propaganda was worse than useless. To do so was not to spread the truth, but to make it misunderstood,—to be understood as saying things at the opposite pole from what we believed.

On the other hand, it was possible and urgent to minister to our own Friends, to try to keep up the morale of our members, and to clarify their beliefs; and it was possible through literature, small group meetings here and there, or personal conferences, to help the many bewildered and fine-souled individuals who turned to us for help as they were torn between their sense of Christian right on the one hand and the urge of conventional patriotism on the other.

As we have already indicated, many of the methods used had to be discarded in war time. Among those not suitable in war-time may be mentioned mass-meetings, street-meetings, posters, the "war on war" exhibits, and public meetings. Public meetings could be held only in sympathetic communities. Small discussion groups seem about the only effective method that is feasible in war-time.

II.—EVALUATION OF METHODS.

1. One of the questions referred to our committee was the question how far we can use the methods and co-operate in the efforts of other pacificist organizations.

Our Quaker peace message is not a detached program of international comity, founded on economic or political expediency or even idealism. It is one expression of our *religious* convictions and message. This makes it difficult for us to co-operate fully with other organizations and individuals engaged in peace propaganda, whose starting-point and goal are not exactly coincident with ours, and whose spirit and methods are often at variance with our own.

The almost unanimous opinion of our peace workers could be expressed by adaptation of the principles involved in George Fox's answer to William Penn about wearing a sword: we should co-operate as far as our principles and consciences will allow. We should go with them as far as they go toward our ideal, but be prepared to go *further* than they do.

In regard to the League to Enforce Peace and other organizations with similar programs, we find radical

divergences of opinion. Some are prepared to accept the program of the League to Enforce Peace, and endorse the proposed League of Nations embodied in the treaty of Versailles, not as a goal, but as the next practical step in the direction of world peace. Others draw the line sharply at any program or league that involves the possible use of military force.

An investigation of the thought and practice of Friends makes it evident that from the beginning of our Society there have been two schools of thought among us in regard to the use of force to preserve domestic order or secure and enforce international justice. The two contrary ideals are: First, the absolutial doctrine of non-resistance, which declares that the use of force is always wrong in human affairs; and seems logically committed to non-participation in political affairs and to philosophical anarchism, although this is not always conceded or practiced; and, secondly, a doctrine which may be termed "passive or moral resistance," which does not repudiate the public, impersonal, remedial, constructive use of public force. This was taught by Penn in his "Plan," practiced by the governors of Rhode Island, underlay the intense political activity of English Friends, and is tacitly acknowledged by all who use political methods which involve the use of force.

Three representative opinions are here quoted:

"I do not believe that we should co-operate with other groups of peace workers who do not go as far as we do. This does not mean that we should actively oppose such organizations as the Church Peace League, The Society for International Conciliation, etc.; but leaders should be *in front*. I do not believe that Friends as a Society can conscientiously participate in such an organization as the League to Enforce Peace, because fundamentally it is opposed to the principles which we profess. There are plenty of peace workers to uphold the standards of these other societies,—there are few people who care to go all the way and commit themselves to such a program as we profess. Therefore Friends as a Society should keep reasonably clear of such bodies. Generally I believe we will find that all of these peace societies break down in case of actual war. Almost all peace societies would turn into recruiting organizations in case of our own country being invaded or attacked at home. Back of the League to Enforce Peace is the idea of force as the ultimate appeal. My own conviction and observation is that though we may associate ourselves as individuals with these movements, it would be unwise to accept them as our total or chief means of propagation."

"To me the Friends make a very great mistake in not co-operating heartily with other societies who are engaged in similar purposes. I know many of the Friends do not sanction the use of force internationally, even for police purposes, but personally I have no doubt that the first real step toward securing world order will be along the lines of the proposals underlying the League to Enforce Peace. Nothing which the Friends can do will stop this great world movement, and I feel that for our own sake, as well as in order that we may help a great cause, we ought to co-operate as far as we may be able. My own view is, after much deliberation, that the use of military force internationally for police purposes is fully sustainable. I can see no real distinction between the use of force internationally for such purpose and the use of force within a state, which all of us sanction and approve."

"It is often right to join organizations whose main purposes we approve, and to use opportunities which our membership in such bodies gives, to promote the cause of peace. We are responsible to our Heavenly Father for the best use of our influence and privileges as holders of the suffrage, as members of the community, as citizens or as officers of the government. John Bright's example is a good guide to those who have opportunity to enter political life."

2. In regard to the kind of arguments which should be used and the considerations put forward in our propaganda, it seems open to Friends to use all legitimate reasons supporting a pacificist view of international relations, and to appeal to all motives which lead men toward a more pacific organization of the world. All truth is consistent. Every practical step away from a militaristic organization of life tends to substitute peaceful for belligerent states of mind. The habit of arbitration and the lessening of armaments creates peaceful ways of life and thought that perpetuate themselves in the training, ideals and emotions of the next generation. On the contrary, a military organization begets war scares, militarist propaganda, military training and ideals, and in general tends to perpetuate and enlarge itself.

But on the other hand, we should never be content to stop with such arguments, nor make them the *chief part* of our propaganda. Recent events have shown only too clearly that only the absolutist conviction can stand the emotional contagion and fictitious idealism of a popular war waged ostensibly for noble ends. We can do our best work by basing our propaganda on the inherent evil of the war method; the antagonism of its spirit to Jesus' ideal of brotherhood; the superior efficiency for all moral ends of such spiritual forces as justice, love, truth and kindness; and the superiority of the claim of the kingdom of God to all other loyalties. Nothing short of a devotion to the constructive ways of Christian peace rooted in religious conviction and faith will stand the strain of both war and peace.

In regard to the methods of propaganda which are specially suited to Friends' meetings, there exists a wide range of opinion. Many feel that the spiritual appeal is best suited to presenting our peace message, and the best agencies are our meetings for worship. There are those who feel that larger use of the queries and advices would be effective.

At the other extreme is the feeling that any efficient, honorable method of peace propaganda is consistent with the Quaker ideal.

These extremes are well expressed in the following quotations:

"The methods of peace propaganda best suited to the Quaker ideal are those that are quiet and dignified, and that give respectful consideration to the views of those who conscientiously uphold views contrary to our own. Friends feel so strongly the *religious* obligation to peace that they had probably better emphasize this, and rather than neglect it, leave emphasis on the economic and similar arguments to those who do not base their peace views on religious grounds."

"The Quaker ideal should be to use the most effective methods, whether they accord with our traditions or not. Friends must be willing to parade, sing, take collections, speak on street corners, etc., if the local situation makes that the most effective. The particular contribution of Friends in methods is to see to it that peace workers keep *sweet-spirited*, and to serve as a link between such antagonistic groups as the Socialist and the Catholics."

4. Fundamental in our propaganda, whatever the method used, is the spirit in which the work is carried on. "The Lord's servant must not strive."

In our efforts to convince men of our peace views, the manner and spirit is of fundamental importance. Reformers are all too prone to resort to denunciation of those whose ways they oppose, and to resort to methods that stir up strife, and harden men in their opposition. The cause of brotherhood cannot be advanced by acrimonious discussion, as the wrath of man cannot work the righteousness of God. The spirit of

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

respect for others' thinking, reverence of others' personality, loyalty to their loyalties, manifest desire to befriend and enlighten rather than to override in pride of opinion, or triumph over them in argument for our own selfish gratification,—these must be essential in the development of that spirit which makes for peace and helps build up and maintain men's faith in a rational, brotherly, peaceful world.

Fundamentally, we cannot too often remind ourselves, our message is a *religious* message. It will best be propagated by the methods by which religious convictions are spread and religious motives are made to rule in men. In this, personal influence, example and exhortation often count for more than logic; the spirit is more potent than words. And the cumulative effect of sermon and story, of the constant and organized influence of home and school and meeting is in its totality probably more effective than deliberate appeal or argument.

"THE GRAIL OF LIFE."

An Anthology on Heroic Death and Immortal Life, compiled by John Haynes Holmes and Lillian Browne-Olf.

So fitly spoken are the words of this book that they measure up fully to the wise man's image of "apples of gold in network of silver."

Never has the world been in such sore need, at at present, of sane guidance concerning death and immortality, for in no other period of history have such countless thousands of young lives been suddenly hurled from time into eternity, leaving other countless thousands stunned with grief and yearning for an answer to the problems: What is it to die, and to what does dying bring us?

Since time began, the mind of man has wrestled with the mysteries of death and the hereafter, but during the years of the Great War, there arose an insistent demand for a solution to the mystery, and this led many into the unproven and usually barren or trifling realms of spiritualism and psychic research, with results which, as a rule, seem far from uplifting or satisfying.

The compilers of "The Grail of Life" have used quite other and more healthful means for answering the longings of sorrow-stricken hearts. They base their work upon the scientific principle that the persistent instincts of humanity are pointers toward eternal truths; that the age-long faith in immortal life proceeds from the Creator of heaven and earth; that it is an outward symbol of an unseen divine reality and has found expression again and again in the words of the great thinkers and teachers of all times and of all races.

"There is, I know not how, in the minds of men," says Cicero, "a certain presage as it were of a future existence. And this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls." In line with this idea, John Haynes Holmes and his collaborator have surveyed the field of world literature, carefully selecting from a great mass of material the sayings and passages which they deem most worthy, which best illumine their theme and are best calculated to sustain and encourage sorrowing hearts.

The preface describes the purpose and methods of the compilers, and we can but acknowledge with reverent gratitude that a stupendous task has been carried through with eminent success.

It supplies in condensed form for all those who are seeking "sweetness and light" on the sublime themes of death and everlasting life, an anthology made up of the loftiest thoughts that have been recorded both in ancient and modern times.

Part I treats of Heroic Death; it opens with Wordsworth's query:

> "Who is the happy warrior? Who is he
> That every man in arms should wish to be?"

and the answer first comes in some two-score quotations from poets and philosophers of Greece, from Eastern sages, from leaders of men in Europe and America, and from the literature of the Great War, all singing the praises and voicing the thoughts of the heroes of war, who sacrifice all and go forth willingly to die, if need be, for their country.

Many quotations follow which show how fearless man may become at the prospect or in the very presence of death; these thoughts give place in the latter part of Part I to exaltation of the martyrs for science sake who

> "struggle for a brighter prize,
> And win it with more pain. Their blood is shed
> In confirmation of the noblest claim,
> Our claim to feed upon immortal truth,
> To walk with God, to be divinely free,
> To soar, and to anticipate the skies."

A noble company of martyrs is summoned into our presence: Socrates, Jerome, Huss, Giordano Bruno, Savonarola, Walter Raleigh, John Brown, Edith Cavell, Christ, the Master of all, and many of his followers who preferred to die rather than be unfaithful to the best they knew.

Immortal Life is the theme of Part II. It is thrilling to follow the passages, which are arranged here somewhat in chronological order, and note how the torch-light of eternal life has been passed down from age to age.

As far back as 2000 B. C. we find that there was recorded upon an Egyptian tomb these words: "These have found grace in the eyes of the Great God. They dwell in the abodes of glory, where the heavenly life is led. The bodies which they have abandoned, will repose forever in their tomb, while they will enjoy the presence of the Great God."

From Persia and India, from Greece and ancient Rome, from the early Christian Fathers, from the mystics of the Middle Ages, from poets, philosophers, scientists and statesmen of more recent times, come testimonies from a mighty host of witnesses that the soul of man is not made to die.

DEATH AND LIFE.

BY JOHN HAYNES HOLMES.

> From Life to Death!
> An eager breath,
> A battle for the true and good,
> An agony upon the rood;
> A dark'ning of the light,—
> And night!
>
> From Death to Life!
> A peace from strife;
> A voyage o'er an ocean wide
> That moves from shore to shore its tide;
> A passing of the night,—
> And light!

THE VIRTUES REQUIRED FOR SUCCESS.

Address of President Joseph Swain to the graduating Class of Swarthmore College, 1920.

It is the wish of your friends to-day that you may all of you use your gifts in the best possible way and achieve all that you can in the world. I desire to briefly set forth some of those virtues which you must possess for this purpose.

I would name first high character or rugged honesty. No one can continue to hold a place of high esteem without it. Even from the financial point of view this is necessary. Judge Gary, head of the great Steel Corporation, recently said, "The rules which determine the question of salaries in the Steel Corporation are very simple. First, integrity of character; second, judgment and level head; third, willingness and the ability to work; fourth, faculty of success and that is a hard thing to define."

Thus you see Judge Gary looking at life from the point of view of a successful business man puts character first. This is true in every walk of life, whether it be in business, in the professions, in education, in politics, or in any line of achievement. One must have these personal qualities which make one trusted by people. The advice of Sir Walter Scott on his deathbed to his son-in-law was, "Be a good man." Sir Walter Scott considered this the first thing needful.

A second requisite is also mentioned by Judge Gary —willingness and ability to work. One that would achieve anything worth while, must be able to hold himself to continuous hard work. It is a trite but true adage that there is no excellence without great labor. The fine thing about it is that when one is thoroughly

interested in some line of work he is led on by the enjoyment he receives from it. If one stops long enough to keep in health, vigorous in mind and body, good hard successful work is a satisfaction and a pleasure.

In speaking to my class in college, one of my favorite professors said to us, "Never allow anything to be your master." If any habit has a tendency to weaken your body or thought, cut it out. If any line of work which you may undertake undermines your health, give it up. Do not undertake to do so many things that your efficiency may be impaired. In short, be master of your powers, your time, your possessions. To attain full mastery of one's self is the work of a life time and no one thing is more repaying.

The slogan of my college president was, "Bring something to pass." There was never a time in the history of the world when there were so many things calling young men and women who are fully equipped. You live in a time of unbounded opportunity. Lincoln said, "It is a fearful thing to die and leave the world no better for having lived; nay, more, it is a fearful thing to live for a single year without making this a better world."

You will need to overcome discouragement. Many men and women find in the midst of life they must begin over again. One must face defeat and discouragement with resolution.

The year I graduated from college, I was in Europe with David Starr Jordan. Word came that the Science Building of Indiana University had burned. It contained his scientific collection, which he had been gathering for many years. It contained more than a thousand pages of unfinished manuscript, and all his scientific library. As I had never seen him shocked or disturbed, and as he always met difficulties with unruffled spirit, I concluded I would bluntly tell him about it, to see how he took it. I was abundantly repaid. I simply said to him, "All you hold dear in the world except your family has been entirely destroyed. The Science Building of Indiana University has been burned and nothing of its contents saved." He looked at the ground for a moment, took a big swallow and then said, "Well, there is only one thing to do. That is to chip in and try it again." He wrote letters to his scientific friends in all parts of the world asking for collections. We collected specimens in Venice and other parts of Europe. Collections were sent him to Bloomington, Indiana, the seat of the state university, from Smithsonian Institution in Washington and from the British Museum in London and other places. He bought new books. An attic was fitted up as temporary quarters for his work, and some of the best work ever done by him was done that year with a select class of students, many of whom are filling important places in this country to-day. May you meet all your difficulties and reverses in this same spirit and with the same success.

Judge Gary says one of the faculties in determining the salary paid to their workers is good judgment and level head. Good judgment is something which like other virtues can be cultivated. One of the very best ways to cultivate good judgment is to associate yourselves with older, thoughtful people who are known for their wisdom. Many form their judgments on impulse and from a personal standpoint. If you form the habit of taking experienced people into your confidence you will find your horizon broadened and your judgment strengthened. Try to put yourself outside yourself and look at your problems from an outside point of view. If you can eliminate your selfish interests you will find your judgments much more trusted by others. The selfish man never has sound judgment or is trusted by others.

The last requisite of Judge Gary is the habit of success. It is an old saying that nothing brings success like success. The secret here I believe is to do nothing which you do not do in the very best way. If you do this your life will not be a failure.

Whatever your ambitions may be now, I hope they will lead you to be helpers of men. It seems to me that whatever one may be doing at the beginning of the journey, it should lead him to the service of the welfare of men. Let me illustrate: When David Starr Jordan was a young man, his whole interest was in Science. He was deeply intent in finding out all he could about nature and widening the circle of human knowledge. The whole of all his great talents were spent in gathering materials and studying them in the interest of science. He wrote one article after another for publication bent on discovering and making known to the world all he could. There came a time in his life, however, when the desire came to him to make the knowledge useful to human life. His study of animal life led him to an interest in human life and so in recent years he has done all he could to bring good will among nations through international understanding and friendship. The greatest study of mankind is man. The greatest service of man is human service. We find another illustration in our distinguished guest to-day [Herbert C. Hoover]. In his earlier life he was bent on becoming an engineer. He cared little for other studies that did not bear directly on his purpose of being a first-class mining engineer, but there came a time during the Great War when he had to decide whether he would continue as an engineer and a money-maker, or whether he should renounce his ambition in this direction and accept the call to go to the Continent and feed the Belgians, and later the world's poor. He was distinguished as an engineer, but he became a world figure when he put the life of the engineer behind him and became a leader of those who would work for the relief of humanity.

If you would leave a mark on the generation in which you are living, you must give your lives for men. Lincoln first of all gave his great talents to become a great lawyer, but his greatest service was in giving his life for human freedom. The one greatest who has ever lived among men gave his life for humanity.

I congratulate you to-day in having here for your Commencement speaker a man who is an inspiration to you. He illustrates many of the virtues I have endeavored to briefly set forth and is an illustrious example of what one with these characteristics may attain.

Members of the Graduating Class, your Alma Mater asks you to-day to ever maintain high character, self-mastery, an unselfish spirit, true courage, a love of humanity, and the ability to do hard work, and she commissions you to go forth lovingly and joyfully in your chosen way to a life of service.

OUR HIDDEN PEACE.

When shadows gather on our way,
Fast deepening as the night,
Be thou, O God, the spirit's stay,
Our inward Light!

Amid the outward toil and strife,
The world's dull roar and din,
Still speak thy word of higher life,
Thou Voice within!

When burdens sore upon us press,
And vexing cares increase,
Spring thou, a fount of quietness,
Our hidden Peace!

Though fond hopes fail, and joy depart,
And friends should faithless prove,
O save us from the bitter heart,
Indwelling Love!

—*F. L. Hosmer.*

FRIENDS' INTELLIGENCER

The following names are the result of the referendum ballot of the Associates, which were omitted in a previous issue of the paper through a misunderstanding:

Officers of Friends' Intelligencer Associates:

Chairman, ELWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOS. B. HULL,
PAUL M. PEARSON, CHAS. F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SIXTH MONTH 19, 1920

A TASK FOR FRIENDS.

DAVID STARR JORDAN once said, "The world stands aside for the man who knows where he's going." What is true of a man is true of an organization. Does the Christian Church know where it is going? Is it on its way?

Do Friends know where they are going? Happily there are many evidences that they do. The following editorial in the Philadelphia *Evening Ledger* of Sixth month 12th is reassuring commentary:

Philadelphians, living in a city that is known as the center of the Quaker life in the new world, should be peculiarly interested in the report that all work of relief now being done by Mr. Hoover's organizations in Europe may be given over next autumn to the direction of the Society of Friends.

The war work of the Friends has been one of those things that reassure the minds of men when reassurance is difficult. It was silently done,—a great deal of it by Philadelphians. Wherever the misfortunate people of Europe met a Friend they met patience and compassion. And the world does not know half of what the Quakers have done to build where others destroyed and to carry comfort where others left misery and pain. The work undertaken by Mr. Hoover will not suffer under their administration.

When the task in Europe is accomplished, what next?

It is to be expected that the London Conference will result in numerous suggestions as to how a united Society may express the Christian ideal. This will not be a mere formula, a creed, but a sincere attempt to live the Christian life in our changing world.

"New times demand new measures and new men." The measures which might have been effective in a less complex society must be revised to meet the changing needs. A text-book on science written ten years ago must be revised. We have found out many new things in every science in the past ten years. No teacher can continue the methods he employed ten years ago. We have found out many better ways of developing the child mind than were known then. No physician can prescribe as he did ten years ago. The practice of medicine and the methods in surgery have been practically revolutionized in ten years. We are putting men into jail for what was done with impunity ten years ago. We have learned many new things in government in that period.

Should the religious teacher use only the same methods he used ten years ago? Should the Christian Church attempt to function in the same way? We are continually finding out new things about God. To every generation there is a larger revelation. We have not yet learned all there is to be known about God. Our children will learn much about Him which we have not yet discovered.

We are constantly learning the increasing obligation and opportunities of our social order. The economic life which makes us mutually dependent brings a complex social life which requires a new interpretation of the Christian idea. It is one thing to apply the Christian idea where we have no neighbor within a mile of our house, and quite another when we have 400 neighbors within a block.

It is especially gratifying that so large a number of young people will attend the London Conference,—people under thirty. It is earnestly to be hoped that they will be called upon to participate, and that very definite responsibilities will be placed in their hands.

It is a blessed omen that the Conference will attempt to determine on what Friends can agree, not on what they disagree. The world is quite as distressed for spiritual ministry as the children of Germany are famished for food. Who would be so brutal as to debate whether a starving child should be fed with a spoon or with a fork, or whether he be allowed to use his fingers. The important thing is to feed him.

Shall we argue among ourselves as to what name is on the shipping label that carries the spiritual food to those who have not the Christian idea?

"We be brethren." We are to say it. What matter that we say it in broken English, or ungrammatically? We are to live it. What matter that our address is a boulevard, a slum district, or a rural route.

Christ said it: Christ lived it. We who are called Christians are to follow after, "Without haste, without rest." * * *

THE PRACTICE OF IMMORTALITY.

EVEN if life were not immortal, it were wise to live as though it were. There is a wide-spread misconception of immortal life. It is not something to be given us after death. We are now living the immortal life. When we come to understand the significance of this fact we change our standards, we get a new conception of the values of what we see and experience. In the excellent phrase of Dr. Washington Gladden we begin "the practice of immortality." We are not to live so as to avoid future punishment or to obtain future reward, we are to live the immortal life. Though the comparison is inadequate it may help us to understand this practice of immortality to recall what privileges and obligations are upon those who live the lives we are familiar with. The musician listens for harmony in the winds, in the waves, in the storm, in the bird's song, in the human voice, in every manifestation of sound. Melody is everywhere for him. He cultivates it in himself; his soul is attuned to the concord of sound. Whatever else his life may be he succeeds or fails as a musician in the proportion of his achievement in melody. The poet, the painter, the sculptor, the architect, the orator, adjusts his plan of life according to the standards, the opportunities of the life he is living.

We are now living the immortal life. Whatever we may believe concerning Christ's resurrection, its message to us is plain. Whether His spirit animated His body again, or whether the eyes of the apostles were opened so that they saw his spiritual body, we cannot know, nor does it matter. The important thing is this, —the life was continuous. Thus was demonstrated a truth the world had not known, and which it seems slow in comprehending, at least in its full significance.

If we would, we cannot escape the claims of the immortal life upon our daily round of duties. Its

needs, its demands are as definite as those of our physical life. We may disregard the requirements of this immortal life, but with as much peril as we would disregard the needs of our body. The things that are physical obtrude themselves more insistently, but to thoughtful people they are hardly more in evidence.

VISION.

The followers of George Fox must be like him, men of vision. His vision of the meaning and aim of life did not close the possibilities for future inspiration to succeeding generations of Friends. All the great men of the ages have been men of vision. To progress, each generation must have its own "seers of visions and dreamers of dreams." The wise man of old spoke truly, who said: "Where there is no vision, the people perish." Doubtless this is the reason for the decline of the Society in the period of Quietism. I find myself to-day wondering how many of us realize that we are at this moment in a new era, and that a new vision is before us, calling to us to open our eyes and see. Because he saw so little around him but evil and hypocrisy, George Fox wandered up and down England seeking a way out. He found the way out through the inward vision and pointed the way for many others to find their way out too.

To-day not one man but many, through all the borders of the Society which he founded, are seeking a way out from the difficulties on every side. That is why the Conference of All Friends is called in London: they are to meet with one purpose, to seek to open our eyes for the vision to enter. George Fox's vision emancipated men from the trammels of theology and gave freedom to the individual. How can freedom to the individual in all the senses of the phrase be secured for mankind, yet one man's freedom not be a yoke to another man's liberty?

We have been passing through a very material age,—men of vision in the resources of nature have seen far and accomplished great things. But history is filled with examples of nations which have crumbled when they reached the height of material power and accomplishment because they did not listen to men of spiritual vision who were among them.

It is not a time for differing over this or that individual suitability to go forth to meet the new vision. As in the parable which Jesus told, the lamp which is cleaned and filled and ready will be *used* even though it may not be capable of giving so great a light as another which might not be ready. In the greatest humility, then, let us make ready.

The belief which Friends have had from the beginning is inseparable from conduct. We have still much to do to square our conduct to the light we already have. Unwavering effort to do this will surely equip some to see the further vision which I am sure is waiting to burst upon us. Let us have faith to "step upon the seeming void" and "find the rock beneath."

* * *

NOTE AND COMMENT.

WHAT A COUNTRY MEETING IS DOING.

This letter, which is printed and circulated by Pilesgrove Preparative Meeting, N. J., is an inspiring illustration of what can be done by any meeting to bring its influence to bear against militarism:—

Woodstown, N. J., 6th Mo. 8, 1920.

Dear Friend:

At this time, when the world seems so full of unrest, and industrial and social conflict, temptation is peculiarly strong upon members of the Society of Friends to refrain from public controversy. This position, while natural enough under the circumstances, would do violence to the sense of civic responsibility which has been strong in Friends since their beginning. The painful truth is that complete spiritual and physical isolation from the modern state is practically impossible. We cannot disregard public affairs even if we would. Our money is taken from us in taxes and is used, not for purposes of public education and welfare, but to erect huge military and naval establishments. Our children in the public schools are subjected to propaganda by the War Department, designed to convince them that the monotonous, dulling life of the professional soldier is in reality an elaborate vocational and spiritual education.

Our representatives at Washington attempt to pass laws which threaten us with conscription of conscience as well as of body. If we are to escape from responsibility for the rapid development of American imperialism in Washington, we must join with our fellow-citizens of other faiths in combatting the dangerous tendencies of the Government, and especially we must join with them in opposition to imperialism and militarism.

The Government is now building a navy which in 1924 will be the largest in the world. Our naval program for the present year exceeds that of England, France, Italy and Japan combined. This is being done without any effective protest from the American people, who are too busy, or too burdened, or too discouraged to object or to consider the taxation which they will be required to meet, or the surrender which they may make of themselves or their sons to the Golgotha of War. In the meantime, Congress has hastily adopted an army reorganization act which fastens upon us 17,000 officers as compared with 4,000 officers four years ago, and a standing army of 288,000 as compared with 100,000 men at the same time. This same body has appropriated $4,000,000 for military drill in the high schools and colleges, but only $524,600 for the Federal Bureau of Education. While the clauses in the original army reorganization bill which would have brought the draft automatically into existence whenever the Congress and the President declared a national emergency to exist have been temporarily dropped, nevertheless the whole question of a Prussian military system confronts us—it is not over, but is merely postponed.

The American Union Against Militarism has been struggling for the past four years to arouse and educate public sentiment against universal military training. Its bulletins have kept many of us informed as to developments when it was impossible to learn the real facts from newspapers. It is quite possible that if it had not been for the vigilance and energy of that organization Congress might quietly have passed the Wadsworth Bill, containing Section 69, which would have perpetuated the draft as the foundation of our military policy.

In short, we feel strongly that the sensible course for us to pursue is to work with and through the American Union, especially during the months before the controversy is renewed in Congress in December on universal military training. Their finances are conservatively handled and have the endorsement of the National Information Bureau, which passes upon financial and auditing methods of organizations which appeal to the public for help. The Union employs no solicitors, pays no commissions for money raised; there are no sinecures, no over-paid clerks—the money collected is wholly devoted to propaganda through various publications and correspondence.

In behalf of the Pilesgrove Preparative Meeting we unite in asking thee to contribute in support of the movement assertive of the principles of Friends. There is an alternative which involves not only a sacrifice of principle but the payment of large amounts by way of taxation to support measures which thy aid will help us to defeat.

Respectfully,

Joel Borton,
Charles F. Pancoast,
Henry C. Lippincott,
Committee.

THE NEW "HOME MISSION."

In a study of the "New Home Mission of the Church," embodied in a pamphlet issued by the Committee on the War and the Religious Outlook, William P. Shriver of the Board of Home Missions of the Presbyterian Church says,

"The home mission task is no longer to be delegated or exclusively confined to some organized state or national society. The goal is a Christian community, a Christian social order. From a national standpoint, the new Home Mission is nothing short of making America Christian for the higher service of the world.

"During the last year of the war, the American Baptist Home Mission Society sent one of its skilled surveyors to the logging camps of the Northwest to find out what these lumber-jacks, who were in such a state of ferment, were thinking about, and what, especially, they thought of the Church. Six weeks were spent in the camps. The investigator, who was a minister, did not make his identity known. He wanted free, unfettered opinion. He got it. In the course of the six weeks he did not find a man in the camps who came to the defense of the Church. The surveyor was in turn surveyed; and here are some of the questions that were asked him:

"Was not the Gospel which Christ preached a gospel of discontent? In what percentage of pulpits could it be said that this is the characteristic of the preaching today?

"Are trade unionists, who are promoting justice, brotherhood and co-operation, promoting religion?

"What program do preachers as propagandists have of promoting acquaintance with, and interest in, the industrial question in their community?

"If the churches of the community refuse to co-operate with industrial workers in the interest of justice and brotherhood, are not the unions justified in excluding religion from their halls?

"What action have the denominations taken in a co-operative or effective way to secure justice in the distribution of the results of the common toil?

"Has not the attitude of the Church toward the democratic control of industry been that of indifference?

"Does the Christian Church have a program of industrial reconstruction? If so, what does it involve?"

"Questioning of this sort, which could be duplicated in any of our industrial centers, must be seriously reckoned with. There is an imperative demand, not only upon the part of industrial workers, but from earnest men and women everywhere, that the Church now seek to apply the Christian principles of justice and brotherhood with more concreteness to the present world order in which we are enmeshed.

"It is unjust to undervalue the social implications of the work of our earlier home missionaries. Many of them were leaders in the new communities of the West, and left their impress upon the developing community life. And yet it is not unfair to say that the measure of success in the past has been largely in the local church, the growth of its membership and Sunday-school enrollment and its financial competence. Important as these considerations are, a new standard of success is the extent to which a church, or group of churches, is effective in Christianizing the community. The supreme test with which the Church as a whole is confronted in these days of reconstruction is, how far will it contribute to the building of a Christian social order and the reconstruction of our international relations?

"The new spirit and purpose which are taking hold of the churches in their new home mission are calling for a highly diversified leadership. There is still a demand for great preachers, but a no less insistent demand for men and women who can teach and lead in the various forms of community service and community organization. At almost every turn there has been serious embarrassment in finding thoroughly qualified workers for these positions."

A UNIQUE PRISON JOURNAL.

In *The Venturer* for February, Gilbert Thomas tells of *The Open Window*, "the most widely circulated journal in Maidstone Prison," published by a dozen Conscientious Objectors serving long terms. A unique little journal indeed. Of his own experiences he says:—And yet, on the whole, the recollection of those days of bondage is a singularly pleasant one—strange as such a statement may seem. Not that there is a good word to be said for the prison system itself. Few of our own administrators would care to defend it to-day; and the cause of prison reform certainly needs a special pleading in these pages. But it was to some extent *because* the system is so barbaric that to many C. O.'s their time in prison shines so brightly upon the horizon of memory. And the explanation is very simple. Deprived of all ordinary physical comforts; robbed of all conversation with our fellow men; shut off, in a word, from all outward sources of happiness, we were thrown back upon the inward resources of the spirit. Our bodies were incarcerated and so we opened the window of the soul. There were no other windows to open."

NOT "LIKE AN ARMY."

A letter from Colne, England, says that some very strong words about hymns have been said by the Rev. J. H. Hopkinson, vicar of Holy Trinity Church here, and son of the former vice-chancellor of Manchester University.

"We have learned," he said, "war is not a matter of fluttering banners and clashing swords and beating drums, but merely a sickening and dirty butchery of lads in water-locked or fly-infested trenches. We shall be less ready than we were to compare the movement of the church to that of a victorious army. Hymns that we could sing unthinkingly before the war have become a lying blasphemy.

"Who would now sing, 'Like a mighty army, moves the Church of God'?"

BRIEF ITEMS OF INTEREST.

A report in the *Public Ledger* of the Republican Convention in Chicago says that when Chairman Lodge announced that the Resolutions Committee was on its way to report, there were shouts for "Uncle Joe" Cannon. Senator Lodge produced the former Speaker of the House. Picking up a glass of water from the speaker's table, "Uncle Joe" held it aloft in the attitude of "Liberty Enlightening the World." The crowd got the point, and roared. Mr. Cannon referred to the Supreme Court's decision upholding prohibition, and declared solemnly that whatever individual opinion about it might be, the laws of the republic must stand. Then he turned to a toast to the convention and drank down the water.

Helen Taft, graduate of Bryn Mawr 1915 and Yale 1917, dean and acting president of Bryn Mawr College, has resigned to become the bride in July next of Frederick Johnson Manning, of Yale University.

The Supreme Court of the United States, in a virtually unanimous decision, declares that the 18th Amendment and the Volstead Enforcement Act are constitutionally valid.

A former slave of Jefferson Davis, J. T. Montgomery, was chosen to represent Mississippi on the Resolutions Committee in the Republican National Committee in Chicago.

The community meetings of Kennett Square, now closed for the summer, have had an average attendance of 250.

The National League of Women Workers have been meeting at Bryn Mawr. Their membership has grown in a short time to 25,000.

The sixth edition of Pennell's Life of Whistler" is announced, containing considerable new material (J. B. Lippincott Company).

Gloria Dei (Old Swedes) Church, 916 Swanson Street, celebrated June 6th the 243d anniversary of the parish and 220th anniversary of the dedication of the present building.

Robert Sutcliff, in his travels in America in 1812, found "the concern of Friends in this country against the frequent use of spirituous liquors in their families is very great."

In *The Friend* J. Edgar Rhoads writes:—"I have been very much impressed with the effectiveness and wisdom of Hoover's organizations and work, and I think have learned some valuable things from them. Much as I should like to see Hoover President, I cannot but think that a man of his calibre, vision, and motives might do the world more good if he could be an economic guide for Europe for the next five years or so."

At the commencement of George Washington University recently held, honorary degrees were conferred on Sir Auckland Geddes, Attorney General A. Mitchell Palmer, and others.

Under recent books on internationalism with which all leaders of religious thought should be acquainted, *World Friendship* gives *Lay Religion*, by Henry T. Hodgkin, and says: "This is an exceedingly suggestive book, written by one of the leading laymen in the English Church. He is dissatisfied with the position taken by the church in recent years, and feels laymen are going to have an appreciation of Christianity which is closer to Christ's teaching than that held by the Church, but hopes the Church may learn the lesson of the war and address themselves at once to applying the teachings of Jesus Christ to every problem of life."

William C. Allen and wife, of San José, California, reached London Fifth month 18th, on their way home from New Zealand, Australia, and lastly South Africa, where they had spent ten weeks visiting widely scattered friends in the cities out on the lonely veldt or among the hills.

Ceremonies of imposing character are planned for the dedication of the magnificent Lincoln memorial in Potomac Park on September 12th, the anniversary of the emancipation proclamation.

Commenting on the unseating of the Socialist members of the New York Legislature, and the protest of the Philadelphia Representative Meeting, the London *Friend* says:—Even in America, the entry of which into the war was probably animated by the highest motives of any participant, the easy descent to lower ideals has been manifest. The overthrow of Prussianism by the methods of Prussia has tainted every participating nation with the spirit of Prussianism, not least so our American brethren. We are glad of the outspoken protest of Philadelphia Friends.

One hundred and thirty-five students are earning their way while attending the University of Wisconsin this year.

Anna P. Fox, who has recently been visiting Friends in the United States, says she has been everywhere warmly received by the Friends of the three branches.

Hazing has been officially abolished at the University of Wisconsin by the Student Senate.

Out of one hundred and ten students at Whittier College, California, twenty-one have volunteered for Christian work at home or abroad.

Denmark proposes to establish an International People's College, intended especially for those belonging to the working classes.

"My Ancestors," a handsome volume, has just been issued by Norman Penney, F. S. A., Librarian of the Devonshire House Reference Library, London.

News of the death of our Syrian Friend, Edmond Audi, has been received. His whole life was based on his convictions; he was a true Friend, and always eager to know more of the truth and to study God's manifestations in the world around him." "He took a deep interest in the welfare of the Friends' meeting and community; his ministry was simple, but clear and strong."

The Philadelphia *Ledger* says that only two of the leading business houses of the city that came out with funds and moral support for Lincoln's election were the Quaker firms of Morris Hallowell & Co., silk merchants, and Ogden & Co., dealers in drugs.

In a conference on amusements held by the Yearly Meeting at Twelfth Street, Philadelphia, Fifth month 24th, Elbert Russell handled the religious aspects of the case in an able manner. The apostle's declaration, "All things are lawful, but not all things are expedient," introduced what is after all the most reaching appeal, "If my liberty is an offence to my brother,—leads him astray, I certainly will not exercise it."—*The Friend.*

For fifty years Alfred Tuke Alexander, who has recently died, was one of the leaders in the effort the Friends made through the Bedford Institute Association to grapple with the religious and social needs of the people of London, and of which he tells in "Fifty Years' Story of the Bedford Institute." (1915.)

Rendel Harris, in a "Foreword" to A. T. Alexander's pamphlet, closed with words that form a fitting summary of the life that has just ended:—

"God bless those who have the courage to climb to the top of the mountain of Transfiguration and who will equally have the courage to come down to the needy people at the foot of the holy mountain. For us Friends, our work in the East End furnishes the place where we may say with Tagore:

"Here is Thy footstool and there rest Thy feet,
Where live the poorest and lowliest and lost."

—*The Friend, London.*

During the last visit to America of Sir Philip Gibbs, author of "Now It Can Be Told," there was an embarrassing moment in the office of a newspaper syndicate which was sending out a series of his articles to the American Press. The syndicate had issued a folder describing the work of the famous war correspondent, and the folder was illustrated with two pictures—one taken just before the war, showing him as a robust, full-faced young Englishman, another taken after the war, showing him worn and haggard, and looking twenty years older. The first thing he noticed when he entered the office was the folder, with the two significant pictures. There was a moment's silence. Then, "Before and after taking!" commented the author, and smiled.

A dispatch from Berlin, May 26, says that the American Society of Friends' relief commission, according to the *Vossische Zeitung* proposes to extend its feeding mission to the university students, who, in great majority, are in the most reduced circumstances. Special cheap meals will be provided to those who are able to prove that they are without money.

Miss Helen H. Taft, acting president of Bryn Mawr, has announced the endowment of the Marjorie Walter Goodhart Chair of European History in memory of Mrs. Howard Lehman Goodhart of New York. Mrs. Goodhart was a member of the class of 1912.

Great extension of its work in child-feeding is planned by the American Friends' Service Committee during the coming year. They report their work in Germany, Austria and Poland, greatly hampered by "swarms of adventurers who visit, inspect and investigate."

"The meeting for worship should be the powerhouse of our religion, giving us the force by which we may speak our message to others in life and in word." —*Report of Essex and Suffolk Quarterly Meeting, Ninth Month,* 1919.

"We have suffered extraordinarily less than others and we have gained infinitely more. Therefore are our lives forfeit for the future and it is our bounden duty to share what these years have brought to us."—*A. Barratt Brown.*

CURRENT EVENTS

SWARTHMORE COMMENCEMENT.

At the commencement on June 7th the graduating class numbered seventy, whose names and addresses are as follows:—

Walter Halsey Abell, Folsom, Pa.
Thomas Howard Atkinson, Trenton, N. J.
Henry Halliwell Bitler, Jr., Rutledge, Pa.
Julia Thurston Bope, Akron, Ohio.
Detlev Wulf Bronk, Boston, Mass.
Donald Moore Headings, McAlisterville, Pa.
Stephen Clarence Bunting, Llanerch, Pa.
Mary Alexander Campbell, Hopkinsville, Ky.
Louise Carman, Washington, D. C.
Edward Clayton Carris, Haddonfield, N. J.
Herschel Leroy Clark, Jamestown, Ind.
Lena Caroline Clark, Southwest Har., Me.
Viola Martha Conner, Wilmington, Del.
Edna May Davies, Phila., Pa.
Mary Natalie Donovan, Wilmington, Del.
Marguerite Pendleton Drew, Phila., Pa.
Frank Whitson Fetter, Princeton, N. J.
Arthur Wilfred Gardiner, W. Chester, Pa.
Clifford Riggs Gillam, Langhorne, Pa.
Charles Waldo Haldeman, Jr., Malvern, Pa.
Gladys Bower Hammond, Boonton, N. J.
William Waldo Hayes, W. Chester, Pa.
Doris Maria Hays, West Chester, Pa.
Donald Moore Headings, McAlisterville, Pa.
Joshua Holland Heck, West Chester, Pa.
Leon Henderson, Millville, Pa.
Paul Mitchell Hess, Dallastown, Pa.
William Wallace Hewett, Phila., Pa.
James Minshall Holden, Chester, Pa.
Henry Irvin Hoot, Phila., Pa.
Helen Ethel Howarth, Phila., Pa.
Howard Malcolm Jenkins, Swarthmore, Pa.
Charles Irwin Johnson, Media, Pa.
Elizabeth Catherine Jones, Ebensburg, Pa.
Elizabeth Gest Jones, Pottstown, Pa.
Preston Henry Judd, Elkland, Pa.
Mary Eleanor Judge, Mansfield, Pa.
David Streeper Klauder, Jr., Phila., Pa.
Lucy Lippincott, Riverton, N. J.
Gertrude McCabe, Selbyville, Del.
Mary Elizabeth McClellan, Central Valley, N. Y.
Letitia Tyler McNeal, Birmingham, Ala.
Helen Vogdes Macartney, Phila., Pa.
Helen Moore Martin, West Chester, Pa.
Ethel Gibbons Means, Swarthmore, Pa.
Charlotte Emma Moore, Coatesville, Pa.
Mary Nagle, Phila., Pa.
Mary Dorothy Paxson, Parkesburg, Pa.
Leon Morris Pearson, Swarthmore, Pa.
Gladys Seaman Pell, Saddle River, N. J.
Lucy Marie Penrose, Phila., Pa.
Helen Alexander Ramsey, Swarthmore, Pa.
Harriet Hale Renshaw, Phila., Pa.
Elizabeth Hope Richardson, Phila., Pa.
Florence Dunlap Richmond, Phila., Pa.
Mary Thomas Roberts, Swarthmore, Pa.
Ruth Pratt Rodenboh, W. Chester, Pa.
Joseph Sheppard Sickler, Salem, N. J.
Helen Elizabeth Sigler, Indianola, Ia.
Edmund Paul Smith, Phila., Pa.
Henrietta Albert Smith, Rutledge, Pa.
Cornelia Miller Stabler, Swarthmore, Pa.
Ellen Zeitler Swartz, Punxsutawney, Pa.
Marie E. L. Genevieve Tarby, Swarthmore, Pa.
Mary Elizabeth Tyler, Phila., Pa.
Beatrice Whiteside, Phila., Pa.
Anne Shourds Williams, Bridgeton, N. J.
Mildred Estelle Williard, Phila., Pa.
Ralph Erdman Wilson, Leesburg N. J.
Clarence Howard Yoder, Kutztown, Pa.

FELLOWSHIPS AND HONORS.

President Swain made the following announcements of Fellowships, Scholarships, and other College honors for the year:

Joshua Lippincott Fellowship,
Joseph Evans Sands, A. B., 1917
John Lockwood Memorial Fellowship
George Passmore Hayes, A. B., 1918
Hannah A. Leedom Fellowship,
William Christie MacLeod, A. B., 1914
Lucretia Mott Fellowship,
Henrietta Albert Smith
Martha E. Tyson Fellowship,
Beulah Darlington Pratt, A. B., 1890

The Swarthmore Chapter of Phi Beta Kappa, an organization for the recognition of high scholarship, announced the following elections: Julia Thurston Bope, Marguerite Pendleton Drew, Frank Whitson Fetter, Preston Henry Judd, Helen Vogdes Macartney, Charlotte Emma Moore, Leon Morris Pearson, Helen Alexander Ramsey, Henrietta Albert Smith, Marie E. L. Genevieve Tarby, Mildred Estelle Williard of the Class of 1920; David Matthias Dennison, John William Klopp, and Aline Mathieson Woodrow of the Class of 1921.

Scholarships:

Three scholarships are offered for work done in the College during the past year. They are of the value of $200 each for resident and $100 each for non-resident students, and are awarded in each instance to that member of the respective classes who shall be promoted without conditions and shall have the best record of scholarship upon the regular work of the year.

The Deborah Fisher Wharton Scholarship, one half to Aline Mathieson Woodrow, one half to David Matthias Dennison.

The Samuel J. Underhill Scholarship, to C. Rogers McCullough.

The Anson Lapham Scholarship, one-half to Isabelle Shaw Fussell, one-half to Herbert Branson Spackman.

The University of Pennsylvania Scholarship, to William Wallace Hewett.

The Western Swarthmore Club Scholarship of $500, to Leigh Early, of Sioux Falls, S. D.

The Ivy Medal for this year bears the inscription, "Character, Scholarship and Influence," and was awarded to Detlev Wulf Bronk.

Delta Sigma Rho, the honorary forensic society, installed at Swarthmore in 1911, has elected to membership, Wayland Hoty Elsbree, William Powell Kemp, Joseph Sheppard Sickler, Alan C. Valentine. Detlev Wulf Bronk and William Wallace Hewett of the graduating class were elected to membership at the close of their Junior year.

The National Engineering Fraternity, Sigma Tau, elected to membership: Thomas Howard Atkinson, Stephen Clarence Bunting, Arthur Wilfred Gardiner, Clifford Riggs Gillam, from the Class of 1920; Edward Evans Bartleson, 3d, from the Class of 1921.

Sigma Tau also announces the award of medals to Ernest Mason Bliss and Herbert Branson Spackman.

Chi Omega Fraternity prize to Henry Halliwell Bitler, Jr., of the class of 1920.

The honorary degree of Master of Arts was conferred upon Edward Clarkson Wilson, of Baltimore, and that of Doctor of Science upon Dr. Edward Martin, Commissioner of Health for Pennsylvania.

Robert M. Janney, President of the Board of Managers, accepting on behalf of the College the gift of the class of 1890 of the Spencer Trotter Memorial Laboratory, said to Morris L. Clothier:

"Again the Class of '90 has manifested its affection for its Alma Mater in the erection of this laboratory. Time and again has this loyalty been shown her by your class, not alone in material benefits but by a jealous pride in her honor and achievements.

"This gift is also a tribute of affection to the beloved Professor who will be the presiding genius here. When we recall the many times, during his long years of service here, he has climbed the height that measures the distance to his old quarters under the Dome, he has doubtless far exceeded the present altitude record, but even that height could not carry him beyond the reach of our admiration and affection.

"With the profound gratitude and thanks of the Board of Managers, I accept on their behalf this Laboratory at the hands of the Class of '90, and dedicate it to the purpose of the gift."

THE JUBILEE FUND.

In 1916 a campaign was begun to secure a Jubilee Million by the celebration in October 1919, of the Fiftieth Anniversary of the opening of the college. On account of America entering the Great War it was impossible to finish at that time. When the canvass ceased, to be taken up at a later time, including the Worth Fund of $100,000, for the beginning of a Women's Dormitory, and the $125,000 conditional gift of the General Education Board, the total subscription was $750,000.

It appears that the total Jubilee Fund, counting all subscriptions since 1916, is $1,540,000. However, in order to secure the $200,000 of the General Education Board, $100,000 in subscriptions will yet be required.

NEW YORK YEARLY MEETING.

(Continued from last week.)

INFLUENCES for American ideals are, schools and libraries, public story-telling, the Boy Scouts, home influence and training. The best means of making good American citizens of our children is by means of good books. It is easy to get them to read biographies of real people who have "done things." From biography to connected history is easy. No one can love a country if he is utterly ignorant of her story. And one must know the land itself, by books of geography and travel, etc. A good child's book must be accurate, for the first impressions are lasting. It must also be vivid and picturesque.

This is a critical moment for American children. We must Americanize those we have been calling Americans. We can do this by:

1. Teaching them all to read and write.

2. Making them understand and love the Constitution, the Declaration of Independence, and the ideals of Americanism.

3. Teaching them the A. B. C. of economic theory and finance.

4. Giving them the right point of view of man as man, as humanity as humanity, aiming to remove all race prejudice, teaching them to be sympathetic with all, and teaching them there is a God.

By Mrs. D. Leigh Colvin, Second-day evening, on "The Making of the U. S. Constitution":—

Many papers have said that the 18th Amendment to the Constitution was adopted in a different way from the

others. Is this so? The Fifth Article of the original Constitution provides that amendments shall be ratified either by the State legislatures, or by State conventions. This last has never been done.

When the Constitution was shown to the people, they wanted certain rights affirmed to them, and at the very first gathering of Congress these rights were put into form, submitted, and at once accepted. These first ten amendments which are almost a part of the original Constitution, covered the rights of free speech, no established church, no unusual punishments, etc.

The Eleventh Amendment made it impossible for a man to sue a State.

The Twelfth Amendment was made necessary by the formation of political parties, and provided for the election of electors.

The Thirteenth, Fourteenth and Fifteenth Amendments came after the Civil War, and the abolishing of slavery. The Fourteenth provided that if the colored people were not allowed to vote in the Southern States, the representation of the States should be cut down. This has never been enforced.

The Sixteenth, in 1913, concerned the Income Tax, providing that a man with a large income shall pay more in proportion than a man with smaller sum. This changes the old law in the Constitution.

The Seventeenth provides for the direct election of Senators.

To ratify an amendment now, both the Houses in thirty-six States must approve. Up to 1907, 2200 amendments had been proposed for the Constitution, and many since then. A few of these it seems we should have,—uniform marriage and divorce laws, for instance; a uniform law against child labor, etc. We have seen three amendments go through. But it is not easy, after all, to amend the Constitution.

Bryce says, "It is almost impossible to get a two-thirds vote in Congress on account of party jealousy." Yet three times in the last few years, Congress has given a two-thirds vote against liquor. It is miraculous. It means that the people of the United States are in favor of prohibition. Thirty-three States have prohibition, mostly through the action of the people themselves. In many States liquor men have brought in beer and wine bills, after the dry law had been passed. The result has usually been like that in Michigan, which went dry by 86,000. Two years later it voted 206,000 against beer and wine.

This last amendment was submitted in the usual way. Forty-five States ratified it, in the usual way, against the most powerful enemy we have ever had.

In 1907 Georgia passed a prohibition bill. Later they did pass a near-beer bill. But it was impossible to test every barrel, and crime increased. The only way was to stop the near-beer, and they did. We shall not get rid of drunkenness by allowing a small per cent. of alcohol. Even if Governor Smith does sign the near-beer bill in New York, it is illegal, and will only give encouragement to law-breakers.

By Stanleyetta Titus Werner, Second-day evening, on "Building Americanism through the Boys and Girls":—

The greatest problem in America today is that of building Americanism in the hearts of our boys and girls, in order to prepare them for their problems. Americanism means living up to our rights and duties. We have a right to life, but it must be a life of service. We have a right to liberty, but it must not interfere with the liberty of others. We have a right to the pursuit of happiness, but it must be the happiness of our neighbors as well as of ourselves. Americanism is love of and pride in our country, but pride without the willingness to serve is not patriotism; it is selfishness.

Americanism understands that, however much we may have to give to an immigrant, he may also have something to give us; and that it will help both him and us, if we realize, humbly, that he is perhaps far beyond us in a heritage of love, of beauty and symmetry.

FRIENDS IN PENNSYLVANIA.

Horsham Friends' School Association gathered at the Meeting-house on Sixth month 12th, to renew old acquaintance and testify their interest in the Friendly institution where so many had received their early education. In the afternoon the children enjoyed the real school games of Farmer in the Dell, Prisoner's Base, and Quoits. A picnic served on the lawn promoted the general sociability. At 8 o'clock the President called the meeting to order, and the routine business was soon transacted.

The children who had just completed the term at Horsham Friends' School gave a Flower Drill, and, under the direction of their music teacher, Miss Quigley, gave a demonstration of their work in that branch. Other recitations by children whose parents had attended the school, and readings by Miriam Stackhouse in her usual pleasing manner, followed. A debate on the question: "That Friends' elementary schools can make sufficient contribution to education to justify their existence to-day," aroused much interest. The judges decided in favor of the affirmative side, and the general discussion that followed indicated appreciation of the problems confronting Friends' school and a hope that they would continue their constructive work.

Such a gathering of old pupils, patrons and teachers as assembled last Seventh-day indicates that the Friends' Schools have built strong foundations in the past. May they continue to make a distinctive contribution to-day!

"A BRIGHTENED CORNER."

The Berean Manual Training and Industrial School, is one of Philadelphia's "brightened corners." The founder of this school, Dr. Matthew Anderson, saw in his youth the baneful effects of Negro slavery and early determined to devote his life to the service of his race. That he might be prepared for his chosen work, he gave twelve years to the training which Oberlin, Princeton, and Yale offered him. A young man with such foresight and energy, was equal to the task which he had chosen, and inspired others to join him in the beneficent undertaking.

The school at 1928-30 S. College Ave., is opposite Girard College. He soon gathered the little children into a Kindergarten which after ten years was taken into the Public School system.

At the recent commencement exercises held in the spacious Chapel, certificates and diplomas were given in the Academic and the Commercial departments, as in Dressmaking and Millinery. In the Textile department ten pupils had honorable mention for highest efficiency. Four of the graduates had a part in the exercises and the singing of the class was greatly enjoyed. The President of the Board, Dr. Robert Hunter, presided over the meeting, and other members expressed their hearty interest.

The chief address of the evening was given by Hon. Archibald H. Grimke, of Washington. This man of noble repute, is a graduate of Lincoln University, and of Harvard Law School. He has been honored by the bestowal upon him, of the Spingarn Medal, "for seventy years of distinguished service to his country and his race—as Consul to San Domingo, as President of the American Negro Academy, as author and scholar, and especially as President of the District of Columbia Branch of the National Association for the Advancement of Colored People, which under his leadership has become the safeguard of the rights of eleven million people, at the capital of the nation."

In addressing these young people, he emphasized first, the importance of the quality of their work. They cannot forget that he went to the root of this matter; nor did he gloss over the future before them. He could show them from long and deep experience, that "the world demands of us that we shall be better than our parents—better too than the white race." Nor was there any note of bitterness in his portrayal of things as they are,—the very best and highest in their nature was appealed to as the hope of their people.

The sympathetic listener could not fail to see how such leaders are placing the young students among them, in the line of leadership, along with Him who "was despised and rejected of men." ELIZABETH POWELL BOND.

Sixth month 12, 1920.

THE PENNSYLVANIA ABOLITION SOCIETY.

On Fourth month 29th the 144th annual meeting of this Society was held at Race Street Meeting-House. From the annual report the following extracts are taken:—

Our annual letter to contributors brought contributions amounting to over $2,000 for the use of Laing School. The legacy of $1,000 from the estate of William Masters, of Millville, Pa., has been received; also one from the estate of S. Jennie Kester of $190.

There are requests coming to us from various schools and associations for assistance in the education of colored people. If funds were available, we believe a great deal could be done. Our funds are limited to the direct income from money invested, and what contributions we receive from Friends who are in sympathy with the work.

The Laing School, which for the past few years has been under the direct control of this Society as Trustee, has received our very careful attention. With a view to raising the grade of the school and enlarging the scope of the work, Charlotte B. Ross, a graduate of Cheyney Training School, who was recommended to us by Leslie P. Hill, the principal, as a suitable teacher to assist Miss O'Neil, principal of Laing School, last year, was made principal at the beginning of this term in the place of Miss O'Neil. Miss O'Neil was offered a position at the same salary she was receiving, to take charge of the Dorcas Rooms and the financial end of the work at Laing School. This she declined, and severed her connection with Laing School. Miss Ross has had no difficulty in securing what new teachers were needed, and has carried on the work very successfully.

With the assistance of Miss Ross and Virginia C. Marshe, our committee purchased books amounting to $800, and equipment for the Manual Training and the Domestic Science Department, amounting in all to considerably over $1,000; also refurnished the assembly room with 250 folding chairs, instead of the inconvenient old desks.

A printing-machine was also purchased for the purpose of printing and issuing the "Laing School Visitor" directly from the school. The children have taken an unusual interest in learning the setting of type, and also contributed articles for the paper.

The number of enrolled pupils is over 350, more than the School has ever had before.

Two members of the Committee, Sarah Knight and Joel Borton, visited the School on December 6, 7, and 8, 1919, and found it in splendid condition.

The old dilapidated square piano that had been used for years has been replaced by a new upright piano, the contribution of William C. Biddle. This piano is not only an attraction, but very useful in the morning devotional exercises.

In January a fire occurred in a small one-story building in which our school janitress lived. Her brother, an invalid, had built a large fire, and fallen asleep, and would have been burned to death had not some one coming along seen the situation and carried him out of the house. It was a cold, windy day, and the fire soon spread and consumed all our buildings on this plot, which however were insured. The buildings were all old and needing repairs. We are now planning to begin our Agricultural Department on this plot of land. The school buildings, which are three blocks away, were not damaged.

A recent letter from the principal, Charlotte B. Ross, gives a report of the present condition of the School as follows:

The work at Laing has been directed toward very definite aims. Perhaps the main aim was proficiency. However, much time has been spent in laying a foundation, particularly in the Industrial Courses.

The Manual Training Department has shown splendid improvement. At the beginning of the year there was not one boy in the school who could handle any one of the tools. There were boys whose vision of number was the very lowest. But now this department shows its progress through the various articles which have been cut and completed by the boys. Among those articles are necktie-racks, magazine-stands, a piano-bench, medicine-closet, tabarets, etc. These boys have had a chance to make the class-room work *practical*. They have a clearer vision why it needs be an educated man to do even the ordinary task efficiently.

Beside this, the Cobbling Department offers one of the greatest lessons of neatness and self-improvement that is given in the school.

The girls have shown marked interest in the Sewing Department. When the department first opened, practically none of the girls had ever used a machine. At present every girl from the fourth grade up has a good knowledge of the machine and its use. In the upper grades, girls have not only put their garments together, sewed and completed them, but they have cut the material. Each article has been cut to fit the maker, and there are in the collection all of the necessary articles of women's apparel, as well as a few house linens.

The Cooking-Room, which was newly furnished this year, gave a new delight to our children. Cleanliness is one of the main virtues stressed. On seeing the new stove, which has bright nickel trimmings, one child remarked, "Miss Ross, it's a shame to put that in here, it's too pretty."

"What do you mean!" I asked.

"It's a shame to have it here where it will get all dirty and greasy," came the reply.

And many have learned and are proud to know how to keep their ranges as well as ours, looking just as good as when first purchased.

Perhaps the greatest help to the children physically and morally and in keeping co-operation among themselves and between them and their teachers has been the playground. The Brooklyn First-Day School, Brooklyn, N. Y., has given and continues to give money for our playground. Ever since the baskets were set up our children have been enthused with basket-ball. Although the base-ball season has come, nearly every afternoon finds our playground alive with children playing basket-ball. The dead, drowsy child is no longer home,—everywhere we find life and vigor.

The work of the Laing School students will be on exhibition on Wednesday, June 16th, from two to six, at which time the work from the industrial departments will be sold. We extend an invitation to you to attend, as we hope to see many of our Abolition Society Friends present at that time.

FRIENDS' UNION AT STATE COLLEGE.

It should interest many Friends to know that the home for the boys who are studying at State College, who are members of the Society of Friends, numbering a score or more, will be ready for their occupancy when College opens in the Fall.

It should be a matter of deep satisfaction to parents who expect to send their sons to this College, to be assured that they may find there a home as nearly like their own as it is possible to make it, where the influences will be good and wholesome, the surroundings attractive and all the arrangements agreeable.

The house is well adapted for this purpose and the repairs and alterations now under way will make it a place where the students will be glad to take their friends and fellow students.

The living-room will easily seat fifty persons and here Friends' Meeting will be held every First-day morning.

As it appears now we shall start in the Fall with some twenty students who are members of Friends, and the other thirteen beds will be occupied by young men who are to be selected by those who are Friends, in this way insuring good companionship.

An excellent "house mother" has been secured in S. Jane Fisher, of Fleming, Pa., whose experience and interest in the boys would seem to insure the successful management of her department. She will have the active interest of the Managers and the students have enthusiastically offered to help in every way open to them.

The stock of the corporation in charge of this movement is being sold at $10 a share. Of the $10,000 in shares offered there still remains to be sold $4,000. The stock will pay a dividend, it is expected, of five or six per cent.

The house and lot are paid for in fee, but the alterations and furnishings will take the full amount of $10,000, including the cost of the property.

Therefore we ask those who see the value of this enterprise to take up this amount of $4,000, and thus provide what is necessary to put it well on its feet. The treasurer is J. Barnard Walton, 140 N. 15th St., Phila.

O. EDWARD JANNEY.

BASEBALL FANS, ATTENTION!

The cost of a pair of dice is about ten cents if you do not require an elaborate finish, and a pack of cards costs a little more, but a baseball bat and ball that will stand up under the onslaughts of two rival teams cost many times that amount. It usually requires a tremendous amount of mutual effort among the teams to raise the price of an outfit. Likewise, craps can be played up in any dark little alley and the rudiments of many gambling games may be learned by ten-year-olds on the front doorstep. But baseball requires space, not cheerfully granted by the "cops" who never see any but the most open violations

of the gambling laws, but who can hear the crack of bat against ball many blocks, or by teamsters who must guide their trucks through swarms of preoccupied boys, intent more upon the possibility of a home run than upon instant extermination under the wheels of a wagon.

The Guild playground must shelter many such teams, and equip them during the months ahead. There will be thrilling times when the gang from Lawrence Street plays the Third Streeters, or when a rival playground sends over a representation. Baseballs and bats literally melt under the strain of day and evening service when at least three games are going at the same time, and many a ball has met an untimely end under the wheels of a trolley car when an ambitious batter has managed to lift the ball over the red brick wall. We'll need lots of help from the friends who have helped us before (and we're hoping to make some new friends, too), if we are to meet this demand. There are a good many reasons why the boys should be kept occupied this summer with plenty of good wholesome exercise, and the hottest day will find some devotees of the great American sport in action. You may be sure that your investment in balls and bats for them will be as sound and sure to return the same satisfactory dividends, as when you buy them for your own sons, or small boy friends.

Send contributions to Louise Lawton, Headworker, Friends' Neighborhood Guild, 534 N. Orianna St., Philadelphia.

BIRTHS.

WOLF.—Born to Andrew J. and Edna Wilson Wolf, a daughter, named ELEANOR ANNE, June 5th, 1920.

DEATHS.

DAVIS.—On Fifth month 31st, at his home in Baltimore, Md., after a brief illness, JOSEPH, son of Franklin and the late Maria Kent Davis, aged 56 years.

SMITH.—Near Wycombe, Pa., on Sixth month 11th, CHARLES L. SMITH, aged 84 years. Funeral at the Wrightstown Friends' Meeting-house.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

19th—Annual Excursion of Friends' First-day Schools of New York and Brooklyn, to Bear Mountain Park on the Hudson. Boat leaves W. 42nd St. at 9 a.m., and W. 129th St. at 9.20. Tickets are ninety cents (children under twelve half-price) if secured beforehand from the Secretary of Meeting.

20th—Meeting for Worship under the care of New York Yearly Meeting's Advancement Committee in the Old Shrewsbury Meeting-house, at Shrewsbury, Monmouth County, N. J. The hour is 3 o'clock, New York City time. Emma L. Higgins expects to attend. All are welcome.

20th—Circular Meetings at Ridge and Back Creek, near Winchester, Va. Joel Borton expects to attend; at Oxford, Pa. O. Edward Janney expects to attend.

20th—William J. and Hannah J. MacWatters expect to visit Haverford Meeting at 10.30 a.m., and Germantown Friends' Home at 7.30 p.m.

26th and 27th—Pilgrimage under the care of the Young Friends' Movement, at Mullica Hill, N. J.

27th—Circular Meeting at Grampian, Pa. O. Edward Janney expects to attend.

27th—An appointed meeting will be held under the care of Gwynedd Monthly Meeting, at 3 p.m., in the Providence Friends' Meeting-house (Montgomery County, Pa.).

SEVENTH MONTH.

4th—First-day 3 p.m.—An appointed meeting for divine worship will be held at Caln Meeting-house, Pa., under care of Concord Quarterly Meetings Committee. Young people particularly invited.

Caln Meeting-house is near Thorndale Station, P. R. R. Bailey's Road is the nearest trolley stop.

FUN.

AT a dinner in an Eastern city ex-President Taft related the story of an editor who was offered pay for his speaking at a certain meeting. When he refused it, although this seems strange for an editor, the person who had made the offer remarked that he would put the money in "the fund." The editor's curiosity was aroused. "What fund?" he asked. "Oh, the fund to get better speakers next year," was the unexpected reply.—*New York Evening Post.*

Preliminary Program of Friends' General Conference

To be held at Cape May, N. J., from July 7th to 14th, inclusive, 1920:

Friends will arrive at Cape May during the afternoon of July 7th. At 8 p.m. a general reception will be held in the auditorium on the beach.

July 8th— 9.30—Opening exercises.
10.30—Opening address, "Our Faith," O. Edward Janney, Chairman. Ten minute addresses on same topic:—Gladys Brooke, Ellwood Griest, Edward P. Palmer.
11.30—Lecture course on the Bible, I, George A. Walton.
8.00—Address, Jane Addams, of Hull House, Chicago.

July 9th— 9.15—Round Tables.
10.30—Address, "Our Faith and the Causes of War", J. Russell Smith, Professor of Industrial Geography, Columbia University.
11.30—Bible Lecture Course, II, George A. Walton.
8.00—Session under care of the Young Friends' Movement:—Addresses on the topic "Friends—Why"? Anna M. Michener, W. Waldo Hayes, Rachel D. DuBois.

July 10th— 9.15—Round Tables.
10.30—Conference: Our Special Interests.
11.30—Address: "The Recent History of Industrial Strife", Frank A. Fetter, Professor of Economics, Princeton University.
8.00—Address: "The Industrial Situation", V. Everett Macy, Member of Executive Committee National Civic Federation; Superintendent of Poor, Westchester County, N. Y.

July 11th—Meeting for worship in the morning and afternoon.
8.00—Address by Elbert Russell, Director of Woolman School.

July 12th— 9.15—Round Tables.
10.30—Address: "Our Faith and the Race Problem", James H. Dillard, President of the John F. Slater Fund.
11.30—Bible Lecture Course, III, George A. Walton.
8.00—Address: William C. Sproul, Governor of Pennsylvania, (if engagements permit).

July 13th— 9.15—Round Tables.
10.30—Address: "Living Our Faith in Special Service", Wilbur K. Thomas, Executive Secretary American Friends' Service Committee.
11.30—Bible Lecture Course, IV, George A. Walton.
8.00—Address: Norman Thomas, Editor of "The World To-morrow."

July 14th—10.00—Address: "Living Our Faith at Home, in Social Mingling and at Work", George A. Walton.
11.00—Closing address: "The Call of God to Men of To-day", Elbert Russell.
Adjournment.

YoungFriends

THE General Conference of Friends will be held at Cape May, N. J., Seventh Month 7th to 14th. Thee knows that, of course, but—*is thee coming?* Thee realizes what "Conference" means—the stirring messages from the men and women who are leaders, the renewing of old friendships, the forming of new, the "fun" of sailing parties, bathing and tennis—will thee be here?

A group of young people representing several Yearly Meetings decided that young Friends needed to know each other better and so have arranged for the "Young Friends' Center." Thee has heard about it, of course. The "Center" will be the "Baltimore Inn." It is very near the ocean and not far from the "Lafayette," which is the Headquarters of the Conference.

Many young Friends have reserved rooms but surely there are more coming. Don't leave it until the hustle and bustle of the last minute to apply. Of course, it is never *too* late to decide to come, but can't thee decide *now* and have the comfort of knowing that everything is all arranged? Can thee come?

For rooms at the Young Friends' Center, address Eliza M. Ambler, 154 N. 15th St., Philadelphia.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

FUN.

A MAN, importuned by a mendicant on the street: "No, no, my good woman; do be reasonable! Have you any idea what my income tax is?"—*Life.*

"WHY don't you provide something for a rainy day?" "Haven't I got everything? Nonskid tires and chains."—*Cincinnati Enquirer.*

TEARFUL Parishioner (saying farewell to departing minister): "I don't know what we will do when you are gone, Dr. Blank." Minister: "Oh, the church will soon get a better man than I am." Tearful Parishioner: "That's what they all say, but they keep getting worse and worse."—*Life*

A WOMAN who for years lived in one of our cities and attended the "College church" went to California where, after some years, she died and her remains were brought to the old home for burial. The city paper, among other things, stated that "for years she lived in this city and attended the 'College church,' but in California she was afflicted with the Congregationalists."—*Congregationalist.*

HOTELS AND RESORTS.

Buck Hill Falls

SPRING IN THE MOUNTAINS

IT is not unusual to hear the wonderful colorings of the mountain foliage in the Fall described in extravagant terms, but the beautiful Spring tints covering our hillsides seem to escape the attention of the enthusiasts.

There is probably not a time when the town or city resident needs a change of scene and air more than just now. There is surely no time when Nature in the mountains presents more of interest than just now, and nowhere are the health benefits so emphasized as in the comparatively high and dry air of the Poconos.

Spring is the season of hope and promise. It is much in evidence all around us.

THE WINTER INN
Buck Hill Falls, Pa.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

FOR RENT FURNISHED.
SWARTHMORE. 13-roomed house; 2 baths; large porches and sleeping porch, etc. Shaded lawn; fruit, open ground opposite. Photo.
C. P. PETERS & SON,
608 CHESTNUT STREET, PHILA.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

SCHOOLS.

Woolman School
Summer Term, Sixth Month 21 to Seventh Month 31, 1920
Courses in Bible Study, History and Doctrines of Friends. Special Training for Teachers in First-day Schools and Day Schools, for community leaders and for young Friends preparing for Home service under the American Friends' Service Committee.
ELBERT RUSSELL, *Director,*
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

WARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.



Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

FUN.

"So you really think your memory is improving under treatment. You remember things now, then?" "Well, not exactly, but I have progressed so far that I can frequently remember that I have forgotten something if I could only remember what it is."

MOTHER: "Poor boy, how did you hurt your finger so?" Little Son: "With a hammer." "When?" "A good while ago." "I didn't hear you cry." "I thought you were out."—*Pearson's Weekly.*

FATHER (endeavoring to blend instruction and amusement): "Yes, children, Mr. Lloyd George saved his country just as Joan of Arc saved France." Bright Child: "And when are they going to burn Mr. Lloyd George, Daddy?"—*London Passing Show.*

THE census-taker runs up against many amusing experiences. Chief among these are the explanations some people offer for the various answers they make to questions put to them. One of the census workers in Kansas City asked a woman whether she could read. She answered, rather hesitatingly, that she could not, and then hastened to explain: "I never went to school but one day, and that was in the evening, and we hadn't no light, and the teacher didn't come."—*Harper's.*

HUSBAND: "That new maid is certainly quiet. One would never know that she was about the place." Wife: "She isn't. She left this morning."—*London Tit-Bits.*

Friends' General Conference

the first since 1916, will give thee a delightful visit to Cape May in the week following July 4th, 1920. Mark it on thy calendar.

WE MANUFACTURE
SCREENS FOR WINDOWS, DOORS AND PORCHES.

We enclose porches in glass. Is your home metal weather-stripped? What work have you to do? Do you want it done well? Write us.

O'CONNOR COMPANY, INC.,
CHESTER, PENNSYLVANIA.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

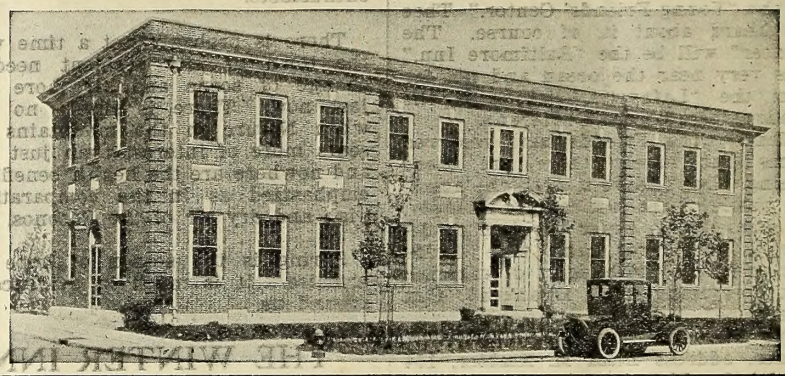
BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.
ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH, *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% **Savings Deposits 3.65%**

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

BONSOR
FANCY POULTRY
TERMINAL MARKET

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

Call SPRUCE 5-75 and dictate your want ad. We mail bill and coin card. Pay by mail. Two cents a word.

FUN.

EDWARD, aged five, showed a determination not to go to school at all. Finally his favorite aunt was called in to use her persuasive powers. "Surely, Edward," she said, "you want to go to school with your big brother in the autumn." "No, ma'am," said Edward; "I have decided not to go to school. I can't read, I can't write, and I can't sing. So what use should I be at school?"—*Harper's Magazine.*

WANTED.

WANTED—YOUNG LADY AS COMpanion by a lady living in suburbs of Philadelphia. State salary expected. Address S-166, FRIENDS' INTELLIGENCER Office.

WANTED—A middle-aged Protestant woman to do plain cooking and assist with general house-work in family of three adults, living in a modern up-to-date village. A good home and satisfactory compensation to an honest, reliable, industrious person. Address, Mrs. Gertrude K. Schiebley, Skippack, Montg. Co., Penna.

WANTED—FOR AN OLD GENTLEman, a home with a kind, refined family, living near Philadelphia. Address D. 171, FRIENDS' INTELLIGENCER.

POSITION WANTED—YOUNG WOMan, recovering from long illness, would like to help with light housework for part board. Mountains preferred. Address S 178, FRIENDS' INTELLIGENCER.

POSITION WANTED—Boy wishes to work on a farm for summer; preferably with a Friends' family. Address C. 177, FRIENDS' INTELLIGENCER.

POSITION WANTED—BOY, 16, wishes work on farm during Seventh and Eighth months. Address R. 178, INTELLIGENCER Office.

WANTED—POSITION AS MANAGING housekeeper, or matron of school or college dormitories. Address C 178, FRIENDS' INTELLIGENCER.

WANTED—AN ELDERLY MAN OF refinement for night office work. Duties not strenuous, but applicant must have credentials as to character. Address B. 179, FRIENDS' INTELLIGENCER.

TEACHER DESIRES POSITION AS companion during July and August. Out of town preferred. References. Address S. 163, FRIENDS' INTELLIGENCER.

WANTED—A REFINED, INTELLIgent mother's helper to assist in the care of two little girls; willing to go to the country. Must have experience. A Friend preferred. Address Mrs. J. R. B. Moore, 44 East 73rd, New York.

FOR SALE.

FOR SALE—SWARTHMORE
ATTRACTIVE COLONIAL HOUSE
10 ROOMS; LOT 75x150 ft.

Hot water heat, stone fireplace, gas, electricity, etc.; perfect order; old shade, shrubbery; more land if wanted; early possession; photos.

C. P. PETERS & SON,
608 CHESTNUT STREET, PHILA.

FOR RENT.

FOR RENT—FOR JULY AND AUgust, well furnished, nine-roomed house, with five porches and all modern conveniences. The surroundings are beautiful; ample lawn with shade trees and well-planted garden. One square from trolley line. Excellent train and trolley service to Philadelphia. Address Dr. C. E. Ehinger, West Chester, Pa., or Telephone 284 M.

Strawbridge & Clothier

Thousands of Pairs of Shoes Reduced in Price

OUR ENTIRE SHOE STOCK—without reserve is affected by this sweeping reduction from former prices. Men's Shoes, Women's Shoes and Children's Shoes of all kinds, leathers and styles, at prices that present substantial savings for all who fill footwear needs now. A partial list, by which you may judge the values:

Women's $6.00 White Canvas Low Shoes—$3.95
White Canvas Pumps and Oxfords; plain toes, turned soles and covered Louis heels.

Women's $17.00 and $18.00 Pumps and Oxfords—$9.90
Pumps and Oxfords of white glazed kidskin, tan calf, brown kid and black kid, from Laird, Schober & Company; of tan calf and gun metal calf, from J. R. Newton & Company.

Women's $15.00 and $17.00 Pumps and Oxfords—$7.50
James A. Banister Co.'s Pumps and Oxfords.

Women's $9.50 Pumps—$6.45
Seamless Pumps of chestnut brown or black gun-metal calf, and of patent leather.

Women's $11.00 and $12.00 Satin Oxfords—now $7.90
In black, brown or gray.

Misses' $3.00 and $3.50 Canvas High Shoes—$2.60
WHITE laced shoes, in rubber-sole and other attractive styles.

Children's $3.50 and $4.00 Sample Low Shoes—$2.75
Smart summer styles—all excellent value.

Large Girls' $4.50 and $5.00 Canvas Oxfords—$3.85
WHITE, with white ivory-finished welted soles and heels. Also sample Oxfords in a variety of smart styles.

Men's $15.00 and $16.00 Oxfords in the Sale—$13.50
English-last styles of dark tan shell cordovan and dark tan calf. "Brogue" wing-tip style, of tan grain leather.

Men's $13.00 to $15.00 Oxfords in the Sale—$11.65
English-last Oxfords, of black cordovan leather. Wing-tip "Brogues" of tan grain leather and tan cordovan Oxfords.

Boys' $9.00 Oxfords—$6.90
English style, of tan Russia calf.

Boys' $10.00 Shoes—$7.65
High Shoes, of tan calf.

Strawbridge & Clothier—Eighth and Filbert Streets

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

WHOLESALE
RETAIL

L. D. Hall
CLEAN HIGH GRADE
COAL

30th and PARRISH STREETS PHILADELPHIA

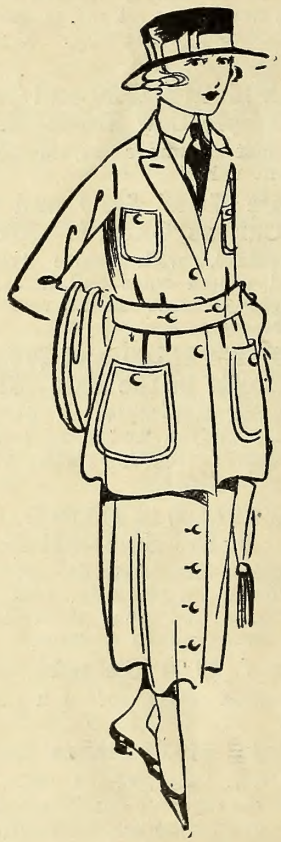
Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SIXTH MONTH 19, 1920



MANN & DILKS
1102 CHESTNUT STREET

TYROL WOOL
REG. U.S. PAT. OFF.

is not to be confused with wool jersey or jersey made of wool.

TYROL WOOL is a *special fabric* and is on sale here only.

Ladies' Suits
Misses' Suits

New light and neutral shades that are suitable for the seashore, mountains, the country and outdoor use.

Also plain white or black.

Ladies' Plain Shirts

MANN & DILKS
1102 CHESTNUT STREET

THE 6% BONDS OF A PHILADELPHIA CORPORATION REPORTING EARNING OF NINETEEN TIMES THE INTEREST CHARGE, AND ASSETS OF TEN TIMES THE BONDED DEBT.

PRICE 91 AND INTEREST.

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865

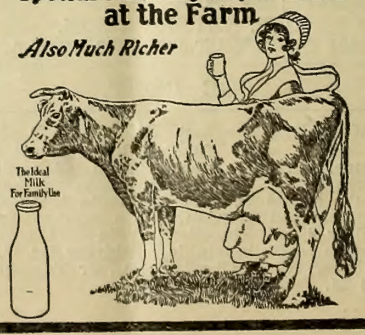
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES

S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

Help us to widen the circle of the INTELLIGENCER by sending us the names of persons who ought to know it. We will send sample copies free.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SIXTH MONTH 26, 1920

VOLUME 77
NUMBER 26

A DREAM OF ENGLAND.

Will it be still the old land,
The land we used to know,
Where the hawthorn hedges blossom,
And trellised roses glow?

Will giant billows shatter
Their foaming bulks of green
Around the jagged Cornwall cliffs
And up the bays between?

Will Dartmoor still be sombre
In purples and in browns?
Will summer send an ecstasy
Along the Sussex downs?

Will tranquil Isis linger
On many a silvern reach,
By pensive spire and burly tower,
And copse of oak and beech?

Will Warwick wear a broidered smock,
Fine-stitched with white and gold?
Will Yorkshire moors roll Scotlandward
In fold on dusky fold?

Will England be that England,
Unblasted by the war,
With coast and heath and countryside
As lovely as before?

—Charles Wharton Stork, in The Nation.

THE EPISTLE FROM LONDON YEARLY MEETING.

To Friends Everywhere.

DEAR FRIENDS,—The welcome company of fellow-members from the communities of Friends in China, India, Syria and Japan, and from Ireland, America, South Africa, Australia and New Zealand, and the reports of Friends fresh from service in foreign fields and in war-wasted Europe, have given us a new sense that men, with all their diversities, are of "one mould and blood," [1] and are made for fellowship together in the one family of God. A vision has come to us of a world-order in which love breaks down all barriers, and unites our separate lives with the life of God and of our fellow-men.

The adventure of this wider life lies before our Society. Three hundred years ago the men of the *Mayflower* went out to their new world with the message ringing in their hearts that "the Lord had more truth and light to break forth out of His holy Word." A hundred years later John Woolman, the prophet of a new social order, was born, who came to know himself, as he tells us,[2] to be so mixed with his fellow-men in their misery that thenceforth he might not consider himself as a distinct or separate being. Are we going forward to the new world that lies before us to-day confident that truth and light will break forth to guide us, and devoted to the service of joining our lives to the lives of our fellows?

The call is loud. Europe, as General Smuts has written, "lies in ruins, exhausted by the most terrible struggle in history, with its peoples broken, starving, despairing from sheer nervous exhaustion, mechanically struggling forward along the paths of anarchy and war. Old ideas of wealth, of property, of class and social relations, of moral and spiritual values, are rapidly changing. A new heart must be given, not only to our enemies, but also to us, a contrite spirit for the woes which have overwhelmed the world, a spirit of pity, mercy, and forgiveness. . . . A new spirit of generosity and humanity, born in the hearts of the peoples in this great hour of common suffering and sorrow, can alone heal the wounds which have been inflicted on the body of Christendom."[3]

How can we gain this new spirit? How can we break loose from our fears and suspicions and from the grip of complacent materialism, and face the issues with new faith in God and man? How can we cast out those old loves and thoughts and aims of our lives which have contributed to the ruin of the world, and love and think and act, at any cost, as the hour demands?

Only by a fresh sense of the presence and character of God.

He has been defined in words that make Him an unreal abstraction; crude human passions have been associated with His nature; He has been presented to men as the authority upholding national ambitions or class or ecclesiastical tyrannies; in one or other of these ways His nature has too often been kept out of our lives or we have even presumed to implicate His name in the evils of our so-called Christian civilization. But, if we feel our need of Him, and sincerely want to know His reign and will and nature, and are willing to let them re-mould our lives and heal the diseases of our world-order, we can turn away from these unsatisfying notions and see Him for ourselves,—so far at least as here on earth we can see the fulness of God. There is One who has not only seen Him but has lived Him out in His own life, the man Jesus. God is like Jesus Christ, and we can rule out of our thoughts of Him everything that conflicts with the character of Christ. "He that hath seen me hath seen the Father."[4]

Jesus was the man of the people, who knew their joys and sorrows because He lived as one of them. He learnt life at the carpenter's bench in Nazareth. He knew the trouble His mother had in patching the old garment, the value of the woman's lost coin, the cost to the widow of her two mites, the difficulty of the poor woman in getting justice from the unjust judge. He took our common life and daily toil and made them into divine things. The crowded cities of Galilee were His home. His heart went out to the helpless and the diseased; to the oppressed poor; to the rich, starved of true fellowship; and to the self-righteous, separated by their hardness of heart from their fellows and from God. He gave Himself to men without reserve, in loving fellowship; their life and lot came into His life;

1 George Fox, *Doctrinals*, p. 12.
2 *Journal* (1900 edition), p. 237.
3 General Smuts, Messages of 30th June and 13th July, 1919.
4 John xiv. 9.

those who opened their hearts to Him knew His life, and overcoming love came into their lives. When His people refused Him and crucified Him, His love still sought them undespairing.

This is how Jesus lived and died and still lives on among men.

This is how God lives among men.

This is how we are to live among men.

In our hearts we must know this life of unity with God and our fellows and we must then from our hearts live it out as God's way of life for the world. It will open our eyes to the oppression caused by many of the economic and other privileges which we have often taken for granted, and in opening our eyes will abase our hearts. It will send us forth to break down the social and educational barriers, and to abolish the servitudes, which mar the fellowship of the human family. It will take us with Jesus not only into lowly service, but also into clear-sighted truth. We shall find our lives brought alongside the lives of others in practical fellowship. We may have to give up what the world counts most dear, but we shall be lifted into the joy of love. Our feet will be beautiful with reconciliation as we go in and out among men with the gospel of peace.

Dare we live above possessions and passions in this way of discipleship, in sincere comradeship with Jesus and with mankind? Dare we see Him as He is, and leave all in order to follow as He shall lead us? Dare we rely to the uttermost, as He did, on the fact of the love of God? If we will take into our hearts His love and His way of life, and live them out in our relationships—industrial, social, international, inter-racial—then indeed we may go forward, in the courage of quietness, to the joyful adventure of establishing that commonwealth, glorious beyond man's dreams, which Jesus proclaimed as the reign of God upon earth.

To each of us, however small our opportunities may seem, some part of God's work will be given to do, a part greater than our fears or even than our present faith. We shall find that our hearts are made strong in prayer and joyful in praise, our eyes are kindled to see the truth, our feet can go on God's embassies, our hands can help to heal, our lips and lives can speak His love. And, through us, men in their need may again see God in the face of Jesus Christ. Through Christ's life possessing us, we shall be enabled to say to an agonising world, as Browning's David said to Saul in his agony:—

O Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by for ever; a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand![5]

Signed in and on behalf of London Yearly Meeting,
ROGER CLARK, *Clerk.*

5 Browning, *Saul*, xviii.

"THE Friend of God is he that is willing to Fellowship. He is joint-heir with Jesus Christ and a Son of God. He has the Spirit of Christ and Eternal Life. He cannot die, but must persist through death to the future life where all fellowship one another."—*J. A. Webster, Union, Ont.*

IT is important to shun the *first* step in wrongdoing. He who does not tell the first lie never becomes a liar. He who refrains from taking the first drink will never become a drunkard.—*The Penn Weekly.*

POLITICS IN PRISON REFORM.

From an address by Thomas Mott Osborne, at The New School for Social Research, New York City, on 5th mo. 5th, 1920. Reported by Anna L. Curtis.

MY invitation to be Warden of Sing Sing came while I was with the prisoner road-camp of Auburn Prison, about ten miles from the prison. The summer before, there had been several escapes from road-workers' camps. So this year the Auburn Mutual Welfare League, the Warden, and I, selected twenty men to make up the Honor Camp. For three and a half months the men stayed out, with only one guard, and at times with no guard at all. The men were forgers, thieves, murderers, the average length of sentence being eleven years. One man sentenced to life imprisonment had never seen an automobile before, and had not seen the stars for twenty-one years. Yet every man did his work faithfully for the entire time. It was an Honor Camp, and *every man* returned to prison.

When they first went out, the near-by farmers locked their doors and windows, and the children stared in terror at the fearful objects. A month later, the men were embarrassed by the number of invitations to visit various houses. They held a mass meeting as to rules to follow, and decided that no man should leave the camp *alone*; at least three must go together, and for evening invitations, the camp must go in a body. At least one of the men (a thief all his life) married a farmer's daughter there, later on, and became an excellent member of society.

I discussed with these men the question of my taking the Sing Sing Wardenship, and then with others of my friends in Auburn, and they decided that I should accept. I knew the difficulties of the place, but, as I said, to the retiring Warden, "I have the Superintendent behind me, and there remain the politicians and the prisoners. If I can get the *prisoners* with me, I believe I can handle the politicians."

I knew, too, that in trying to run the place honestly I was taking my life in my hands. They used to celebrate the coming of a new Warden at Sing Sing by burning a few buildings. Sing Sing had all the whiskey and drugs it wanted. The prisoners always had money. A prison is usually run by a combination of corrupt politicians outside the prison, and corrupt prisoners inside.

I have already told you how the boys themselves stopped the dope traffic.

The politicians of the county where the State prison is have a pride in having their hands on the business of the prison. It isn't the money; it is the *power* displayed in filling a particular job. Each little office in turn is of vital importance to the political boss. If I had been a Republican, it would have been easier for me; but I was a Democrat, while the Governor was a Republican. I was not "in the game," and I refused to do the job their way. Here is a sample of their way:—

The office of steward, who looks after the prisoners' mess, is quite important. It is under Civil Service Law, which provides that one of the first three who pass the examination is to be selected. The man wanted by the politicians was eighth on the list. They took one of the first three, and after a day or two, persuaded a prisoner to throw a cake of soap in the beans. They were uneatable. The steward was unfit for his job. Number 4 was tried, and put out in a similar way, and so on until the desired man was reached. He was there when I came,—a dirty, incompetent man, and I finally got rid of him.

You see how our laws do not protect us. An honest official is often hampered by the Civil Service Law,

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

while the political official gets around it and fools the public.

The politicians let me alone for a while; then, as nothing exploded in the prison, began to get busy. Infamous stories about me were whispered all over the country. I was helpless. The Governor told me not to resign. I asked him to send an investigating commission to Sing Sing. He promised to do so, but none came. He waited until the District Attorney of Westchester County acted against me. He really wanted me out, but he wanted the Superintendent of Prisons to put me out, so that he could remove him also for that reason. It was clever politics; but finally they did decide to let me go, and appoint another. At that exact moment, Samuel Gompers and other leading labor men visited Sing Sing, and Gompers gave a column interview in all the papers praising Sing Sing and its system. The Warden could not be bounced just then.

Meanwhile other things were going on. A saloonkeeper nearby was to have a few prisoners at his saloon (arranged for by a certain official), and some girls brought up from New York at the same time were to meet them. "We will get a snap shot out of it," said the man,—this to show the unseemly way in which things were carried on in Sing Sing. This sounds like a fairy tale, but I have positive proof of it. I was ready for them, and the plan fell through.

Then the record-clerk (one of the prisoners) was asked for the addresses of the wives of some of the prisoners, "because they are going to put up a game that you made improper advances to these women." I said, "All right, go ahead,"—and made arrangements with a couple of the wives. The gentleman walked right into the trap, and we spotted him.

But think of the Warden of a prison having to guard himself on things like that!

This was not all. A confidential clerk of an official at Albany managed to steal a batch of papers from my office, including a number of forms of requests to see the Warden. If he could have gotten these papers to Albany, I am sure all sorts of compromising papers would have been forged concerning me. But thanks to the loyalty of the prisoners, he was detected, and I was saved.

It was this same clerk who sent a prisoner to Sing Sing from Clinton prison, where he was brutally treated, and was offered a reward to "start something." When nothing happened, McDonald came down to ask why he did not do it. The prisoner said there was no reason, and the other said, "What did you come down here for?"

I was indicted at Westchester County, first on the charge of perjury. They sounded the prisoners to find men who would make charges against me. Only five out of 1600 would do so, even with the hope of full pardon before them. They indicted 22 of the prisoners, but not one would say a word against the Mutual Welfare League or against me. You know, of course, that the charges against me went to smash before an honest judge. It was not necessary for the defense to put in any evidence at all.

Some day I will write the story of my wardenship as a study in American politics, to show the test to which a man trying to be an honest and efficient public servant can be put. Fortunately for me, I had powerful friends, financial resources at my disposal, and most of the newspapers on my side. But a man must have all these to win such a fight as this.

The thing in the way of prison reform is corrupt politics; not the prisoners. The people want decent prisons, but they allow corrupt politicians to say what they shall be. As long as we allow in office men who can be bought, we will get the things we deserve. If we expect the prisoners to reform, we must begin at home.

A TEN DAYS' TRIP IN RUSSIA.

The train was supposed to leave about twelve, so at three we went down to the station and at five we finally pulled out. "Pulled out" is an apt expression here—for the disrepair of the engines and scarcity of fuel made train-running decidedly difficult.

Normally the journey would have taken three hours—we arrived at our destination after having traveled for seven hours in the corridor of a second-class wagon—sometimes sitting on the floor, and when there wasn't room for that, standing against the wall. Even at that, we counted ourselves lucky not to have had to ride in a freight car, for if the thermometer is near zero a freight car is apt to be decidedly chilly and that night it was about forty below.

After one breath of the waiting-room and one glimpse of its occupied floor, tables and chairs, we saw there was no room for any more—so I stayed with our bags while my companion went in search of some place to spend the rest of the night. While I was waiting, the policeman guarding the station came up and asked me if I wanted to buy some vodka—he had some "awfully good that he himself had made." The Kolchak government—the "All-Russian Government" which the Allies backed so vigorously for a time, had begun to sell alcohol—but they would have resented this man's preventing their getting "legitimate" revenue. We had expected to go into the country from here with horses, but we found a bad typhus epidemic raging, so decided to look around here.

The town itself had about 7000 inhabitants—3,000 more living in villages scattered anywhere from ten to thirty versts away. There were about 300 typhus cases weekly—with one doctor to care not only for this whole district, but also for anyone taken ill on the trains, and one hospital. While we were talking to the doctor (a woman and naturally worn to a shadow) a messenger came in—a man had been injured and his foot would have to be amputated. She said she had been performing operations for some time without any anesthetic—but she was fortunate this time, for just the day before she had received fifteen yards of bandage and three one-pound packages of cotton. That was all the hospital had—no disinfectant and no sterilizer, and of course no medicines. Medicines hadn't been seen for about four months! The hospital had been started in 1915 (it was now Third Month, 1919) and it had received nothing new in that time except ten shirts and ten aprons—they had thirty-six sheets for the twenty-five beds. To run the hospital as it should have been run it needed 12,000 roubles a month—for First and Second Months it had received 2310 roubles. The condition of this hospital is typical of the Russian hospitals to-day.

After three days in this town we took government post horses (the only means of traveling) and spent the next eight days in visiting various villages—driving in all about 250 miles. The order had just been issued by the government that the zemstvos (the bodies elected by the people) would not be allowed to convene—so, as at first we were always taken for government officials, we were not warmly received. When the authorities understood who we were, sometimes our reception was warmer, but not often, as the American government backed Kolchak and the feeling of the common people was strongly against Kolchak. The feeling of political uncertainty was so strong that although this was one of the best wheat-growing districts in Russia the farmers were planning to plant just enough for themselves and their families.

At one village we happened in at the tax gathering and it was interesting to see the things for which a man was taxed by the Allies' government—a low tax on the land, but the better his machinery, the higher the tax! This money went to the state for schools, some

of which were closed for lack of fuel (though the village was surrounded with woods the government did not allow any to be cut), for hospitals, one of which I've described, another we found closed and the third we saw on this trip was expected to cover twenty miles to the south, thirty-five miles to the west, twenty-five to the north and eighty to the east! The buildings of this hospital were just as good and modern as any I've seen in this country—except that about a month before a blizzard had taken off some of the roofs and they had no money nor material with which to repair them. From the worst ones they had taken what was left and patched up the rest. The doctor here (also a woman) told us she thought the great increase in disease the last six months due to undernourishment and lack of proper protection from the severe cold.

In many of the villages we found the head men drunk—and I remember one place particularly where a refugee boy of fourteen was carrying on all the state business while the officials were in the next room drinking. The villagers seemed to take it as a matter of course—why, shouldn't the government officers drink what they sold? In one place we visited the feldcher (corresponding about to a first year medical student, and the only help in sickness the people had) about seven o'clock in the morning to ask about a bad typhus case we found. He was too drunk to get much information from, but his wife said "he wouldn't go to any tyyphus!"

Of course there were no inns at any of these places. In choosing a place to spend the night we always tried to pick the cleanest looking house! Very few of the houses had more than two rooms—but in many places the family insisted upon moving out of the best room for us and sleeping in the dirt-floored kitchen. At one house (a priest's) we were asked at the breakfast table if "the bed-bugs had allowed us to sleep?" At another our room-mates were—our host and his wife, two babies, four children, an Austrian prisoner (who, by the way, owned a mill at home), a sick cow, four calves and a lamb!

How many of us, in America, treat foreigners with such kindness, giving of our best and refusing any payment in return? And how many of us can fail to see the tremendous need of help—spiritual and mental, as well as merely physical—over there?—*Emilie C. Bradbury, in The Friend.*

IN THE LABORATORY.

BY ELEANOR SCOTT SHARPLESS.

A GREAT university, desiring to advance the knowledge of chemistry, put into its library books containing all the thought and discoveries from the beginning of the science up to the present day. Year by year it added to the written collection. It did one thing more. It built a laboratory. Youthful enthusiasts went into that laboratory, and beginning under the guidance of teachers, and following at first the experiments of their predecessors, step by step, they came to the point where they reached out and tried new combinations. Sometimes things that from their reading they imagined could be done, they found on trial could not be done, because some little unobserved element entered in, that had seemed disconnected, but proved, by experiment, to be vital.

A machinist was building an engine. From books he learned the laws of mechanics, the relation between the size of one wheel and another, the friction to be overcome, the possibilities of the different kinds of metals, —one would bend, another would break. But with all his learning, before he risked the building of the big new-pattern engine, he built a little model, a miniature, perfect in every detail, exquisite as a miniature painting.

A great Creator was building a Universe; part after part He had complete. The last, built up from the others, the one thing more, so wonderful, so vast, so powerful, like of His life, breathed into being by His breath,—before that could be made in its entirety, there must be the little models, each perfect in its details, part of His design.

Co-workers with the Creator, and as such, a part of that great design, into our hands He has placed all the elements with which He was building. Slowly, bit by bit, in the laboratory, are we learning that some things that we supposed, in our abstract thinking, might be done, cannot be done. There are attractions between atoms, and there are repellings; both have their place in the design. Some metals break, and some bend; both have their place in the engine. Laboratory work is long, often it is very discouraging. Laboratory work means trying over and over and over. But laboratory work is very interesting,—oh, so absorbingly interesting, that one forgets the time, forgets to be tired, forgets even that he is hungry.

There is no "short course,"—there are no books from which we can learn it all. Co-workers with the Creator must go into the laboratory,—the chemical laboratory, the biological laboratory and the laboratory of life. There we learn of the action and reaction of spirit on spirit, there in the laboratory of life.

Sometimes we call the laboratory by other names. Sometimes we call it our kitchen, sometimes we call it our farm, sometimes we call it our store, or our factory; and when we use those names, we are apt to prefix the pronoun "our" to the name; but really they are all laboratories, and the right prefix is "God's."

Some say that man is advancing far more rapidly in his knowledge of the sciences than in his "philosophy of living." Can that be due to our shutting of all our teachers and poets and artists into the libraries and out of the laboratory of life? If that is so, is it all a misfortune that circumstances are *forcing them back into the laboratory?*

LABORATORY NOTES.

A small boy was building a tower of blocks. He was kneeling now to reach the last block up to its place. Every nerve was straining; the little hand trembled with its very earnestness. Could he place it there, or would that tremble make all fall to pieces?

Unobserved the baby crept along the floor. He reached his wee hand to the tower. It fell with a crash.

There was a cry of more than physical pain,—it was anguish of soul. I stooped in my grown-up pity, and said, "Never mind, dear, I will build it up again; don't cry."

And he struck me with a fury that almost stunned, shouting, "I don't want *you* to build it,—I want to do it *myself!*" Then the flood-gates of the over-wrought soul of a Man opened, and he threw himself on the floor and cried.

He was only a baby, and it was only a block house. That was all.

Alas for him who never sees
The stars shine through the cypress trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!

—JOHN GREENLEAF WHITTIER.

FRIENDS' INTELLIGENCER

The following names are the result of the referendum ballot of the Associates, which were omitted in a previous issue of the paper through a misunderstanding:

Officers of Friends' Intelligencer Associates:

Chairman, ELWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOS. B. HULL,
PAUL M. PEARSON, CHAS. F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER.
FRANCES M. WHITE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SIXTH MONTH 26, 1920

THE CAPE MAY CONFERENCE.

FRIENDS' General Conference is a "get-together" time. Friendship is like a living plant,—it is either growing or suffering loss. We need occasions like this that draw us together. The fellowship of the Conference at Cape May will be an all-round fellowship. It will include all sides of our nature,—intellectual, spiritual, physical, and social. Our philosophy is no longer one which divides life into distinct compartments, the religious and the secular, and labels one good and one bad. By our modern way of thinking, all life is one. It is all an expression of the divine. Therefore, that friendship is deepest which is formed on the basis of living together, playing together, thinking out knotty problems together, and worshiping together. We only know a friend truly when we have shared all these experiences. This is a reason for including the social features and the junior conference in the program which is being issued this week.

The series of addresses is based on this same thought of connecting the roots of the life of Friends, which are in the realm of the spirit, with its fruitage in the life of the world. The topic, "Our Faith," is developed from its fundamentals in the Inner Light of each individual to its application in some of the vital problems that are pressing upon us to-day.

If ever the Society of Friends had a work to do, and a message to give, it is to-day, when this very fundamental thought which has been entrusted to us seems in a remarkable way to promise to be the solvent of these world problems.

In the spirit of getting together, Friends are urged to come and re-awaken old friendships, and get acquainted with the new generation, and gain fresh inspiration and buoyancy to meet the work to which we are called in the world. J. BARNARD WALTON.

THE SWARTHMORE JUBILEE FUND.

AT the 1920 Commencement of Swarthmore College, President Swain announced that the campaign begun in 1916 and interrupted by the war had then reached $1,540,000, but that in order to meet the conditional gift of the General Educational Board of $200,000, an additional amount of $100,000 was necessary. In a statement just issued by the Committee we read:

It is now the purpose, by a supreme effort, to get the amount by July 1st to finish the campaign. If all alumni, ex-students and friends of the College who have not given would do so, according to their ability, the $100,000 would soon be subscribed. We desire the subscription of all, even though many feel that they cannot subscribe a large sum. If you can afford to give thousands of dollars, do so. If you can afford to give $5, give that. The College must get the $200,000 of the General Education Board, and we need your subscription, of whatever size, to secure it. Subscribe now.

It is too much to expect that the last $100.000 will be raised easily. Yet it is almost unthinkable that friends of the College will allow the plan to fail. Those who have already subscribed will want to add what they can, and those who have not yet subscribed will do so now.

The sacrifice by which Swarthmore College was founded will be repeated in such measure as may be necessary, but the project will not fail. Swarthmore College is no worse off financially than other colleges; indeed, it is in better condition than most. The present conditions are critical, however, and the amount asked for is urgently needed.

Friends have a rich tradition in education, and have not been slow to keep that tradition. Friends have been leaders in education, and despite their small membership, that leadership has been well maintained. The Friends of to-day will meet the situation as wisely and as courageously as their fathers.

WHAT EDUCATION COSTS.

The general facts regarding the educational crisis are rather well known, but the facts at Swarthmore may not be so well known.

President Swain stated recently that it costs the College $580 more each year for each student at Swarthmore than the student pays the college. It is readily understood, then, why a large endowment is necessary.

The Department of Labor reports the cost of living in the Philadelphia district has increased 96 per cent. during the past four years. During the same period the wages of unskilled labor increased 300 per cent., and the wages of skilled labor increased more than 100 per cent. The salaries of teachers has been increased, but not in proportion to the cost of living. At Swarthmore College the increase has been 15 per cent.

Unless the College income is greatly increased, there can be no further increase in salaries. Every college is facing the same critical condition, and every college has been compelled to make a campaign for added endowment.

DENOMINATIONS REPRESENTED AT SWARTHMORE.

It has been characteristic of Friends that they have provided the best education for their children, but that they have not denied these advantages to their neighbors. At Swarthmore College, for example, the enrollment for the year just closed showed the following representation of religious denominations:

Presbyterian	105
Friends	104
Episcopalian	76
Methodist	72
Baptist	40
Lutheran	15
Congregational	13
Scattering	75
	500

THE FIRST-DAY SCHOOL FIELD

CONDUCTED BY THE FIRST-DAY SCHOOL COMMITTEE OF PHILADELPHIA YEARLY MEETING.

A SUGGESTIVE EXPERIMENT IN BIBLE STUDY IN THE SCHOOLS.

Two classes in Bible study were made a part of the course of 1919-1920 in the Friends' School, Greene Street and School Lane, Germantown. Each class was to have one half-hour period a week.

On Third-day morning the Lower Group, including the first three grades of the school, were told stories from the Old Testament. The course began with the Creation, and led up to the reign of Solomon. Tissot pictures made the stories more realistic. Dramatization was used whenever possible.

At Christmas time the story of the First Christmas was told directly from Luke. The children learned some of the story. The little people of this group were particularly appreciative, and the class was looked forward to by pupils and teacher.

The Older Group was made up of Grades 4 to 6 inclusive, and it met on Fifth-day morning. This was a harder group to handle, as their interests were more varied. The object of the teacher here was two-fold,—to familiarize the children with Biblical heroes, and to interest them in mid-week meeting. The course consisted of an intensive study of the story of Joseph, a dramatization of the story, the stories of Moses and Samuel, and talks about meeting.

The story of Joseph was read by the children from the Bible. The Tissot pictures helped emphasize the story by pictures of the costumes and people of those ancient times. This study took about half the year. It was concluded by a series of thought-producing questions for the pupils to answer.

The story meant so much to the class that they decided to dramatize it and present it before the Lower Group. This required some time, as the work was entirely in the hands of the class. With the indirect help of the teacher the characters were chosen, and names of members of the group voted upon to act the parts.

The story was then divided into five acts. A committee from the group was chosen to take charge. Different members of the committee were made responsible for each act.

When the act was ready, it was given before the whole class, and much helpful, constructive criticism was given. No parts were learned. The children simply put into words their interpretation of the story. No costumes and no stage settings were used. The play, when it had been satisfactorily acted before the group, was given before the school as an opening exercise. It attained its object, for the little people were deeply impressed by it.

The Superintendent of the Germantown First-day School asked if the day-school would give its dramatization of the story of Joseph for her pupils. Some of the children attended the First-day School, but the majority were members of other Sunday-schools. They obtained permission to attend the regular session of the First-day School, and the play was given again, that other children might see the beauty of the story as the group saw it.

Those interested in the two schools were much pleased to have this direct point of contact between them.

The mid-week meeting at Greene Street is attended by few grown-ups. It is practically a children's meeting. It was decided to ask the older Bible group to share the responsibility of this meeting. This meant a careful explanation of the meaning of meeting, and some idea of the origin of Friends.

The class was asked to share with those gathered in meeting some beautiful thought,—a text, poem, psalm, or prayer. *When* to give the thought was left to the children. They were to be sure it *was* a beautiful thought, and that it was worth sharing. During the school year eight children spoke, four of them Friends. This was done in a reverent attitude, and the thoughts given were beautiful indeed.

A prepared exercise was voted upon for the last mid-week meeting of the school year. Each child was to take part. A text for each letter of the alphabet was chosen. As there were more than twenty-six in the group, the others prepared poems and texts.

The children were most anxious that this exercise should be "like meeting," and not "like a recitation." Each child rose quietly and gave his contribution. It was a most interesting meeting.

The children have enjoyed meeting this year because they have gone to it with the idea of *sharing*.

The success of this work has been largely due to the inspiration and material help the teacher of the groups received in a Summer Course at Woolman School. Much of the work was patterned after a course given by Dr. Russell. All the courses. even those not bearing directly on this subject, were broadening, and made one realize anew the possibilities of service among Friends and elsewhere.

LITERARY NOTES.

"USEFUL WILD PLANTS."

IT is not with many in regard to eating as it seems to have been with John Muir, writes Edward H. Parry, of Wyncote, Pa. Whether on Alaskan glaciers or in California mountain valleys, whether the day was spent in walking and climbing, from sunrise to sunset, or in sketching and musing, under any and all conditions, he appears to have been wont to dine sumptuously on bread and tea. A single large pocket could have contained his rations for days. There was no heap of empty tin-cans and bottles and boxes behind his camp. If he had camped in one place for a year, it is doubtful if as big a pile of rubbish would have been left to show for it, as accumulates when a few adults or a crowd of boy scouts spend a single week-end in our woods. But these latter, though they do not live harder than John Muir, find it harder to live; they carry with them large appetites and do the best they know in lugging about abundant stores to appease them.

The camper weighed down with provisions, presents a pitiful picture, if not to some extent a ridiculous one. It must have occurred to the thoughtful that some of the obscure plants about him proffered food, for did not man once live here who had no store other than these woods, and with whom the vegetable part was not a negligible part of the dietary? Although we have nicer tastes than the red men, we have not such proportionately better bodies that it will harm us to forget our home food for a while and make our table as well as our bed of untamed nature's providing. Or, at least, a part of it. Let the camper on his next outing, take one less tin per meal, content to go that much hungrier if he cannot get the wild country to make up the difference. He need not experiment where experimentation is hazardous, for McBride & Co., New York, have just published a book entitled "Useful Wild Plants," which covers the entire field for the United States and Canada. The author is Charles Francis Saunders. To readers familiar with his other works, among them, "Under the Sky in California," "With the Flowers and Trees in California," 'The Indians of the Terraced Houses,"—or with that earlier quiet chronicle of our own corner of the nation, "A Window in Arcady,"—the mere mention of the author's name will seem sufficient recommendation as to the accuracy and interest of the volume.

Although the "Scout Master" must be considered negligent who does not apply the information in "Useful Wild Plants" to the benefit of his young associates, and although campers who are ignorant of it will miss much on their outings (inasmuch as the closer we come to nature at such times, the more vital is our experience), it is the desire to feel *native*, indigenous for once, that carries us

afield; and our food is as integral a part of the artificiality and exoticalness of our life, as are our shelter and daily routine. But the appeal of Mr. Saunders' book is much wider. Its message is for everyone interested in simplicity of life, or in the possibility of reducing the cost of living, or who finds pleasure in the preparation and trial of unfamiliar foods and substitutes for articles in daily demand. The author draws plentifully from the lore of the Indians (first-hand information, much of it) and of the early explorers and settlers. In this way he is afforded opportunity for the narration of curious anecdotes and facts and legends, which heighten the suggestiveness of the book, throw light in a dozen ways on ancient times, and make the volume so much more than one for reference only, and of interest and value to those interested in the history of the country, as well as in its botany, and in dietetics in general.

The book includes chapters on the edible wild-plant tubers, seeds, leaves, nuts, and the like, upon the beverage plants, the wild vegetable substitutes for soap, and the plants of medicinal and miscellaneous value. There is in addition a cautionary chapter on certain poisonous growths. Admirable illustrations support the simple descriptions of the plants (the addition in every case of the scientific names renders reference to the botanies easy), and the methods of preparing the various foods and articles are given in satisfactory detail. Indexes by plant-name, by region of growth and by use, help to make any particular part of the information instantly available.

"Useful Wild Plants" stands "in a class by itself." Within its handsome covers is gathered information never before published, or else previously hidden away in scattered and obscure treatises and monographs. There is revealed an important and fascinating side of nature with which very few persons are acquainted,—and with which very few have dared experiment,—and interest is aroused in the subject where none existed before. The volume easily takes rank with the best of Mr. Saunders' other books, both as to value and charm. E. H. P.

Wyncote, Pa.

"Hannah Bye," by Harrison S. Morris. Jacket in colors, price, $1.75 net. The Penn Publishing Company, Philadelphia.

A story of a Quaker country settlement, giving the stern and repressed side of Quaker religion and results arising therefrom. One would hope the facts were overdrawn, for the story is not a pleasant one, though goodness and the real Friendly spirit win out in the end. One is reminded of some of Miss Wilkins' "New England Stories," where stern Puritanism has had similar results upon the youth. It might have happened, but not often in Quaker history, and the picture given is not generally true to facts.

THE OPEN FORUM.

AN APPEAL FOR ALABAMA.

Editor of Friends' Intelligencer:—While our hearts are wrung with pity for the suffering millions of Europe, we should not forget the most righteous claims upon our help and intelligent co-operation, in the matter of Negro life and effort, in this country.

When a whole race has been exploited, in every conceivable way, for a century, and yet afterwards, in the half-century succeeding its emancipation, makes truly wonderful strides forward toward the best type of civilization, how can we best show our appreciation of what they do for, and *are*, to this country?

The history of the Streett Manual Training School of Minter, Alabama, of which Rev. Emmanuel M. Brown is principal, would make most inspiring reading, in view of the noble, untiring, and unselfish efforts of both principal and teachers to minister to the needs, economic and educational, of their people, in the face of difficulties which have been well-nigh insurmountable, including devastation of crops by the terrible floods of recent years.

The family of the writer has been making contributions in money and clothing to this work for some years, and there has been no similar endeavor which has afforded more genuine and abiding satisfaction. This was not done until he had made investigation, both as to Mr. Brown's character and the value of his work, by writing to a well-known resident of the community, whose endorsement, as to both points, was most forcible and convincing. M. J. M.

Ednor, Md.

BRIEF ITEMS OF INTEREST.

It is now definitely known that the American Friends' Service Committee will continue the work of feeding the undernourished mothers and children of Germany, Austria and Poland the coming year, taking over the work of the Hoover child-feeding organization which will be discontinued.

Herbert C. Hoover, who was in China, in the American Colony of Tientsin, at the time of the Boxer uprising, has been elected an honorary member of, and had conferred upon him the Imperial Order of the Dragon.

Dr. Faunce, former president of Brown University, was Commencement Day orator at Haverford College. Forty-four graduates received diplomas.

At the Commencement of Friends' Central School, Philadelphia, thirty-seven scholars received diplomas. An annual scholarship of $250 was given by Pierson S. Fretz, in memory of his daughter Margaret, who died while a senior in the school.

Kate Richards O'Hare, who was serving a five-years sentence in a Federal prison for speaking against war and selective draft, has been set free by order of President Wilson.

Dublin Monthly Meeting has decided not to record any more persons as ministers, and those already recorded have resigned or withdrawn their privilege as acknowledged ministers.

Friends of Philadelphia are at a loss to understand why passports have been denied to J. Rowntree Gillett and Roy Calvert, English Friends who were coming to this country to consult about plans for the Young Friends' Conference in London in August.

Three of the Chinese delegates to the All Friends' Conference have arrived in England. Dr. P. S. Lo is in charge of the men's side of the Friends' Hospital at Tungchwan, and is probably the only Chinese civilian doctor with thoroughly modern qualifications in the whole of Szchwan. He holds the Pekin degree of M. B. S. H. Fang, B. A., is the first Friend to graduate from the Union University at Cheng-tu. Since graduation he has supervised school work in the Tungchwan district. F. L. Yang is a former student of the Boys' High School at Chungking, and is now Headmaster of the Higher Primary School, which under his care has become one of the best in the city.—*The Friend* (*London*).

Lillian Taylor Killiani, only daughter of Bayard Taylor, has been visiting in Kennett Square, Pa. Her visit to her native land was on business, and she returns to Germany soon.

"British educational color is strongly anti-militaristic," says Ambassador Geddes.

The directors of German high schools have been instructed by the Minister of Education to forbid the pupils to join any kind of military organizations.—*Advocate of Peace.*

The colony of refugee women established by the American Society of Friends at Verdun, and largely engaged in a linen industry, has become self-supporting and has been or will shortly be turned over entirely to the French women and managed by them.

Tocqueville, years and years ago, remarked that in America there was less freedom of thought and discussion than in any other country he knew of.

The *Friend* (London) says that E. Henry Gilpin, Chairman of the British Committee to aid Italian soldiers, has recently been received at the Quirinal, Rome, by the King of Italy, in private audience, and handed over to King Victor Emmanuel 120,000 lire, the sum remaining on hand on completion of the work of the committee, to be used for sick and disabled soldiers.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

CONTRIBUTIONS OF RACE STREET FRIENDS FOR THREE YEARS.

Charles F. Jenkins, treasurer of the American Friends' Service Committee, reports that the Yearly Meetings affiliated with Fifteenth and Race Streets have contributed during the past three years to the work of the Service Committee the following amounts:—

For year ending May 31, 1918, $138,423.55; ending May 31, 1919, $115,393.89; ending May 31, 1920, $76,506.92. Total, $330,324.36.

These figures do not include a considerable amount contributed by individuals direct to the committee, which did not pass through the Collecting Committees or the treasurers of the various Meetings.

DR. HOLMES IN POLAND.

Jesse H. Holmes writes from Zawiercie, Poland, May 3d:—It seems long in time and long in space since Philadelphia, January 30th. It has been a great opportunity to see at first hand the effects of the war upon the conditions in Europe, and to see the painful and pitiful efforts of the peoples to see some kind of meaning and order in the great disaster, which came upon them without any choice on their part, and has so bitterly punished them for doing what they have always been taught is the greatest of virtues.

It is not surprising to find that the most primitive sections recover most rapidly. Of course they have not so far to go to get back to normal conditions, and they are not so much enmeshed in the complexities of civilization. Serbia is in bad enough condition, but probably, apart from the large number of orphans, not so much worse than usual. She is dirty, verminous and illiterate. She is ridden by graft, inefficiency and general bureaucracy; but that is all an old story for generations. She has been in war, or just out of it, or just going into it, and the conditions are not new to her.

In Vienna or Berlin there is an exceedingly complex civilization all out of gear. Its not hard to mend a wheelbarrow, but an auto calls for experts, and is easily ruined. Austria and Germany are not being dealt with by experts.

I have never experienced such an attitude of hopeless despair as in Vienna. Here is an ancient, aristocratic, luxurious city, accustomed to be a center and resort for the rich idlers of the world. It made and dealt in luxuries. It imported the extras in the way of foods; it stood for elegance and the superficial things of a passing phase of civilization. It depended for its life largely on pleasing people, and it strove to please. Now it is cut off from the territory that once supported it, it's industries are strangled, and it is condemned for the evils that have come. It is like punishing a ballet-dancer for the vice of a city.

The people are pathetic. They have no particular pride, and they melt if one pities them. Almost any one, shopkeeper, waiter, or the man next you in the tram, will tell you of the sorrows of the city, not in anger or resentment, but in resigned despair. "It will never again be as it was," said the waiter. "Why do the French hate us? We never hated them," said the shop-keeper. "What does it all mean?" says every one.

Berlin is different in that the atmosphere is not despairing, and there is too much pride to allow them to complain to a stranger. But once assured that you are friendly, and they show the same wonder at the hatred the world holds for them. "They say we made the war," said one to me. "How could we make it? We knew nothing about it." "It's all the politics," said another. "We could do nothing." There is universal wonder that any one should suppose that they can live up to the terms of the treaty, tho they are willing to pay all they can.

It is easy to find out the absurdity of ascribing cruelty to Germans, instead of to *war*. There are worse stories told in France of American cruelties than any I have heard of Germans. Of course they may not be true, but they are told by our allies. Graham's book, "A Private in the Guards," tells frankly of wholesale murder of prisoners by the English; and I have heard from several French sources that the French villagers preferred to have German troops quartered on them, rather than their own French troops. I don't doubt that the atrocities attributed to the Germans actually occurred; but atrocities are the very substance of war, and are universal in war. Of course we had to lie to ourselves during the war, but it is hardly necessary now.

We—T. Edmund Harvey and I—are in Poland for a couple of weeks just now. We got into Warsaw May 1st, and saw the great "Red" procession. The day was accompanied by some rioting, street-fighting, etc., but passed off pretty quietly. I saw one company of soldiers get their guns at "ready" with a crowd, but the latter dispersed without a tragedy. There is a great offensive said to be going on against Russia, but no news of it has come in yet. There are many "Reds" here, and there is electricity in the air. No one can say when or whether there may be outbreaks of one kind or another.

Of all Europe, Germany is the place ready to listen to the Quaker teaching. The feeding of the children has touched them very nearly.

Hope to see thee at London in August.

CONDITIONS IN CZECHO-SLOVAKIA.

Conditions both political and economical of the newly-formed country of Czecho-Slovakia are told in a recently forwarded report of a month's trip by William Eves 3rd, of Wilmington, Del., connected with the German Unit, extracts from which are here given:—

During the time when the flow of food from America to Germany was not noticeably strong, and when personnel was plentiful, an opportunity came to the Kinderhilfsmission at Berlin to lend assistance to the child-feeding work of the American Relief Administration in Czecho-Slovakia and I was selected to go to Prague and report to Captain Ringland, who is in charge of the work there.

Including traveling time, I was away from Berlin exactly a month and during that time I had many very interesting experiences and came in contact with conditions that are never seen in Germany. Feeding has been going on in Czecho-Slovakia for seven or eight months, but conditions were such in Slovakia which was formerly that part of Hungary which lay in and somewhat south of the Carpathian Mountains, that reorganization was under way and inspection and a report of conditions was necessary.

Bratislava, formerly called Presburg, forty miles east of Vienna, at the base of the Little Carpathians, is now the capital of Slovakia, and here is located the sub-office of the A. R. A. for Slovakia. It was the ancient Hungarian capital, and here is the castle of Maria Theresa and the church in which many Hungarian kings were crowned.

I was assigned to two feeding districts, and spent my days traveling into outlying sections, investigating the organization of kitchen centers and the people themselves.

I spent over a week in the neighborhood of Kosice, making day journeys to outlying districts. I found plenty of lack, both of food and of organization. The people here do not possess the natural ability of the Germans and Austrians to build up and maintain an organization, and to make the best of what they have. Therefore, when they are once organized, continual *inspection* is necessary, and the A. R. A. have not had the personnel to do this.

I found one small town with an iron ore plant right in the mountains. Fifteen per cent. of the population were sick with influenza. Food was extremely scarce, but they fared much better than another town I visited less than five miles south of the Polish border. It had been run over by the Russian army when it filtered through the Carpathians, and was razed to the ground. Some of the houses had been rebuilt, but the people had not been able to get on their feet again. Last year vegetables were eaten almost before they were ripe. Sometimes they go through days without any food, and there are some villagers who never see bread. Feeding had not started in this town, but it was a question of getting yellow corn meal there for the whole population, and not merely child-feeding.

I was surprised very frequently to bump into an old, old friend in a small mountain village, who had spent from ten to forty years in Ohio or Wyoming, or even in New York City,—and, I might add, he was quite anxious to go back.

I went on to the east, another day's journey to Uzhorod, the capital of the new Ruthenian state, which has autonomy under the Czecho-Slovakia Republic. These mountaineers used to go down to the Hungarian plain and work during the harvest, and then take their winter's supplies back with them. Now only a small part of the plain remains for them, for they have "freedom," and are separated from Hungary. They might as well be high stone walls on the frontiers. These small countries are so jealous of what they have that trade is almost unknown.

Conditions here in the mountains are appalling. The whole population faces starvation. Along with Poland, it is probably the worst section of Europe to-day. They need their yellow corn meal, and I am glad to say when I came away from Prague on my return trip, plans were being formulated whereby the government would attempt to fill the needs of the general population, and the A. R. A. would step in and give the children the more strengthening foods such as milk, rice, beans, cocoa, flour and sugar, which they need.

The political situation is quite serious because the Hungarians are really the educated class, and have held the governing positions up to recently. The Ruthenians answer almost exactly the description which our relief workers in the Samara district of southeastern Russia gave of the refugees who had been driven from Galicia ahead of the German advance. They live in miserable huts, with a separate room sometimes for the cattle, but frequently not. Chimneys are a rarity, and I must admit that there is much heat wasted by having chimneys in our houses, although I prefer more fresh air than most Europeans do. I saw children with at least *one* article of clothing, but in many cases one was all. I saw many bare feet paddling in the snow and slush. It is strange, but they have had a very severe winter up there, while Germany and Austria have been blessed with mild weather. Typhus, smallpox and influenza rage. Of course, the conditions always have been bad in these districts. The people always have been undernourished and scantily clad, and disease has raged. But in such cases it takes very little more to wipe out the entire population.

In the town of Uzhorod I found to my great surprise Madame Breshkovsky, "the grandmother of the Russian Revolution," who toured America about a year ago. I had a very interesting talk with her. Her mind is still very keen. Next summer she expects to go back into the mountains with several comrades and live among these Russian people. She sees great hope for them when they are once educated, and she believes very naturally that the Russians are the coming people of the world.

I was able to make a flying trip to Vienna on my return to Bratislava, and there I saw the large piece of work that the A. R. A. is doing among the children of that unfortunate city. I was very glad to see my brother-in-law, Taylor Thom, of Washington, who had recently joined the Quaker Mission there. The Friends are starting a big piece of work, and are helping classes of people and ages that the A. R. A. can not help in their very large feeding operations. They have the city divided into "bezirks," with a food and clothing depot in nearly every one, and in addition are helping get the agricultural work of Austria into some kind of order. This is much more important than most Americans realize, because Austria now is mostly Vienna, with the rich countries of Jugo-Slavia, Czecho-Slovakia and Hungary cut off from her. She has very little farming-land, and can not possibly supply her own means of existence. She has Vienna and mountains. In addition, she has many industries but no coal or raw materials, and with the rate of exchange some sixty to seventy times out of proportion, she cannot purchase outside of her borders. I must say I cannot see any future for her until these "stone-wall" boundaries are battered down, and some kind of trade started again.

I returned to Germany feeling that I had gained valuable experience for our Mission here, and now I am deep in the work for these poor children, who mean harm to no one. I feel so sorry sometimes that they have to be alive, but they *are* alive and they are going to be a part of the world's next generation. Therefore, it behooves us to see that they grow up to be responsible men and women with whom we will want to live.

PORK-AND-BEANS WITHOUT PORK!

All sorts of amusing stories are told in letters from the Berlin headquarters of the American Friends' Service Committee for all Germany:

"We have visits from all the broad-minded people and all tne cranks in Berlin—and it often takes a nice eye to tell the difference. All sorts of requests, pleas, and protests come to our door. One of the funniest was that of a woman who had bought two cans of pork and beans in a shop (American goods), found no pork therein, and came to us to know what we were going to do about it."

SERVICE NOTES.

Through an arrangement with English Relief Organizations and the British Treasury, money expended in Relief Countries other than Germany, is doubled by the Government. Grants have been made to English Friends to the amount of 81,336 pounds for work in Germany and Vienna.

Shipments of clothing, etc., received during week ending June 12,—46 in all; 8 from Mennonites, 4 for German Relief.

Cash contributions received for week ending June 12, $25,442.53.

CHANGES IN PERSONNEL.

Two new workers sailed on the "Rotterdam" June 10th,—Henry J. Cadbury, member of the faculty of Harvard University, who will join the staff of the German Unit at Berlin, and Francis Bacon, of Haddonfield, N. J., member of the faculty of University of Pennsylvania, in the architectural department, who goes direct to Warsaw to be connected with the Polish Unit.

Five workers have returned—Elliston P. Morris, Germantown, Pa., Chester Bundy, Converse, Ind., Hamer Hostetler, West Liberty, Ohio, Elmer Carter, Somerton, Pa., and Willard C. Blackburn, New Waterford, Ohio. The first four boys were connected with the French Unit, and remained at Grange-le-Comte, closing up the station there, and loading all remaining equipment on cars for Vienna. Willard Blackburn was in the Transport section of both Poland and Vienna.

PHILADELPHIA YEARLY MEETING CONTRIBUTIONS.

Contributions for the Month of May by Philadelphia Yearly Meeting of Friends, held at 15th & Race Streets:

Salem Monthly Meeting	$81.00
Phila. Monthly Meeting	80.50
Abington Monthly Meeting ..	50.00
Louisa Powell, N. J.	50.00
Trenton Monthly Meeting	60.00
Lansdowne Monthly Meeting..	200.00
M. T. Dutton, Newtown Prep.	23.00
Wrightstown	152.77
Wrightstown (Armenian and Syrian Relief)	14.00
Phila. Monthly Meeting	38.00
Anne Biddle Stirling (member of Phila. Mo.) German Relief	10.00
Wilmington Monthly Meeting	898.00
Wilmington German Relief ..	9.00
Darby Monthly Meeting	75.00
Makefield	42.25
Upper Springfield	15.00
Total	$1,801.52

CASH CONTRIBUTIONS.

WEEK ENDING JUNE 5TH.

Five Years' Meeting		$19.00
Other Meetings—		
Third Haven Meeting, Easton, Md.	$3.00	
North "A" St. Meeting, Richmond, Ind.	20.00	
Middletown Meeting, Columbiana, Ohio ..	20.00	
New York Monthly Meeting, N. Y.	259.00	
Newton Prep. Meeting	75.00	
Bear Creek Monthly Meeting, Iowa, ...	35.00	
Green St., Monthly Meeting, Penn.	78.00	
	$490.00	490.00
For General Work		347.85
For Germany		12,284.58
For Austria		814.75
For Russia		40.00
For Europe		115.00
For Central Europe		5.00
For Syria		20.00
Interest on Rwy. Stock		3.75
Total		$14,139.93

CURRENT EVENTS

LONDON YEARLY MEETING.

THE issue of the London *Friend* for May 28th and June 5th are largely taken up by reports of the Yearly Meeting, made with the care and thoroughness so characteristic of that journal. The "Notes from Yearly Meeting," which precede the day-by-day report, are partly descriptive, and give a vivid impression of the meeting.

Following are extracts from the reports:—

The Yearly Meeting of 1920 will be memorable in many ways. First, in its internationalism. Not for many years have there been so many visitors from America, nor representatives from the self-governing Dominions overseas; never in the history of London Yearly Meeting can there have been a gathering which included at one time fellow-members (natives) from India, China, Japan and Syria. It is a noteworthy occasion that makes possible the presence of the Clerk of the West China Yearly Meeting, and of the late Editor of the *Japanese Friend*. These and the other visitors were cordially greeted by the Clerk and made themselves known by rising in their places as their names were read out. They are forerunners of the representatives to the All Friend Conference.

There was quite a good attendance of Friends when the Meeting opened on the 19th inst. John Henry Barlow was at the desk, with his colleagues of recent years on either hand. The change in the Clerkship was one of those personal incidents that specially interest Friends. The report of the Committee on Clerks was read by John H. Barlow immediately after the opening minutes, and Friends realised, many of them no doubt for the first time, that a change was proposed. The little ceremony which followed the reading of the report proposing that Roger Clark be this year's Clerk was suggestive of the passing of a definite stage in the history of the Yearly Meeting. Friends could not let their war-time Clerk retire without a warm acknowledgment of his helpful service in the past seven years, expressed by Albert J. Crosfield, J. Edward Hodgkin and many others. John Henry Barlow in reply, paid a tribute to the help of colleagues at the table, whose counsel had saved him from many mistakes, to the Recording Clerks past and present, and to William Frederic Wells, "unofficial, but always indispensable and always at hand." Then J. H. Barlow left the desk, and Roger Clark took the middle seat, with Edith J. Wilson and Harold J. Morland as assistants.

The attendance at this Yearly Meeting has not been large, and would have appeared smaller but for the numerous visitors who were present. Many English Friends who have been appointed representatives to the All Friends Conference have evidently felt unable to attend both.

The large Meeting-house was almost filled for the Swarthmore Lecture, and late comers, of whom there were many, had to make their way up to the head of the meeting, whilst Herbert G. Wood was speaking. The chairman, John H. Barlow, in his brief opening remarks, spoke of the lecturer as one who while not himself actually in membership with Friends, knew the Society and its testimony better than many Friends.

The lecture itself was an intellectual feast, though it suffered somewhat in the delivery through the necessary condensation. About 75 per cent. of the complete lecture was read. It contains many delightful epigrams and phrases which, whilst no surprise to Woodbrookers, were a little unexpected by others. In referring to the attitude of the Papacy towards the war the lecturer said, "In the last resort men looked to the Vicar of Christ for prophecy and found diplomacy." Another statement was "In Christ there is neither bourgeois nor proletariat," and a third, "Righteous indignation is for most of us the most easy and most satisfying form of virtue."

The Swarthmore Lecture, though perhaps not as crowded as sometimes, was a great success. As the Chairman put it, we were to be given an opportunity of seeing ourselves as others see us. The "others" or rather "other" was Herbert G. Wood, of Woodbrooke. Not a few were surprised to learn that a man who knows so much about the Society of Friends—certainly more than the majority of the members—is in fact a Baptist. The lecture, entitled "Quakerism and the Future of the Church," was stamped by typical lucidity. Eschewing separatism, he still believed that the work of the Society of Friends as a body was not yet accomplished.

Almost every year there has been some evidence of the gradual drawing closer together of American and London Yearly Meetings. A further step in this direction was announced at the opening session on Wednesday, when the Clerk informed the Meeting that Philadelphia Yearly Meeting of Friends held at Fourth and Arch Streets, Philadelphia, in Third-month last, had appointed an official correspondent for London Yearly Meeting.

EXTRACTS FROM THE DAILY REPORTS.

The regular sessions began on Fourth-day morning, Fifth month 19th. An unusually large number of Friends from other countries were present, among them being Joseph and Sarah W. Elkinton, of Moylan, Pa.; William C. and Elizabeth Allen, of California; B. Willis and Juanita Ballard Beede, and Elizabeth J. Marvel, of Richmond, Ind.; Edward Wister and wife, of Philadelphia; Jesse H. Holmes, of Swarthmore, now in Europe as Commissioner of the American Friends' Service Committee; Carolena M. Wood, of New York, and Max I. Reich, of Philadelphia. There were also Friends from Australia and South Africa, and native Friends from Japan, China and India," one of whom," says the report, "responded in somewhat broken English" to the welcome of the meeting.

RELIEF IN CENTRAL EUROPE.

On the 19th, when the meeting was considering the report of the committees for relief in Central Europe, J. Thompson Eliott described the co-operation of American Friends in the relief work, alluding to the excellence of their business organization and the spirit which distinguished it. A week ago about 280,000 children were being fed daily in Germany, and the numbers were growing daily; it was hoped to give a million meals a day presently. The Quaker relief would, he believed, have an important effect on the lives of many of the children of Central Europe.

Jesse Holmes, the American Commissioner, had rejoiced in seeing the work done in co-operation by English and American Friends, including that of the Serbian relief. With regard to Germany, superficial observers went into Berlin and Vienna and came away saying that, as far as they could see, there was nothing like the distress that had been spoken of. But those who were in distress generally kept in the background, and he could assure Friends that, in those cities, almost universal misery and almost despair prevailed. Our system of civilization had definitely broken down; it had no promise of a Christian world in it. The Christian Church had lent itself to the future, almost every Christian Church having "rubber-stamped" practically everything that was in the interests of its own particular nation. This had in it no promise of a Christian world. He thought the Christian Churches had been false to their ancestry and Founder; it must recognize that Christianity represented a citizenship which was not bounded by rivers and mountains, or languages, or any other limits. We must conceive of the world as one nation. The brutal, cruel man was just below the surface of the civilized man, an element which should cause us to struggle for the love of man the world over: to love people, whether we liked them or not. In these things the Society, being more internationally minded than some others, were in a position of advantage. If we let this opportunity pass, we should probably never have such another, and we certainly should not deserve to. A great German Professor had told one of our Friends that Protestant Christianity was in danger in Germany, and he believed that the Society of Friends were the only people who would be able to save it.

FRIENDS' FOREIGN MISSIONS.

On the 20th, Henry T. and Elizabeth J. Hodgkin presented a concern looking toward religious service in the Far East. Henry T. Hodgkin said that when he and his wife left West China ten years ago they shared the belief that their work was not ended there. In the succeeding years great changes had taken place, with a growing sense of distrust of Japan on the part of China. This strain had resulted in a tendency in China to drift into a breach of good international relations and even hostilities. The Far Eastern situation might affect the whole world. This was a position in which the forces of good-will ought to be liberated to counteract the evil that was breeding. The industrial position in China also raised questions which should be approached in a Christian spirit. Western commercial methods were forcing

the Chinese into possibly military efforts, although many Chinese saw the danger of this and wished to avoid it. The true preaching of Christ in such Eastern countries produced remarkably rapid results; and there was evidence that the Chinese were often more alive to the spirit of Jesus Christ than those who were their Western teachers. In going to China and Japan he and his wife hoped to come in contact with many of the most vigorous Christians, to awake in their hearts a friendly response and to help them to overcome the hostile feelings of the moment, which constituted so great a danger. He realized that the problems were far beyond their power to deal with, but he and his wife believed that God was calling them to the work and that there would be some service which they could render. They believed that Jesus Christ lifted up would be the means of drawing together the hearts of the nations. In returning, his wife and himself hoped to pass through America, and in so doing to assist in the difficulties between that country and Japan, difficulties which it was believed by many might lead to war.

FRIENDS' FOREIGN MISSIONS.

The report of the Friends' Foreign Mission Association was presented, and an introductory minute from the Board was read with reference to the grave financial difficulties. In the absence of considerable extra financial assistance, the reserve would be exhausted at the end of the present year, and Friends would have to call back their missionaries from distant lands in the East. The Board had therefore suggested the raising of a guarantee fund of £50,000 for three years to meet the possible extra cost during that period.

(Continued in next issue.)

COLLECTION IN DUBLIN YEARLY MEETING.

In a letter to relief workers in Central Europe, W. Frederick Bewley, Clerk of the Dublin Yearly Meeting, writes:

"We have had at our Yearly Meeting a very touching account from J. Rowntree Gillett of the state of the famine-stricken districts in Central Europe, and our hearts are drawn out in deep sympathy with the sufferings of the victims, and with you who are working amidst such appalling conditions.

Our meeting was so stirred by his recital that the very unusual course was adopted of then and there taking up a collection, which resulted in a substantial sum being contributed."

ACTIVITIES IN NEW YORK.

Dr. William W. Comfort and Henry Richardson addressed New York Yearly Meeting on the latest developments of Friends' work abroad. The Yearly Meeting Report of the Service Committee stated that eight other lectures on this topic had been given in various meetings. New York has four representatives in the field: Augusta Townsend, of Poughkeepsie, and Melvin Cawl, of Brooklyn, are still in France. (The latter is overseeing the carrying out of the contract to build the 1,000,000-franc hospital at Chalons, which is to be a permanent memorial of Friends' work.) Carolena M. Wood of Mt. Kisco is in Germany, and Hubert Richardson, of New York City, in Vienna.

BIRTHS.

Atkinson.—At Wrightstown, Pa., on Fifth month 27th, to Robert E. and Beulah Elliott Atkinson, a daughter, named Anna Margaret Atkinson.

Hamacher.—On Fourth month 29th, at Poplar Hill, Ontario, to Norman B. and Mary Marsh Hamacher, a son, named Leon Marsh.

Rogers.—On Fifth month 7th, to Anna B. Wilkins and J. Clyde Rogers, of Moorestown, N. J., a son, named J. Clyde Rogers, Jr.

Shoemaker.—On Sixth month 16th, to Walter Rodman and Emma Jane Wilson Shoemaker, of Swarthmore, Pa., a daughter, named Margaret Jack Shoemaker.

MARRIAGES.

Furnas-Hill.—At Richmond, Ind., on Sixth month 9th, Seth E. Furnas, son of Edwin S. and Harriet Furnas, and Sarah N. Hill, of Richmond, Ind.

Platt-Rogers.—At Crosswicks, N. J., on Sixth month 19th, by Friends' ceremony, Anna Matilda, daughter of William H. and Laura N. Rogers, and Floyd Sellers Platt, son of Samuel F. and Macre A. C. Platt (now deceased), of Morrisville, Pa.

Watson-Dercum.—On Sixth month 9th, J. Harold Watson and Grace Lucy Dercum.

DEATHS.

Elkinton.—In London, England, on First day, the 20th, Joseph Elkinton, of Moylan, Pa., aged 61 years.

A telegram to the *Public Ledger* says that news of his death reached the home of his son, J. Passmore Elkinton, by cable. His wife, Sarah Elkinton, and his daughter, Francis Elkinton, were with him when the end came. He had been in poor health for several months. He will be buried in England.

In April Mr. and Mrs. Elkinton and their daughter left home for Europe. He was on a religious mission, attending the Yearly Meetings in Dublin and London. His mission also was to have taken him to Germany, Austria and Palestine.

Joseph Elkinton formerly was an officer of the Philadelphia Quartz Co., which was started by his father and uncle, Joseph S., and Thomas Elkinton, in 1831. He withdrew in 1905, when he went to Japan and China on a religious mission. He went to the Orient on another religious mission in 1915. He also was active in the work of the Society of Friends in the Middle West. In 1900 he went to Canada when 3000 Russian Doukhobors landed. Besides his widow and daughter, he is survived by two sons, J. Passmore Elkinton, of Moylan, and Howard W. Elkinton, of Germantown, and a daughter, Mrs. William Duguid, of Boston. His sister Mary, the wife of Dr. Inazo Nitobe, also was with her brother when the end came.

Furnas.—At his late home near Waynesville, Ohio, on Sixth month 9th, Seth Furnas, eldest son of the late Davis and Jane S. Furnas, in his 67th year.

Haines.—Haddonfield, N. J., Sixth month 21st, Hannah A., daughter of late Abraham and Ann E. Haines.

Hancock.—In Germantown, Pa., on Sixth month 16th, Henry W. Hancock, aged 78 years.

Jackson.—On May 27th, in Brooklyn, N. Y., Katherine King Jackson, daughter of Fanny Bacon and Will Walter Jackson, in her fifteenth year.

All that is most beautiful in childhood became a part of her life, the merry play, the helping hand, the studious mind, the cheerful disposition, the loving heart; and with all these a comprehension of spiritual truth such as is seldom attained even by those of mature years.

Her delight in dramatics was much more than a child's joy in make believe. It was the reaching out of her heart toward all things good and beautiful. Joan of Arc, whose reverent obedience to the heavenly vision she had portrayed at school with rare understanding, became to her an ever growing inspiration to the very end.

Her every-day being shone with that enveloping Goodness which she once represented in allegory, the Spirit of the Love of God.

EDWARD A. PENNOCK.

London Grove Meeting and the community have suffered an incalculable loss in the passing of Edward A. Pennock, on Sixth month 4th at Battle Creek, Mich. He had a very wide circle of friends; and despite his long continued struggle for health and vigor, he worked constantly for the uplift and happiness of his fellowmen.

He was always cheerful, optimistic and indomitably courageous. He impressed the goodness and the greatness of his character upon all those whose lives he touched, and greeted everyone with a forceful, Christ-like spirit. The extent of his influence is shown not only in the wonderful testimonies given by his associates in the higher walks of life, but also in this tribute from a colored laborer: "Jes' befo' he went away, he laid out the work like he was comin' back soon, and then shook my hand hard and looked at me so lovin' like, I was afeard I would never see him again."

On Sixth month 8th the meeting-house at London Grove was truly a house of mourning; few occasions present such an atmosphere of utter love and sorrow as spread throughout that large assembly. No words can express the sense of loss felt by those with whom and for whom his life was spent.

E. P.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SIXTH MONTH.

26th and 27th—Pilgrimage under the care of the Young Friends' Movement, at Mullica Hill, N. J.

27th—Circular Meeting at Grampian, Pa. O. Edward Janney expects to attend.

27th—An appointed meeting will be held under the care of Gwynedd Monthly Meeting, at 3 p.m., in the Providence Friends' Meeting-house (Montgomery County, Pa.).

SEVENTH MONTH.

4th—First-day 3 p.m.—An appointed meeting for divine worship will be held at Caln Meeting-house, Pa., under care of Concord Quarterly Meetings Committee. Young people particularly invited.

Caln Meeting-house is near Thorndale Station, P. R. R. Bailey's Road is the nearest trolley stop.

4th—Reconstruction Tea to be held at the home of Mr. and Mrs. Charles J. Rhoads, Villa Nova, Penna.

20th—Western Quarterly Meeting, at London Grove, Penna.

22nd—Caln Quarterly Meeting, at Caln, Penna.

24th—Westbury Quarterly Meeting, at Westbury, N. Y.

25th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

27th—Concord Quarterly Meeting, at Concord, Pa.

FRIENDS' GENERAL CONFERENCE

Auto Routes to Cape May, N. J.

From N. Y. City or Brooklyn, via Staten Island, Perth Amboy, Freehold, Lakewood, Toms River, Tuckerton, Atlantic City, Ocean City to Cape May, 158 miles.

This route goes a little inland until you get to Toms River, then along the coast mostly, going through a farming, a residential and resort section, practically level country and very good roads most all the way.

From Trenton and locality, via Bordentown, Mt. Holly, Hammonton, Egg Harbor, May's Landing, Seaville to Cape May, 109 miles.

This is through a rolling farming country with some wooded sections. The road is generally good.

Philadelphia to Cape May, 87.2 miles, via automobile; macadam to Glassboro, balance New Jersey State gravel through slightly rolling agricultural and prairie country.

From the south and west cross Delaware River at Wilmington, Del., via ferry to Pennsgrove, N. J. (charge $1 car and driver, 15 cents each passenger, service every hour), then through a rolling farming country with some wooded sections; distance, Wilmington to Cape May 90.2 miles.

Railroad Fare Reduction to Friends' General Conference

A reduction to one and one-third fare on the "Certificate Plan" will apply for those attending the Conference from the following territory.

New York State (east of and including Buffalo, Niagara Falls, Suspension Bridge and Salamanca), New Jersey, Pennsylvania (east of and including Erie, Oil City and Pittsburgh), Delaware, Maryland, District of Columbia, Virginia and West Virginia (east of and including Wheeling, Parkersburg, Kenova, Orange and Norfolk).

DIRECTIONS.

1. Tickets at the normal one-way tariff fare for the going journey may be obtained on any of the following dates (but not on any other date) July 3 to 9, 1920. Be sure that when purchasing your going ticket, you request a CERTIFICATE. Do not make the mistake of asking for a "receipt."

2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train on which you will begin your journey.

3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to Cape May, N. J. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a *certificate* to Cape May, N. J.

4. Immediately on your arrival at Cape May, present your certificate to the endorsing officer, Robert Seaman, Transportation Chairman, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the certificate.

5. It has been arranged that the Special Agent of the carriers will be in attendance on July 10, from 8.30 a. m. to 5.30 p. m., to validate certificates. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival, or if you arrive at the meeting later than July 10, after the Special Agent has left, you cannot have your certificate validated, and consequently you will not obtain the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to either obtain a proper certificate nor on account of failure to have the certificate validated.

6. To prevent disappointment, it must be understood that the reduction on the return journey is not *guaranteed*, but is contingent on an attendance at the meeting of not less than 250 members of the organization and dependent members of their families holding regularly issued certificates obtained from ticket agents at starting-points, showing payment of normal one-way tariff fare of not less than 75 cents on going journey.

7. If the necessary minimum of 250 certificates are presented to the Special Agent, and your certificate is duly validated, you will be entitled up to and including July 17, 1920, to a return ticket via the same route over which you made the going journey, at one-third of the normal one-way fare from the place of the meeting to the point at which your certificate was issued.

8. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced-fare transportation is not honored.

For further information regarding Transportation write ROBERT SEAMAN, Transportation Chairman, Jericho, L. I., N. Y.

Housing Accommodations at Cape May

Please send applications for accommodations at the Friends' General Conference, Cape May, N. J., Seventh month 7th to 14th, to the Committee on Housing, as promptly as possible.

RATES—Two persons in a room, without bath, from $32 to $70 per room, that is from $16 to $35 for each person in a room; with bath, from $60 to $90 per room, that is, from $30 to $45 for each person in a room. There are a few rooms for 2-4-6 persons in a room, at $12.50, $13.00 and $15.00 each person. One person in a room $22.50 up. This INCLUDES BOARD in all cases.

Applications are to be made to any member of the committee:—

James H. Atkinson, 421 Chestnut Street, Philadelphia; Harry A. Hawkins, 57 Pierrepont Avenue, West Rutherford, N. J.; Mary E. Borton, Woodstown, N. J.; Eliza M. Ambler, 154 North Fifteenth Street, Philadelphia; Raymond T. Bye, Langhorne, Pa.; Rachel T. Thom, 2101 N Street, N. W., Washington, D. C.; Elizabeth S. Percy, 1014 Park Place, Brooklyn, N. Y.; Esther W. Fell, 433 West School Lane, Philadelphia; Anna B. Shepperd, 126 State Street, Camden, N. J.

IMPORTANT—Persons wishing to attend the Conference and not yet having made applications for rooms should do so *at once*.

Harry A. Hawkins will be at Cape May after Sixth Month 30th.

Any one wishing to communicate with the Housing Committee after that date should address Harry A. Hawkins, Lafayette Hotel, Cape May, New Jersey.

FUN.

BISHOP ETHELBERT TALBOT was famous for his success in raising funds for his little churches when he was a missionary bishop in the West. One day while he and a number of other bishops were waiting at a railroad station for a belated train, he wandered up to the end of the platform. Meantime, a tramp appeared and asked these bishops for some money. They, in sport, pointed to where Bishop Talbot stood, and sending him up to him, watched for the result. Soon the bishops saw them engaged in earnest conversation; then they saw Bishop Talbot put his hand in his pocket, after which the tramp returned to where they sat. One of them asked, "Well, did you get anything?" The man replied with disgust as he shuffled off: "Get anything? No! I gave him fifty cents for his blanked old mission."—*The Churchman.*

WE MANUFACTURE
SCREENS FOR WINDOWS, DOORS AND PORCHES.
We enclose porches in glass. Is your home metal weather-stripped? What work have you to do? Do you want it done well? Write us.
O'CONNOR COMPANY, INC.,
CHESTER, PENNSYLVANIA.

THE NEW FRIENDS' BOOK OF STORIES FOR CHILDREN.
"THE CHILDREN'S STORY GARDEN."
Order Now—Price $1.50.
WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

BONSOR
FANCY POULTRY
TERMINAL MARKET

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

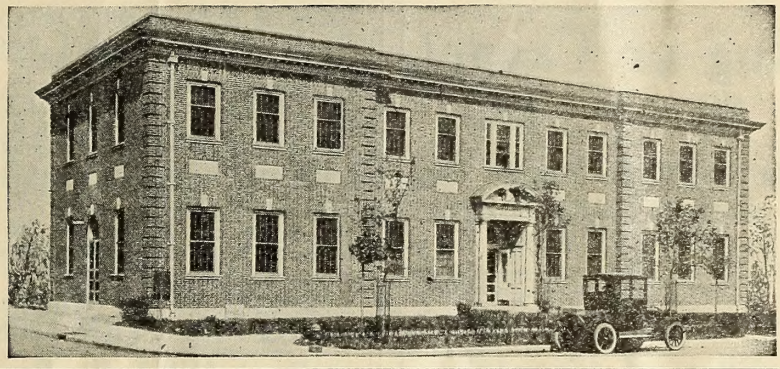
WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

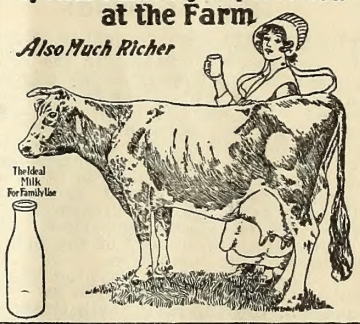
Send for our Album of Institutions, Churches and Schools



Chicago & North Western Ry. Co.
10 Year
7 per cent. Secured Gold Bonds
100 & Interest

MONTGOMERY & CO.
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges
Investment Securities
To Yield from 6 to 10 per cent.
List on request

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by ‖ Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

HOTELS AND RESORTS.

Buck Hill Falls

SPRING IN THE MOUNTAINS

IT is not unusual to hear the wonderful colorings of the mountain foliage in the Fall described in extravagant terms, but the beautiful Spring tints covering our hillsides seem to escape the attention of the enthusiasts.

There is probably not a time when the town or city resident needs a change of scene and air more than just now. There is surely no time when Nature in the mountains presents more of interest than just now, and nowhere are the health benefits so emphasized as in the comparatively high and dry air of the Poconos.

Spring is the season of hope and promise. It is much in evidence all around us.

THE WINTER INN
Buck Hill Falls, Pa.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J.
Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

SCHOOLS.

Woolman School
A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.
A good place to prepare for "Home Service."
Fall term begins Tenth Month 6.
ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.



Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

FUN.

SOME day, the Gideons, who see to it that there's a Bible in each hotel guest-room, are going to fix it so that the man who makes the hotel rates has one, too.—*Detroit Times.*

IN Glasgow they tell of a resourceful clergyman who is never at a loss for a retort. He was once called to the bedside of a very wealthy but stingy man. "If," he gasped to the clergyman, "if I leave several thousands to the church, will my salvation be assured?" Whereupon the divine responded, "I wouldn't like to be too positive, but it's well worth trying." —*Tit-Bits.*

NANCY was saying her prayers. "And please, God," she petitioned, "make Boston the capital of Vermont." "Why, Nancy!" exclaimed her shocked mother. "What made you say that?" "'Cause I made it that way on my examination papers to-day and I want it to be right."—*American Legion Weekly.*

NOTICES.

NOTICE—Lecture under the auspices of the American Friends' Service Committee, by Dr. Alonzo E. Taylor of the University of Pennsylvania on "Fighting Starvation in Austria, Germany and Poland," Witherspoon Hall, Tuesday, June 29th, 8.00 p.m. Dr. Taylor has been the special representative of Herbert Hoover on five separate trips to Europe. He has just returned from an inspection of the Quaker feeding in Germany, where 460,000 children receive one hot meal a day.

WANTED.

WANTED—POSITION AS MANAGING housekeeper, or matron of school or college dormitories. Address C 178, FRIENDS' INTELLIGENCER.

HOUSEKEEPER—For widower 48 years, and mother 80 years, living in Trenton, N. J. A lady who will take full charge. Please write full details and state salary expected. Address C. 180, FRIENDS' INTELLIGENCER.

WANTED—A position as mother's helper for the summer months by a young woman who is a college graduate and a Friend; is a teacher and has had experience with children. Friends' family preferred. Miss Mildred E. White, 44 E. 73rd. St., New York City, care Mrs. J. R. B. Moore.

POSITION WANTED—By Protestant nurse or companion to invalid, lady or gentleman; or in institution. Experienced. References. Salary $15 per week. Address P. 181, FRIENDS' INTELLIGENCER.

WANTED—In Germantown, about July 10th, for two months, a reliable woman for cook and downstairs work, in a family of adults. Address S. 182, FRIENDS' INTELLIGENCER.

FOR RENT.

FOR RENT—FOR JULY AND AUgust, well furnished, nine-roomed house, with five porches and all modern conveniences. The surroundings are beautiful; ample lawn with shade trees and well-planted garden. One square from trolley line. Excellent train and trolley service to Philadelphia. Address Dr. C. E. Ehinger, West Chester, Pa., or Telephone 284 M.

Strawbridge & Clothier

Now Going On—Our Greatest Clearance of Summer Rugs

The clearance prices now affecting our entire stock of Summer Rugs AVERAGE LESS THAN COST TO US. Never before have we held such a sweeping clear-away involving so many different kinds and sizes of Rugs. A remarkable event—remarkable in its timeliness, remarkable in its comprehensiveness and remarkable in its benefits to our customers:

Rugs, 9x12—$10.00
American Wire Grass Rugs and heavy Colonial Rag Rugs in hit-and-miss effects.

Rugs, 9x12—$11.85
Waite and Willow Grass Rugs, and Rag Rugs, excellent quality.

Rugs, 9x12—$15.00
Rag Rugs, heavy All-fibre Rugs —Domus and other well-known makes—also Art Supreme and Super Waite Grass Rugs.

Rugs, 8x10—$14.00
Extra heavy Rag Rugs, Art Supreme and Super Waite Grass Rugs.

Rugs, 8x10—$9.00
Hit-and-miss Rag Rugs, and Waite Grass Rugs.

Rugs, 7.6x10.6—$7.50
Heavy Rag Rugs in hit-and-miss effects.

Rugs, 6x9—$5.00
Heavy Rag Rugs in this popular size.

Rugs, 6x9—$7.50
Waite Prairie Grass Rugs in fancy stenciled patterns, also Fibre Rugs.

54x90 inches—$4.00
Hit-and-miss Rag Rugs, in the useful, much-wanted size.

Rugs—$1.25 to $2.50
Rag Rugs, 27x54 inches, 30x60 inches, and 36x72 inches.

3000 Yards of "Crex" Herringbone Grass Runners, Greatly Reduced
Band-border and Walls-of-Troy patterns in brown and in green. Three widths—27-inch, $1.50 value, now $1.00 a yard; 36-inch, $1.65 value, now $1.10 a yard; 54-inch, $2.35 value, $1.60 a yard. All widths can be matched.

250 Rolls (40 yards each) of $24.50 China Matting, 116-warp—now $16.50
In a good assortment of patterns and colorings as well as plain and natural colors.

Strawbridge & Clothier—Fourth Floor, West

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

NEWTON COAL
Answers the Burning Question

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

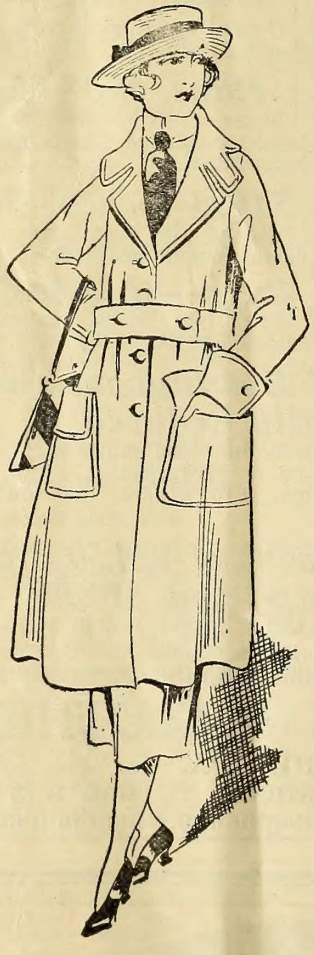
$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

Friends' Intelligencer.

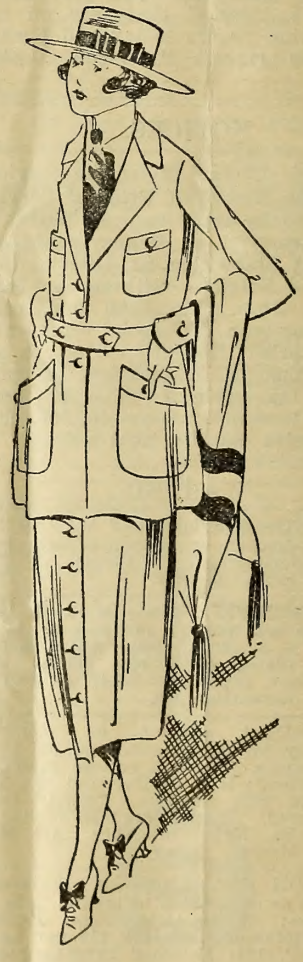
"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SIXTH MONTH 26, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYR WOOL
REG. U.S. PAT. OFF.



From 10.00 to 15.00 Less
Than the Regular Price

Reductions

Ladies' and Misses'
Juniors' and Girls'
Tailored Suits

24.75 27.75
29.75 31.75

Also
Motor and Street Coats

27.75 29.75

These suits and coats are from our regular stock and the styles are perfectly good for the fall season.

New Hats ½ Price or Less

MANN & DILKS
1102 CHESTNUT STREET

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SEVENTH MONTH 3, 1920

VOLUME 77
NUMBER 27

EDWARD A. PENNOCK.

THE sunny-hearted rose returns with June,
All fresh and fragrant from the silver rain,
Our yearly gift from God; but he, our friend,
The sunny-hearted, he comes not again.

We miss his gentle presence, his fine smile,
His hearty hand-clasp and his friendly greeting,
Beneath the grand old trees or on the porch
At ancient London Grove, his well-loved Meeting.

He was the heart of that old home of Friends,
The soul of all of good that gathers there.
How desolate it seems since he has gone
With his devotion beautiful and rare!

Yet let us not despair,—his spirit lives,
His consecrated work is vital still;
His dear remembrance deeply will inspire
To freshened purpose, greater strength of will.

God gave him to us, and He takes away,
And all His actions, well we know, are right;
But O, how yearning-sweet our memories
Of this loved friend whose soul has taken flight!

J. R. H.

PREPARING FOR THE LONDON CONFERENCE.

[L. Hollingsworth Wood, of New York, Secretary of the American delegations to the Conference of All Friends at London, sends the following papers on the duties and responsibilities of delegates, and also of Friends who stay at home. Abram S. Underhill is a prominent attorney and a member of the New York Yearly Meeting; J. Barnard Walton is Secretary of the Central Committee of the General Conference of Friends, generally called Hicksites; Mary Kelsey was a member of the Friends' Reconstruction Group in France, and is now applying for membership in the Society of Friends; and William J. Reagan is Principal of the Oakwood Seminary, of New York Yearly Meeting (Orthodox).—H. F.]

FROM HERBERT HOOVER.

IT seems to me that a Society that has had so many centuries of distinguished devotion to humanity has an obligation to-day more than ever before in its history; and if it is possible for the Friends in all of their branches throughout the world to consolidate for common action, they can effect great measures of relief to the world. HERBERT HOOVER.

New York City, June 16, 1920.

FROM ABRAM S. UNDERHILL.

"And to the angel of the church in Philadelphia write: these things saith He that is holy, He that is true. . . He that openeth, and no man shutteth; and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word. . . . hold that fast which thou hast, that no man take thy crown. . . . He that hath an ear, let him hear what the Spirit saith unto the Churches."—*Book of Revelation.*

Before the Church in Philadelphia only, of the seven Churches in Asia, did the Spirit set an open door; and it has often appeared in human experience that it has been before one body of people only, or even before some one person, that some certain open door has been set.

During the history of the Society of Friends the Spirit has from time to time seemed to set before them an open door, and they, following the Divine Guidance have gone through the door and led others through, into a different order of life; where some wrong has been righted, some custom changed, or some condition improved.

There is much that Friends have held fast; they have yet a little strength; and they believe now, as they have always believed, that when the Spirit points the way it is as an open door set before them which no man can shut.

It is in this express recognition of the immediate and personal leading of the Spirit in every man—the so-called "Inner Light"—that Friends are a peculiar people; and their attitude toward Peace and War is a concrete example of how this peculiar form of Spiritual conviction works out in actual practice. Friends everywhere are persuaded and believe, that permanent world peace will be assured, not by Leagues or Covenants between nations or between men,—good and helpful though these be in themselves—but by such an ordering of human affairs, and by such an equitable adjustment of relations between nations and between men, that a world will come to exist in which war will be impossible; and the open door which now seems to be set before Friends, is one which opens into such a world.

It is in order that Friends from all nations may together seek to know just how, and into what changed conditions of human society, the Spirit is to lead them in order that the world may have permanent peace, that the London Conference is called. It is the earnest hope of Friends that this Conference, under the guidance of the Spirit, will formulate such principles of human conduct for all Friends everywhere, that they may again lead the world through an open door; and into a world in which lasting peace will be assured.

With such a heritage, such a conviction, and such a hope; is not any reasonable expenditure of time, money and energy in attending the London Conference well worth while? And is it not also well worth while for Friends everywhere to give careful thought to what manner of men and women they should be, that they may be prepared to enter this open door; if the Spirit through the London Conference should point the way?

He that hath an ear, let him hear what the Spirit shall say unto the Church. ABM. S. UNDERHILL.

Ossining-on-Hudson, June 12, 1920.

FROM J. BARNARD WALTON.

We are all given to getting very much excited over *symptoms,* but evince no interest in fundamental *causes.* Any Quarterly Meeting will unite on a petition to Congress against military training, and rightly so; but what Quarterly Meeting will discuss intellectually, or even listen interestedly, to the idea of removing the causes of friction in international trade and tariff restrictions which cause law-makers to propose military training as essential?

The London Conference proposes to drive the peace testimony of Friends one step further back, to get at the underlying causes as far as we can find them, and

to apply the solution unflinchingly to every realm of our activities,—the home, the church, the school, the State.

It is a great venture of faith. Its success or failure will depend upon the open-mindedness of those who rather under the guidance of God to see the vision of what the Society of Friends should do next, and upon the courage of the Society as a whole to unite in making this vision come true. J. BARNARD WALTON.

Swarthmore, Pa.

FROM MARY KELSEY.

In the troubled days which followed the outbreak of the European war, and which saw the United States gradually involved in the struggle that had thrown half the world into chaos, there appeared here and there in America, as had before appeared here and there in Europe, individuals, who for reasons which they could not themselves explain, found themselves entirely at variance with their neighbors on all the great questions of the day. They could not reconcile themselves with the methods of war as a means of settling international difficulties, in spite of all that was said and done to justify them.

The progress of the war had brought a progressive change in public opinion. The comparative indifference with which it was first regarded, the attitude which expressed itself by the phrase "It's a dirty chimney, let it burn itself out," was succeeded by a gradual abandonment of neutrality, and in the end by a complete espousal of the Allied cause, and an inclination, which developed into an overwhelming determination, to take part in the struggle. So violent was the reaction that no dissent from the popular verdict was tolerated. Those who were not carried off their feet by the common wave of enthusiasm found themselves looked upon with disapproval and distrust by their neighbors, and often treated with a contempt and antagonism that made life almost intolerable. Each one found himself facing the greatest moral problem that life had ever presented to him.

It was with painful heart-searching that these dissenters asked themselves *why,* from the same premises, they had reached conclusions absolutely at variance with the world at large. Sincerityy of conviction was on both sides undeniable; yet for both the opposite conclusion was a terrible and even a shameful thing. Each saw in the conclusions of the other an abandonment of fundamental principles.

The conscientious objectors of America, far less numerous proportionally than those of England, found themselves faced by a moral isolation as unfamiliar as it was painful. Often without a single sympathizer in his whole acquaintance, the American C.O. asked himself if it could be possible, as had been often hinted in discussion, that his conclusions were actually the outcome of a defective mentality. He seemed to be looking on the world with different eyes, and to be speaking a different tongue from those with whom he had once lived at one. No wonder that the sense of isolation sometimes brought with it a sort of terror.

To those who had this situation to face, the "discovery" of the Quakers, what they professed, and the stand which in the terrible emergency they resolutely held, came like cold water to a thirsty soul. Here was a group of intelligent and respected men and women who as a body defended and upheld the very conclusions which were so bitterly condemned by the world. The mere realization of their existence was a consolation and a strength. The courageous and exalted professions of faith which from time to time appeared in the public press were a true inspiration.

It is hard to exaggerate the spiritual relief experienced by those to whom it was at this time possible to enter the sphere of Quaker influence, and to personally encounter something of the high idealism which was its inspiration. There was profound satisfaction in the realization that the spiritual ideal professed by the Quakers was being translated into practical and devoted action. For those who were actually privileged to join forces with the Quakers in their work of reconstruction abroad, there must always be a vivid and grateful memory of the relaxation of mental and spiritual stress which followed the identification with a group openly expressing pacifist views, while actively endeavoring to put the theory of universal brotherhood into practical effect.

The conclusion of the war has seen the enormous widening of the possible field of Quaker influence. It is not only to the convinced C.O. that the Friends today hold out encouragement and new hope. There are many troubled souls who see with fear and apprehension the unexpected and sinister outcome of the war. "Force to the uttermost," even when applied with honestly idealistic aims, has not proved availing in bringing about a better understanding among men. Instead we see reaction, cynically unmindful of the welfare of mankind, dictating their undoing to the people of the world, while hatred and disillusionment have succeeded the high hopes with which the war was fought. Obviously if happier days are to come to the world some different agency than that of force must bring them into being.

The last five years have brought new problems and new spiritual needs to countless souls. Old standards, once accepted without question, have crumbled under the test of events, and the terrible but logical outcome of the old creed of violence has made itself clear to many.

On the course followed to-day and to-morrow by the Friends much more depends than the success or failure of one small group. Those in the world who hunger for a higher good than that which they have yet seen, watch with painful interest the experiment in international friendliness which may prove the solution of some of the terrible problems which harass the world. They long to be supported in their growing belief that the course which was dictated by the war spirit was the wrong one, and would accept with thankfulness a demonstration of their secret hope that it is by *love* to the uttermost that the world shall be saved.

Such a demonstration can be the fruit only of painful and sustained effort and unfailing inspiration. Is any human group capable of meeting such a test?

We hear that delegates from the Society of Friends are to be gathered from far and wide in London this summer, for the discussion of the great problems now before them. They hope by the contribution of individual experiences and by earnest mutual effort to reach decisions such as shall ensure to them a wide field of future usefulness and spiritual expansion. We hope that the unsatisfied need of the group outside which yet turns to them for guidance may prove an additional inspiration. MARY KELSEY.

Short Hills, N. J.

FROM W. J. REAGAN.

For some weeks I have been wondering why some concerned Friend did not write for "the Friends' Papers" on the "Responsibility of Being a Delegate to the London Conference." For it seems to me that there is a very great responsibility involved, which should mean thorough preparation through reading

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

the publications already put out. It should certainly mean open-mindedness and willingness to test the varied currents of opinion which will find expression there. It should mean consecration of life so complete that a delegate would be willing to put into practice immediately the convictions which grow up in his own mind as a result of his attendance at this unique and tremendously important Meeting.

I am wondering, however, of late, concerning the responsibility of a Friend who believes in his church, who feels the tremendous possibility of a London Conference, who sees its unique place in present-day church history, but who is not to attend the Conference at all. Is he free from responsibility? Can any concerned Friend afford to be ignorant of the material already being published as a result of the Commissions?

Some very definite lines of action present themselves to me. We can first of all acquaint ourselves and others with these publications. In the second place, we can furnish a background of earnest, intense prayer that there may be divine leading and an honest search for truth. Then we can help to make those who go from our Meetings feel the responsibility of going, and we can establish points of contact between them and us, so that we may have very full reports when they return. We can organize small groups for study and discussion. Finally, we can publish everywhere the purpose and work of the Conference, and thus help the Christian as well as the non-Christian world to face one of its most difficult and fundamental problems.

Union Springs, N. Y. W. J. REAGAN.

TO FRIENDS SAILING FOR ENGLAND.

No doubt some of the Friends about to sail for the London Conference are planning to visit Oxford while in England. Since it is reported that lodgings are scarce in crowded London, a practical reason for staying awhile at Oxford (except during the week of the Conference), is that in the summer vacation there should be hundreds of vacant students' rooms in private houses at Oxford, which Friends can rent for very reasonable rates, by the day or week.

But my special reason for urging all our Friends to visit Oxford, is the unique charm and beauty of the place. At Oxford, in its ancient colleges and gardens, its groves and riverside walks, and its neighboring picturesque countryside and quaint old villages and ancient farmsteads, is gathered so much that appeals deeply to all of us of English blood and inheritance. Here, and in the nearby Warwickshire of Shakespeare, is the very heart of that "Old England" of our ancestral love and veneration.

Nathaniel Hawthorne once said: '*The world surely has not another place like Oxford. It is a despair to see such a place and ever to leave it; for it would take a life-time, and more than one, to comprehend and enjoy it satisfactorily.*"

While this is quite true, yet a few days or a week will give the American visitor a delightful first acquaintance with the wonderful old town. The more intimate enjoyment of Oxford comes, of course, to those who have the time for meditation in the classic groves and in the bright, lovely old gardens, for reading in the college libraries, and for wandering over the beautiful fields of Oxfordshire and the neighboring Berkshire.

From my memories of some months at Oxford in my student-days, I offer a partial list of points not to be missed by Friends sojourning there:—

Christ Church House (where William Penn studied),—the great dining-hall and kitchen; hear matins or vespers in the chapel, which is the Cathedral of Oxfordshire.

Pembroke College,—the little room where Dr. Johnson lived as a student, and the desk on which he wrote his Dictionary.

St. John's College, New College, Merton College, Worcester College,—the old flower-gardens, beautiful with ancient charm and centuried growth.

University College (the most ancient of them all),—the exquisite Shelley Memorial, engraved with Shelley's lines,

> "He is made one with Nature; there is heard
> His voice in all her music, from the moan
> Of thunder to the song of night's sweet bird."

Magdalen College,—the chapel and quadrangles; the herd of deer; Addison's Walk (where "Mr. Spectator" roamed in his student days).

The Bodleian Library (ancient and old-fashioned),—curios and literary relics in its museum.

Take boats or canoes and row up the Thames to Godstow (ruins of ancient nunnery) and the Trout Inn; and down the river a mile to the village of Iffley, and visit the old Norman church there; and up the Cherwell (a branch of Thames) past colleges and parks.

The above are only a few of the main features of Oxford. To feel the finer influences of the place, read Matthew Arnold's poems "Thyrsis" and "The Scholar-Gipsy," preferably in the high fields above Hinksey village, where much of their scenery is laid.

And here let me add this tribute, from one of Arnold's prose essays:—"Beautiful city, so unravaged by the fierce intellectual life of our time, so serene! Steeped in sentiment as she lies, spreading her gardens to the moonlight, and whispering from her towers the last enchantments of the Middle Age,—who will deny that Oxford, by her ineffable charm, keeps ever calling us nearer to the true goal of all of us, to the ideal, to perfection!" JOHN RUSSELL HAYES.

ENFORCING PROHIBITION.

Following is a minute adopted by Baltimore Quarterly Meeting, held in Baltimore on June 15th:—

At Baltimore Quarterly Meeting of the Religious Society of Friends, with a membership in Montgomery, Howard, Baltimore, and Harford Counties, and the City of Baltimore, held June 14, 1920, the present status of the prohibition question being under consideration, it was the sense of the meeting that as the Congress of the United States by more than a two-thirds vote in each House, has passed the Eighteenth, or Prohibition Amendment, which has been ratified by the Legislatures of forty-five States, by overwhelming majorities; and as the Supreme Court of the United States has decided with practical unanimity that the amendment was properly passed, and that the Volstead enforcement law is constitutional; therefore, as the supreme law of the land, every law-abiding citizen should support said amendment and law; and we can upon the law-enforcement officers of our State and counties to do all in their power to aid the officers of the nation in securing its efficient enforcement.

"Statutes must appeal to more than material welfare. Wages won't satisfy, be they never so large. Nor houses; nor lands; nor coupons, though they fall thick as the leaves of Autumn. Man has a spiritual nature. Touch it, and it must respond as the magnet responds to the pole. To that, not to selfishness, let the laws of the commonwealth appeal."—*Governor Coolidge, of Massachusetts.*

In an editorial the other day was this criticism of our methods:—"We persist in putting in the forefront of activity those whose names are well known because of past experience. We use veterans where we need venturers. Is it possible that this may be one of the reasons that the Church lacks vision, and has not advanced?"—*The Canadian Friend.*

FRIENDS' INTELLIGENCER

Officers of Friends' Intelligencer Associates:
Chairman, ELWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOS. B. HULL,
PAUL M. PEARSON, CHAS. F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER.
FRANCES M. WHITE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, SEVENTH MONTH 3, 1920

LET US DRAW APART AND REST AWHILE.

A FEW members of the Fellowship of Reconciliation have been able to respond to the invitation which appeared on the front page of the last news sheet to a "Devotional Conference" in New Hampshire. To one who had never even had a glimpse of New England, even the all-day journey from New York was too thri ling to permit of a nap or a short story on the train. First along Long Island Sound with glimpses of it here and there, then up through Connecticut and Massachusetts, much of the time along the Connecticut River, with the mountains beyond, we finally came to beautiful Lake Sunapee, where we spent a delightful two hours on the little boat which moves in and out of the many bays and inlets, bearing guests, provisions and the daily mail to the little summer colonies on the shores.

From our country boarding-house where everything is as sweet and clean as fresh air and a truly hospitable hostess can make it, we can see soft blue mountains looming up in every direction. It is an ideal place to draw apart for a few days, look unto the hills, and down into the blue depths of Sunapee and think and talk together of realities. The Conference is so small that we hardly want to call it a conference, as several have been unable to come, but the smaller number seems only to enhance the sense of nearness to the realities. We are at present a group of twelve in all, and all of these cannot be present at all the conferences. The group includes two active Y. W. C. A. workers, two Friends' school teachers, three colored girls, two of whom are teachers, and a hospitable mother and daughter, who open their summer home to others. Even the spaces in the barn have been turned into a library-sitting-room for the group—when we don't want to meet down on the lake-shore or up on the hill-top—and here also is a tiny picturesque chapel with white birch seats and altar table where we hold a short service, morning, noon and bed-time. The service is so simple and so reverent with all of us together, embracing two races and several denominations, that even a life-long Quaker forgets the form. It is worship, silent and vocal, like that of mountains and woods, flowers and birds—aspiration and praise in its simplest form.

In our conference this morning with the help of A. Clutton-Brock's vigorous fact-facing little book, "What is the Kingdom of Heaven?" and A. G. Hogg's "Christ's Message of the Kingdom," we saw as we never had before that the Kingdom is "at hand," that it is always at hand, and that it actually arrived when "a Man responded perfectly to the eternal willingness of God."

The simplicity and informality of this conference make one realize that it is well worth while to draw apart and rest awhile at Christ's bidding to study and to meditate upon His way of life with reference to this present struggling, hungering world in which we live and labor. Furthermore, any group anywhere can do the same. Perplexing questions are bound to arise when honest souls join in a common quest for truth, but these are also to be answered by further quest from many Divine sources. Parables of nature and human life are at hand with God and each other as our guides.

FACTS FOR THE JINGO.

IN another column we print an extract from "The Pilgrims" dinner address of Sir Auckland Geddes, British Ambassador to the United States, in which the Ambassador cleared away misconceptions and misunderstandings concerning Great Britain's relation with smaller countries, her oil interests, and her military and naval plans. The fact that Great Britain has cut down her naval estimates 75 per cent., that she has not one capital ship building or finished, and that not one boat, large or small, has been laid down since the armistice, will probably mean nothing to our American jingo in his frantic demand for the "greatest navy in the world," but it will reassure thoughtful persons everywhere. If a mad rivalry in armaments is begun, will not the responsibility be entirely upon America? Those who favor small armament or disarmament—and surely most Americans do—should make their protests insistently during the coming campaign. The Congress to be elected next Fall should be pledged to veto our present "great navy" plans.

FRIENDS' INTELLIGENCER ASSOCIATES.

[This is the first complete list of the Contributing Associates that has been printed. It should be preserved for convenient reference.—H. F.]

Ambler, Eliza M., 154 North Fifteenth Street, Philadelphia.
Atkinson, James H., Moorestown, N. J.
Atkinson, Robert E., Wrightstown, Pa.

Bacon, Ellis W., 3603 Baring Street, Philadelphia.
Bancroft, Emma C., Wilmington, Del.
Bancroft, William P., Wilmington, Del.
Bartram, Frank M., Kennett Square, Pa.
Beitler, Anna R., West Grove, Pa.
Bell, Melissa R., Bayside, N. Y.
Biddle, Lydia C., Lansdowne, Pa.
Biddle, William C., 107 Chambers Street, New York City.
Blackburn, C. P., Station H., Baltimore, Md.
Blackburn, Edith Sharpless, Govans, Md.
Bloom, Laura A. Boram, Box 287, Hoquiam, Washington.
Bond, Elizabeth Powell, 6300 Greene Street, Germantown.
Borton, Joel, Woodstown, N. J.
Branson, Charles F., 5734 Wilkins Avenue, Pittsburgh, Pa.
Brinton, Francis, Parkesburg, Pa.
Brooke, Gladys, 29 East Penn Street, Germantown, Pa.
Broomell, Anna Pettit, 4929 Rubicam Avenue, Philadelphia.
Broomell, Bertha L., George School, Pa.
Brosius, Lewis W., 1502 Delaware Avenue, Wilmington, Del.
Brosius, Margaret W., Cochranville, Pa.
Brown, Margaret Sellers, Swarthmore, Pa.
Brubaker, Dr. Albert P., 3426 Powelton Avenue, Phila.
Brubaker, Edith N., 3426 Powelton Avenue, Philadelphia.
Brubaker, Marianna, Bird-in-Hand, Pa.
Bunting, Helen McIlvain, 6386 Overbrook Avenue, Phila.
Bunting, Morgan, Darby, Pa.
Bunting, Samuel J., 6386 Overbrook Avenue, Philadelphia.
Bunting, Samuel J., Jr., 6386 Overbrook Avenue, Phila.
Burdsall, Ellwood, Port Chester, N. Y.
Burdsall, Mary R., 381 Irving Avenue, Port Chester, N. Y.

Carter, Arabella, 1305 Arch Street, Philadelphia.
Chambers, J. Howard, 3839 Powelton Ave., Philadelphia.
Clothier, Isaac H., Wynnewood, Pa.
Clothier, Mary C., Wynnewood, Pa.
Coale, Amelia R., Riverton, N. J.
Coale, Elizabeth H., Holder, Ill.
Coles, William C., Moorestown, N. J.

Cocks, C. C., Cornwell-on-Hudson, N. Y.
Conrad, Lucie S. B., 62 East Johnson Street, Philadelphia.
Conrow, Mary S., Riverton, N. J.
Conrow, Nathan H., Riverton, N. J.
Cooper, Caroline M., Wilmington, Del.
Cooper, Howard M., 633 Penn Street, Camden, N. J.
Cooper, Lucy Smyth, 633 Penn Street, Camden, N. J.
Cox, Mary L., 3016 St. Paul Street, Baltimore, Md.
Cranston, John A., Newport, Del.
Cranston, Martha S., Newport, Del.
Curtis, Anna L., 221 East 15th Street, New York City.

Darnell, Alice C., Woodstown, N. J.
Davis, Elisha M., Grampian, Pa.
DeCou, Howard F., Merchantville, N. J.
Dewees, Arthur M., R. F. D. 1, Wilmington, Del.

Eves, Julia D., 2302 Monroe Street, Wilmington, Del.
Eves, Myra M., Millville, Pa.
Eves, C. M., Millville, Pa.

Ferris, Henry, 151 West Horter Street, Philadelphia.
Ferris, Matilda, 800 Harrison Street, Wilmington, Del.
Flitcraft, Allen J., Box 428, Winter Haven, Florida.
Flitcraft, Emma R., Box 428, Winter Haven, Florida.
Fogg, William R., 41 West Stratford Ave., Lansdowne, Pa.
Fogg, Mary P., 41 West Stratford Ave., Lansdowne, Pa.
Foulk, Mabel P., Bloodgood Nursery, Flushing, N. Y.
Frampton, A. Ellis, 821 Newton Avenue, Lawrence Park, Erie, Pa.
Frink, S. J., 301 Willard Avenue, Bloomington, Ill.
Fussell, Howard L., 505 Chestnut Street, Philadelphia.

Garrett, Elizabeth N., Swarthmore, Pa.
Garrett, M. Jennie, 2035 West Ontario Street, Philadelphia.
Gibbs, Martha E., Columbus, N. J.
Gilbert, Sarah H., State Normal School, Millerville, Pa.
Griscom, Anna B., 331 Chester Avenue, Moorestown, N. J.
Gubbins, C. H., 1331 Jefferson Street, Philadelphia.

Haight, Caroline A., Millbrook, N. Y.
Haines, Frances, Newtown, Pa.
Hall, Walter, Salem, N. J.
Hallowell, Sarah W., West Medford, Mass.
Haviland, James S., 58 Forest Avenue, New Rochelle, N. Y.
Hawkins, Harry A., Rutherford, N. J.
Heacock, Ellwood. 2027 North College Avenue, Philadelphia.
Hillborn, Annie W., Swarthmore Pa.
Hillborn, Rachel, Swarthmore, Pa.
Hilliard, J. Bernard, Salem, N. J.
Hoopes, Jesse L., Swarthmore, Pa.
Holloway, Emma G., North Manchester, Ind.
Holmes, Rebecca W., Swarthmore, Pa.
Howell, Ralph, Oak View Farm, Springfield, Ohio.
Hollingshead, Ellwood, Moorestown, N. J.
Hull, Hannah Clothier, Swarthmore, Pa.
Hull, James D., Station D, Baltimore, Md.
Hull, Mary B., Station D, Baltimore, Md.
Hull, Thomas B., 3510 Duvall Street, Baltimore, Md.
Hull, William I., Swarthmore, Pa.

Janney, Anne W., 825 Newington Avenue, Baltimore, Md.
Janney, O. Edward, 825 Newington Avenue, Baltimore, Md.
Jarrett, Raymond E., 2332 Bellevue Avenue, St. Louis, Mo.
Jenkins, Charles F., P. O. Box 1632, Philadelphia.
Jenkins, G. Herbert, Gwynedd, Pa.
Jones, Luella, George School, Pa.
Jenkins, Thomas A., 5411 Greenwood Avenue, Chicago, Ill.

Keever, Ida W., Centerville, Ohio.
Kemp, William H., Easton, Md.
Kester, Reuben F., Newtown, Pa.
Knight, Rachel, Somerton, Pa.

Lewis, Lucy Biddle, Lansdowne, Pa.
Lippincott, Caroline Biddle, Riverton, N. J.
Lippincott, Charles D., Swedesboro, N. J.
Lippincott, Helen, Riverton, N. J.
Lippincott, J. Lawrence, Riverton, N. J.
Longshore, Marion H., 1811 Eye Street N. W., Washington.
Longstreth, Mary C., Haverford, Pa.
Longstreth, Walter C., 1218 Chestnut Street, Philadelphia.

Magill, Sarah E. Gardner, St. Petersburg, Fla.
Maine, P. Francena, 24 Seventh Avenue, Brooklyn, N. Y.
Mellor, Mr. and Mrs. Alfred, 152 West Walnut Lane, Germantown, Pa.
Morgan, Mrs. Arthur E., Englewood, Montg. Co., Ohio.

Marten, Septimus and Leila, Atascadero, Cal.
Mercer, Warren, M. D., 24 South 21st Street, Philadelphia.
Merritt, Albert A., Poughkeepsie, N. Y.
Mendenhall, J. Lindley, Waynesville, Ohio.
Miller, Albert, 201 South Taylor Avenue, Oak Park, Ill.
Miller, Benjamin H., Ashton, Md.
Miller, Hetty L., Riverton, N. J.
Mills, Clarence C., 1030 West Wood Street, Decatur, Ill.
Mulford, Furman L., 2552 Tunlaw Road N. W., Washington.
McCord, Charles L., 17 Park Place, New Rochelle, N. Y.
McDowell, George A., 103 Morningside Avenue, New York City.
McDowell, Mary S., 20 Crooke Avenue, Brooklyn, N. Y.

Newlin, Elizabeth F., 1210 Shallcross Avenue, Wilmington, Del.
Nicholson, Rebecca B., Merchantville, N. J.

Packer, Franklin, Newtown, Pa.
Paiste, Sarah R., West Chester, Pa.
Palmer, Charles H., 12 East Fifth Street, Chester, Pa.
Parry, Hannah S., Highland Falls, N. Y.
Parry, Susanna H., Riverton, N. J.
Parry, William B., Langhorne, Pa.
Passmore, E. Pusey, Coulter and Stokley Streets, Phila.
Paul, Tacie P., Moorestown, N. J.
Paxson, Alice Hall, Swarthmore, Pa.
Pearson, Paul M., Swarthmore, Pa.
Pennock, Edward A., Chatham, Pa.
Perrott, Hannah F., 320 Hansberry Street, Philadelphia.
Pim, A. Foulke, Swarthmore, Pa.
Postlethwaite, C. E., 142 Hamilton Ave., New Rochelle, N. Y.
Poulson, Marie, 5535 South Wells Street, Chicago, Ill.
Powell, Louisa, Hancock's Bridge, N. J.
Powell, Rachel Hopper, 178 East 70th St., New York City.
Pratt, Margaret, 500 North Monroe Street, Media, Pa.
Pratt, Mary L., 500 North Monroe Street, Media, Pa.
Preston, Elma M., New Garden, Pa.
Pyle, Ellen, London Grove, Pa.
Pyle, Robert, West Grove, Pa.

Rawson, Edward B., Lincoln, Va.
Rawson, Marianna S., Lincoln, Va.
Richards, Edward L., Newark, Del.
Ridgway, Henry, 2313 North College Avenue, Philadelphia.
Roberts, Abby Mary Hall, Swarthmore, Pa.
Roberts, Ellwood, Swarthmore, Pa.
Roberts, Reuben, South Charleston, Ohio.
Roberts, Susan M., South Charleston, Ohio.
Robinson, Alice G., Greenway Apts., Charles Street, Baltimore, Md.
Row, George W., Yardley, Pa.

Sharpless, Eleanor Scott, Norristown, Pa.
Shoemaker, Cornelia J., Lincoln, Va.
Shoemaker, Mary W., 120 W. Tulpehocken Street, Phila.
Shoemaker, Thomas H., 120 West Tulpehocken St., Phila.
Sinn, Frances P., 722 Wister Street, Philadelphia.
Skelton, Marion L., 516 South New St., West Chester, Pa.
Smedley, Benjamin K., 2607 W. 16th St., Wilmington, Del.
Smith, Claude C., Swarthmore, Pa.
Smith, Henrietta S., Swarthmore, Pa.
Smith, J. Russell, Swarthmore, Pa.
Smith, William Harrison, 1001 Chestnut Street, Phila.
Smith, William Harrison, Jr., 5024 Willow Avenue. Phila.
Smith, Elizabeth W., 1001 Chestnut Street, Philadelphia.
Solly, Elizabeth M. E., 1427 Cascade Avenue, Colorado Springs, Col.
Speakman, Anna Travilla, Swarthmore, Pa.
Speakman, Estelle Hall, Claymont, Del.
Speakman, William W., Swarthmore, Pa.
Steer, James D., Waterford, Va.
Stirling, Anne Biddle, 4517 Kingsessing Avenue, Phila.
Stover, Bertha L., 31 Westview Avenue, Philadelphia.
Styer, Anna D., Woodbourne, Pa.
Sullivan, Joseph T., Moorestown, N. J.
Suplee, Anna P., 101 Lansdowne Court, Lansdowne, Pa.

Taylor, C. Marshall, 80 Hillside Road, Elizabeth, N. J.
Teeters, Deborah V., Alliance, Ohio.
Thatcher, Mary H., Swarthmore, Pa.
Thomas, Edwin W., King of Prussia, Pa.
Thomas, R. Bentley, Ednor, Md.
Thorne, Nathan, M. D., Moorestown, N. J.
Tyson, Edwin C., Flora Dale. Pa.
Tyson, Mary W., Flora Dale, Pa.

Walton, George A., George School, Pa.
Walton, J. Barnard, Swarthmore, Pa.
Walton, Samuel B., 4740 Drexel Boulevard, Chicago, Ill.
Washburn, Jane C., 158 South Broadway, White Plains, N. Y.
White, Anna D., Lansdowne, Pa.
White, Frances M., Cardington, Philadelphia.
White, Joseph J., New Lisbon, N. J.
Whitson, Mary H., 140 North 15th Street, Philadelphia.
Willets, Daniel, 309 Chestnut Street, Trenton, N. J.
Willets, Frederick E., Glen Cove, N. Y.
Willets, Mary, Sea Girt, N. J.
Williams, Frank C., N. 13th Street and Bushkill, Easton, Pa.
Williams, J. Paul J., 163 North 14th Street, Flushing, N. Y.
Williams, Mary R. Waterford, Va.
Wilson, Anne B., Magnolia, Ill.
Wilson, Elizabeth Koser, Biglerville, Pa.
Wilson, Isaac, Biglerville, Pa.
Wilson, Oliver, 214 Callendar Avenue, Peoria, Ill.
Wilson, Samuel D., Nottingham, Pa.
Winder, Edith M., George School, Pa.
Wood. Helen Underhill, Mt. Kisco, N. Y.
Woodman, Louisa H., Wycombe, Pa.
Worth, Caroline H., Coatesville, Pa.
Worth. Herbert P., West Chester, Pa.
Wright, Alfred W., 52 East Elm Street, Norristown, Pa.
Wright, Cornelia N., Moylan, Pa.
Wright, Emily, Springboro, Ohio.
Wright, Lydia, Springboro, Ohio.
Wright, Walter S., Newtown, Pa.

Yeatman, Margaret L., Kennett Square, Pa.
Yerkes, Sue C., 246 North 17th Street, Philadelphia.

Zavitz, Samuel P., Coldstream, Ontario, Canada.
Zimmer, George, Ogden Avenue, Swarthmore, Pa.

NOTE AND COMMENT.

ENGLAND NOT MILITANT.

At a dinner given in his honor by the "Pilgrims" of the United States in New York, Fifth month 25, 1920, Sir Auckland Geddes, British Ambassador to the United States, did much to correct mischievous newspaper stories of what England has accomplished and what she plans. Among the interesting facts set forth none is more reassuring than Sir Auckland's statement regarding England's militant spirit. We quote:

I am a Scot of undiluted Scottish blood, educated in Scotland, Ireland, South Africa, and Canada. I inflict these biographical details upon you with a purpose. I want you to realize that I see England objectively. I do see England as something external to me, and I want to tell you that I believe that never in her history has England—the strict geographical part of Britain which is called England—been so spiritually great as she is now.

ENGLAND NOT MILITANT.

I scan your press and read your magazines, and I find there no realization of this, even in articles that are supposed to be describing what is going on in England. I find there no realization of the pulsating new life that is rising within that old shell.

You may find England described as militarist, as trying to grab anything within her reach. You may find her described in almost any guise, except the England she is. She has changed enormously during the war. Her people, the English people, as I know them, are intensely antimilitarist; they are seeking peace; they are liberal, democratic, they wish to see prosperity restored to Europe, and they are prepared to make great sacrifices to effect that restoration.

You will see, you have seen it stated in your press, that England is building up a navy to dominate the Seven Seas. That is quite wrong. The facts are these. At the time of the armistice we had over a thousand ships, mostly small, building, but among them were four great battle-cruisers, one of which was the *Hood*. Immediately it was clear that there was to be no more fighting, six hundred ships were cancelled,—that is, the orders for six hundred ships were cancelled, and the ships themselves were broken up and dispersed. Of the remainder, some three hundred and twenty were so far advanced that they could not be stopped; they were mostly small ships of the trawler or drifter type; they were finished as fishing craft and sold.

NAVAL ESTIMATES REDUCED.

Not only that, the naval estimates were cut down 75 per cent. of what they were at the armistice. At the present moment we have not a single capital ship building or finishing, and not one single boat, large or small, has been laid down since the armistice.

In both our Army and our Air Force, the same type of reduction, the same cutting down, has been effected. The era of conscription in England is at an end, and the army is back to its pre-war size. Now, that has been in a world, which, as you have said, Mr. Chairman, is nervous and restless.

It is no business of mine to contrast what has been done in connection with the British fighting-forces with what any other nation has done, but I would ask any of you, if there be any, who are inclined to think that England is militarist, to compare the facts which I have just told you, with facts referring to the similar activities of your own nation.

BRIEF ITEMS OF INTEREST.

Cardinal Gibbons strongly opposes a bill before the Maryland legislature to legalize Sunday movies.

The Indian art of getting sugar from the fir tree,—not sap sugar, but granulated formations on the branches,—has been recovered.

The name of Frederick Douglass appears among nominations for the Hall of Fame at New York University. He is the first Negro suggested for this honor.

The commission of jurists now meeting at the Hague are said to be working out plans for an International Court of Justice, to be kept as far as possible outside of politics and independent of national bounds.

"I am always glad to receive an American," President Ebert, of Germany, said in an interview and that despite the fact that your country administered the hardest blow we suffered during the war. But one thing our children are going to remember is that, even before the peace was signed, America began supplying us with food."

Congressman Gandy, of South Dakota, has introduced a bill in Congress to stop the use of mescal, which is consumed in vast quantities by the western Indians. It is also distilled by the white men, but a worse form is that distilled from the button-shaped top of the cactus, and the bill is intended to stop its use also.

The London *Friend* says that at Durham Quarterly Meeting Herbert Corde gave an interesting account of his recent journeys in America, and said that American Friends were looking forward to the All Friends' Conference, and that the delegation would probably include Indian, Cuban and Mexican members.

A William Penn Pageant is proposed to be held on the Jordans village estate in August next.—*The Friend (London)*.

Some tourists in a small Florida town have been teaching the Negro children sewing and other industrial work. The leader in this work (in violation of the present law) is Dr. Cornelia Clapp, for forty-two years teacher of biology at Mt. Holyoke College, now retired.

The committee of arrangements for New England Yearly Meeting, to be held June 21st-27th at Oak Grove Seminary, Vassalboro, Maine, in its advertisement says:—"Several young Friends can secure employment during Yearly Meeting if they apply at once."

John F. Cozens, superintendent of the Pennsylvania S. P. C. A., has announced that many more stations for watering and caring for horses will be opened in the next few days in Philadelphia. They will be equipped with buckets and a modern shower-device for bathing the horses.

There will also be a watering truck with tank on Delaware Avenue. It is estimated that there are 5,000 more horses in the city than last year, and the troughs that formerly stood before the saloons have disappeared.

An ordinance to create a new park and name it the John C. Winston Park, and also to change the name of the Cresheim Valley drive to Winston Drive, was recently introduced into the Philadelphia city council.

Robert Underwood Johnson, United States Ambassador to Italy, is an alumnus of Earlham College, and sends his greetings to the College, to which, he says, "I shall never cease to feel my great indebtedness."

The *Westonian* for Fifth month contains an interesting account of a cruise on the west coast of Florida by Alfred C. Garrett.

President John Grier Hibben, of Princeton, in his baccalaureate address said:—"In our social relations we are weakly allowing ourselves to be ruled by the Goddess of Folly, slaves in her domain to the fashion of the hour. *The modern dress, the modern dance*, the modern music, the modern manners of to-day, are symptoms that indicate that somehow in this age we have lost our bearings, and that the old values of life, once so highly prized, have been forgotten."

The annual June meeting of the Bartram Association was held on June 19th, in Bartram's Garden, West Philadelphia, with interesting exercises.

At the ninth annual meeting of the Allied Medical Associations of America, Dr. Helen L. Penrose, secretary of the Vivisection Investigation League of New York, declared that the results of vivisection did not warrant its continuance.

The Interchurch Federation of Philadelphia and the Anti-Saloon League will unite with ministerial associations in a campaign for the indorsement of the Eighteenth Amendment.

President Faunce, reporting on the Army Training Corps of Brown University, said:—"We discovered that good physical training is worth far more than military drill in the making of a soldier, and that general intelligence trained by ordinary college courses is of greater value than the study of any military manuals or handbooks. We believed this before; we are sure of it now."

At Brown University Commencement President W. H. P. Faunce said:—"We live in a time of over-organization, when our life is nearly swamped by committees, societies, campaigns, and drives, and the quiet unfolding of spiritual life is ignored and forgotten."

The memorial monument to Francis Daniel Pastorius, to be erected in Vernon Park, Germantown, will soon be finished and turned over to the city.

To Herbert C. Hoover, "the eloquent spokesman of a great nation's better self, and exponent to stricken peoples of its practical idealism," was given the degree of Doctor of Laws by Dartmouth College at its 157th commencement.

Until the end of June the wonderful flower carnivals of Pasadena, Santa Barbara, and other California cities are being held. Since 1901, when Santa Barbara gave the first flower festival to welcome President McKinley, they have been of yearly occurrence. E. K. B.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey. J. Barnard Walton, Walter C. Woodward.

TO TAKE OVER HOOVER CHILD-RELIEF.

The American Friends' Service Committee, which has carried on child relief operations in Germany since the first of the year, will succeed on August first to *all* of the child-feeding work in Central Europe, now conducted by Herbert Hoover through the American Relief Administration.

This work is taken up by the Quakers at the special request of Mr. Hoover, who has watched with great interest the manner in which the American Friends' Service Committee was able to go into "an enemy country" and without showing distinction of race, creed, or political connection, feed the young children, nursing and expectant mothers.

Herbert Hoover has become a member of the Service Committee, and is acting chairman of the sub-committee on child-feeding in Austria, Germany and Poland. The American headquarters for administrative work is 20 S. 12th St., Philadelphia, Pa. The European headquarters will probably be in Berlin. Alfred G. Scattergood, assistant treasurer of the Provident Life and Trust Company, now chief of the relief operations in Germany, will be head of the whole European work, with an assistant in each country.

A number of the Hoover workers, chiefly those in the transport division, will continue with the relief work under the Quaker administration, and also a number of American Polish women from Chicago, who have been helping in Poland.

Child-feeding operations will be continued in the three countries until June 1, 1921, exactly as has been done for the past six months in Germany,—that is, children up to fourteen, and nursing and expectant mothers, probably 500,000 meals daily in the three countries. More will be fed if sufficient funds are contributed. Donations can be applied to any particular country as contributors wish to designate.

The meals cost on the average of five cents apiece, and 500,000 meals daily for 365 days will total about $9,000,000, giving an idea of the size of the work that is before the Service Committee this winter. Since the first of the year $3,000,000 worth of foodstuffs have been shipped into Germany.

Warsaw will be the headquarters of the Polish work. Delousing, anti-typhus and medical relief work will be done, and efforts made to encourage and stimulate agricultural production as well as child-feeding work. Vienna will be the headquarters for Austria. Here also is the headquarters for the Transport Division in Europe. A large building, formerly a city market, where 15,000 calves were sold each week, and where now the weekly average is only 19 head, has been secured from the city as a garage. The personnel in charge consists of two Mission members, Hubert Richardson and George Springer, beside their sixteen employees, including eight chauffeurs, secretary, stenographer and mechanical experts. The garage is stationed close to the Mission food and clothing warehouse and only a few yards from the railroad siding. Trucks do all the hauling and delivering of all food and relief material, and a complete checking system is kept up, so that exact data is available showing where each car has traveled and just what gasoline has been used.

The last report for April showed that 40 cars had been transported from France. There were 9 cars, 1 van, and a motorcycle for Vienna. There were sent to Poland 1 motorcycle, 1 van, 1 tractor, 2 cars and a two-ton trailer. For Serbia there were sent 1 bicycle, 1 motorcycle and 2 trucks. Kilometerage for the month of April was 6,083 kilos and the tonnage handled was 552. The difficulty of securing gasoline is very serious.

The Service Committee is in entire accord with recent reports that Europe as a whole needs credit and raw materials to place her again in a sound condition, but all reports from all sources also state that temporary feeding of little children, now suffering through no fault of their own, will greatly help to hasten the restoration of normal economic conditions.

That this might be properly emphasized and generally understood, Dr. Alonzo E. Taylor, of the University of Pennsylvania, recently returned from Europe, will give a public address in Witherspoon Hall, Philadelphia, on June 29th, under the auspices of the American Friends' Service Committee.

SHOES FOR HUNGARY.

How 10,000 pairs of children's shoes were transported from Switzerland to Budapest, and there distributed to the neediest children that could be found, is told in a recent report forwarded from the Vienna office.

Dr. Hilda Clark, head of the Vienna Unit, made the arrangements. Elmer Jantz, a worker from Kansas, acted as escort to the two cars of shoes, and spent eighteen days on the road, loading and unloading from cars of one country to those of the next, getting passports and freight papers and permits. Finally on March 22nd the shoes were deposited at Budapest in the care of the Scottish Relief Mission and the Women's International League for Peace and Freedom, two local organizations with whom the Vienna Friends' Unit is co-operating.

The last of April a grateful report was sent from Budapest telling how the shoes were distributed to children "without difference of religion, nationality, or political feeling of the parents. Shoes and clothes are so dear that not only people without work, but even workmen and employees, are unable to buy them. It would be a great blessing for our people if you would continue to help us."

The itemized list shows that the shoes went to orphan homes, deaf and dumb schools, children of postal employees, and Protestant clergymen, hospitals, etc.

Several of the Unit also visited the Budapest prisons, and the girls' reformatories and industrial schools, where the inmates were often confined for political as well as criminal reasons.

Clothing and soap were distributed, prisoners' families assisted, and through the investigators sanitary and over-crowding conditions were greatly relieved. A letter from the Royal Hungarian Minister of Justice later expressed deep appreciation of the humane and philanthropic work.

It is expected that further work in Budapest will be undertaken in the near future.

FOOD IN GERMANY.

The food situation in Germany and how it affects all classes, including clerks and chauffeurs, as well as small children, is told in a letter from Robert W. Balderston, of Kennett Square, Pa. Mr. Balderston is Secretary of the Interstate Milk Produce Association, 1213 Filbert Street, Philadelphia. He is in charge of the child-feeding proposition in the Ruhr district, with headquarters at Essen.

"All our clerks in the office here are so weak that we have to either give them very short hours, or else a mid-day meal, so as to keep them in good trim. Our chauffeur and office runner get 40 marks a day, which is very good wages here, and represents now only about 70 cents. The stenographer and bookkeeper get the same, and other helpers less. All of them give us the best service they can with their limited strength."

"Gasoline costs two or three times what it does at home even in American dollars. We pay the government for it, as all is distributed under supervision, and only specially important people can get any at all. German food is getting scarcer and poorer each week as the supply is used up, and nothing will, for this year, come in before August, and nothing much of any kind except vegetables until September. Milk is, of course, somewhat more plentiful now than last winter, but the total supply, even in June, is only a small portion compared to what is needed. All cows are at pasture, but most German cows have been fed in the barns. There are no grain foods available for this now. I never saw so many milking goats and sheep as around Essen. All vacant lots and roads banks are eaten off short."

FOOD RECEIPTS AT HAMBURG.

The total amount of food received up to April 24th was 7500 tons. The *Manchuria* brought our largest consignment, 3500 tons. This is shipped from Hamburg to the other parts of Germany, often at the rate of twenty cars per day. The German railroads deserve great praise for the spirit in which they help us by putting through our food trains express; several times they made the run from Hamburg to Berlin in 48 hours. On one day, the orders in Hamburg amounted to 300 tons, and 136 cars of food were dispatched from April 1st to the 26th.

FEEDING REPORTS.

In many places, after 6 or 7 weeks, the children show an improvement of from 4 to 8 pounds. The need is very great. Many of the children in the schools are only able to give one-half attention for one-half of the time, and they cannot cover the ground prescribed by law for their classes. Even the brightest children cannot keep up the old pace. Many of the children over six years old are not able to begin school at all, because they are too weak. Everywhere, the representatives of the schools, dwell on the need of clothing. Even the most careful families have now used up all their curtains, carpets, and flour sacks for clothing, and they do not know where to turn for help.

CASH CONTRIBUTIONS.

WEEK ENDING MAY 22ND, 1920.

Five-Years' Meeting	$349.50
Other Meetings:—	
Purchase Exec. Mtg., N. Y.	10.00
Rahway & Plainfield, N. J.	60.00
West Branch & Hickory Grove, Ia.	100.00
Dunning's Creek, Md.	220.50
North "A" St., Richmond Ind.	20.00
Fall Creek, Pendleton, Ind.	415.00
Adena Friends, Ohio,	30.00
Cornwall-on-Hudson, N. Y.,	5.00
From Individuals:—	
For General Work	154.00
For German Relief	14,076.44
For Austrian Relief	116.00
For Russia	.50
For Europe	60.00
For Serbia	7.50
For Armenia	15.00
Total	$15,639.44

VIENNA CONFERENCE.

A conference of all fields of Friends' relief work was held in Vienna on June 3. A tentative program has been forwarded to Philadelphia office, and a full report will probably come later. The head and one other representative from Serbia, Poland, Austria, Germany and France were expected to attend, also the two international commissioners of the Friends' work, Jesse H. Holmes and Frederick J. Libby.

SERVICE NOTES.

The latest figures from the Berlin Office, June 15th, stated that 586,000 children were being fed in 3,060 centers in 67 cities.

Andrew Simpson, of Darby, Pa., sailed June 19th on S. S. *Argentina* from Brooklyn for Serbia.

Frieda Burkle, of Waterbury, Conn., sailed June 19th on S. S. *Manchuria* from New York for Germany.

Alfred Scattergood sailed from Southampton on S. S. *Adriatic*, June 16th. A meeting of the Service Committee will be held shortly after his arrival in Philadelphia, to discuss plans for child-feeding operations for the coming year. He will return to Europe the middle of July, and have charge of operations in Austria, Germany and Poland.

Rufus M. Jones's book, "Quakerism a Religion of Life," has been translated into German, and an edition of 10,000 will be published by the Literature Committee in Berlin. This Committee was formed for the purpose of giving encouragement to those in foreign countries who are interested in Friends' beliefs and principles. Funds for this work have been provided by Arch Street Yearly Meeting, Philadelphia. Corder Catchpool's "Quakerism" has been translated into German, and is now being printed; and the French translation of "Friends' Service in War Time" has been completed and will shortly be published.

Shipments of clothing, etc., received at the store-room, 15th and Cherry Streets, in the week ending June 19, 1920:—25 packages, containing 1046 articles of clothing; 6 packages from the Mennonites; 2 packages for German relief.

Contributions for European relief received week ending June 19, 1920,—$6,652.91.

Relief workers recently returned are Albert J. Brown, Indianapolis, Ind., and Dr. Henry S. Pratt, Haverford, Pa.

Recent articles of interest to Friends are, "New Light on Mexico," based on report of two American Friends' Service Committee Commissioners, in *The Survey*, May 15; "The Quakers' War Record," on the closing of the work in France, in *The Nation*, May 15th; "No Quarrel with the German People," by Ronald B. Hotson, who is paying the families in Germany of prisoners, who worked for Friends, in *The Nation*, of May 22.

Shipments of clothing, etc., received during week ending June 5, 1920, sixteen, sent from nine States. Two shipments were from Mennonite groups.

THE YOUNG FRIENDS' MOVEMENT.

Join other young Friends at the General Conference of Friends, to be held at Cape May, New Jersey, Seventh month 7th to 14th.

CENTRAL COMMITTEE MEETING.

On Seventh-day evening, June 19th, a group of twenty-three young people, members of the Central Committee of the Young Friends' Movement, met at George School for a week-end Committee Meeting. A meeting was held in the School parlors at seven forty-five, at which a lively and interesting discussion was aroused concerning the question of how to raise interest in the home meetings, how to get the young Friends interested in the Friends' Associations, and how the Young Friends' Movement could help and is helping to do these things. Several of the members told briefly what the Young Friends' Movement means to them and what it has done for them.

J. Franklin Styer had been appointed to study up what Church work young people are doing, and to report his findings at this time. His report was very interesting. Instead of reading, he had talked with a number of young people, church members from different religious homes, and he had found that, without exception, they were doing little except holding Christian Endeavor meetings in a few cases. It seemed that perhaps we, the young people of the Society of Friends, are doing quite as much if not more, to inspire and to hold the interest of our young people than the churches are, —contrary, I believe, to the opinion of most of us.

The appointment was confirmed of six delegates to the Earlham Conference, to be held in Indiana from the 25th of June to the 6th of July.

The next morning the twenty-one who had stayed overnight partook of a delicious breakfast at the home of Sara Packer, near by. Much merriment accompanied the food, and made the breakfast hour short. The meal was prepared by a delegation from the Committee.

Some of the group attended First-day School at Newtown, and all were present at Meeting. Immediately after Meeting, the group gathered and distributed themselves in five automobiles, which carried them about two miles to a most delightful spot in the woods, just on the edge of a high, steep and rugged bank above Spring Garden Dam. Here the boys built a huge and sizzling camp-fire, and the girls hunted toasting-sticks, and spread out an appetizing lunch of bread-bacon-lettuce sandwiches, roll-and-hot-dog sandwiches, pickles, jelly, cakes and fruit. An hour later, little was to be seen but a few glowing embers and many white ashes of the camp-fire, several empty bacon-boxes, cooky-bags and jelly-jars, and a group of young folks who looked very happy.

About two o'clock they settled down in a circle to lay plans for the summer work of the Young Friends' Movement in the different Quarters. Franklin Styer finished his report by giving to the Committee a suggested course which outlined intensive work in a Quarter. The details of the plan will be developed later.

The Committee then turned its attention to the work to be done in all Quarters this summer. Very soon, the Central Committee representatives will call a meeting of their local representatives to plan for meetings, conferences, and picnics for the summer, and to talk work with them. It was suggested that the representatives should visit each meeting in their Quarters as frequently as possible,—also they were urged to attend and take part in the business meetings.

This fall, a membership campaign is to be conducted in each Quarter. We want many more members. We have many young people, and each and every one of them should be sufficiently interested in his or her religion to show it, and to show it to the rest of us by joining the Young Friends' Movement. (There are many other ways they do show it, of course, but that is the one way in which we expect *every one* to show it.)

Once more we heard the plans for the Cape May Conference and the Young Friends' Centre, and Camp! No really interested young Friend can afford to miss either of these two big events this summer. Either week will be worth a month spent otherwise. Get interested, and get all thy friends interested, and come to both.

The last point considered, but by no means the least, was material for the Young Friends' Movement page in the Intelligencer once every four weeks. Several ideas were given, which will be utilized later.

After a very busy two hours, the meeting adjourned, feeling that it had accomplished much in the way of planning, which is the first necessary step toward achievement. The summer will show to some extent, and the fall more fully, how the plans are working.

By four o'clock everything was packed up, and boys laden with boxes and blankets, and girls with pillows, sweaters and cameras, made their way back to the autos, and thence to George School, where the cameras caught them once or twice before they left for their homes by various means of travel, as they had come.

VIRGINIA LIPPINCOTT HIGGINS.

"CAMP"

Doesn't that have a welcome sound? Yes, indeed, we are going again this year, and it is time that applications were sent in to Headquarters!

For the information of any person who may not have heard of "our camp," we must say that the Young Friends' Movement held a camp last year along the Delaware River, about two miles above Point Pleasant, Pa. If you are acquainted with that section of the country, you know that it is beautiful. The canoeing and swimming are good in both the river and canal and the hills are fine for climbing. The group of twenty-five of us did everything that was to be done, and enjoyed everything,—not the least of which were the evenings around the camp-fires. Take a camp-fire and a group of persons who have grown to know each other well through daily work and play, and almost any problem can be considered and discussed and considered all over again. The spirit of real comradeship and deep fellowship was strong in all we did, whether it was "sense or nonsense,"—so strong that it has stayed with us during the year and been a strength to us in meeting the many problems that have come up.

But enough of *last* year! *This* year will be *this* year's camp, and the people who go will make it big and fine so that a good foundation will be laid for next year's camp!

To make it possible for the group to do everything as a group, more than twenty-five cannot go at once. So it looks as though we'd go for two weeks, this year—a different group each week. We don't try to make money on camp, but we must make ends meet,—canoes, tents, cots must be rented, a cook hired, and food bought.

The time and the charge as as follows:

August 21st-28th
August 28th-September 6th 15.00

The charge by the day is $2.00.

We'll greatly appreciate receiving applications as soon as possible. They should be addressed to Eliza M. Ambler, 154 North 15th Street, Philadelphia.

PILGRIMAGE TO MILLVILLE.

Millville is the most distant point in our Yearly Meeting, and it seems a little far for the Young Friends' Movement to arrange for a pilgrimage. Yet at the time of the Half-Yearly Meeting, Marguerite Hallowell and Charles H. Harrison made the trip, and were greeted with most cordial hospitality. Several friends had gathered for a picnic supper, and the two visitors were soon well acquainted, and every one enjoyed the games.

At the First-day Meeting many church people joined the Friends in their meeting-house. Isaac Wilson seems to belong particularly to Millville, and many are interested in the message he brings. First-day afternoon there was an appointed meeting at Catawissa, which meant a beautiful motor ride along Fishing Creek.

The meeting at Catawissa has been laid down for many years. Yet the old log meeting-house does not lack for care. One member of the meeting daily visits the old gathering-place, and as she sits in her rocking-chair before the cheerful little stove, often with her sewing, she keeps alive the memory of former meetings.

The house is well preserved. Recently the chinks between the logs have been filled with cement and the roof repaired. The interior has the unpainted woodwork and straight benches so often seen.

The Friends and friendly neighbors from the community soon filled the

quaint old meeting-house to capacity. Yet there were more Friends in the yard, so the people found seats on the plank benches carried outside, or in a few automobiles pulled up before the door, and the meeting gathered in silence. From the doorway Isaac Wilson led the meeting in prayer, and then with his usual force spoke words of spiritual admonition and encouragement.

A young Friend with enthusiasm and fervor plead for the acceptance of Truth, and an earnest seeking after higher Truth.

After some friendly intercourse the people left the old meeting-house to another quiescent period; yet they carried with them a sense of Quakerism as a living force.

On Second-day the business session of the Half-Yearly Meeting was held. Reports from the recent Yearly Meeting and the presence of visitors strengthen the bond that unites Friends in spite of distance.

The Friends of Millville are leaders in a co-operative effort among the churches to regulate the introduction of moving pictures into the town.

Second-day evening the young Friends gathered for a social time, and discussion of the work of the Young Friends' Movement. The very live interest at Millville appreciates every contact that inspires them to fresh effort. Such [illegible]uring closer fellowship and emphasize the unity of our work.

MARGUERITE S. HALLOWELL.

YOUNG FRIENDS IN NEW JERSEY.

Mullica Hill Meeting feels that great inspiration was gained from the Pilgrimage which was held here June 26th and 27th. The Pilgrims, nine in number, arrived at six o'clock. After being entertained at the home of Hannah Gaunt for supper, they were taken to the home of Helen Duffield, where a group of young Friends assembled to meet the Pilgrims. Marguerite Hallowell led a discussion on "Quakerism," which was followed by a few lively games to get acquainted.

First-day Meeting was well attended, and proved to be one of unusual interest and inspiration. During First-day School the superintendent asked each of the Pilgrims to tell about the First-day School with which he or she is connected, thus receiving several valuable suggestions. A picnic lunch followed by a walk along the pond, occupied the social hour.

Louise Lawton led the afternoon discussion on "Service."

The Mullica Hill young Friends feel that we gained much inspiration from the discussion and fellowship of the Pilgrims. We trust that they will all come again with their inspiring messages.

The Pilgrims were Marguerite Hallowell, Byron Conrad, Louise Lawton, Brewer Walton, Barbara Miller, Mervin Palmer, Thompson Palmer, Edith Chambers, and Harriet Russell.

Lansdowne (Pa.) Friends' First-day School has been regularly taking up collections for the Friends' Service work, and has turned in $10.33 to the office.

CURRENT EVENTS

LONDON YEARLY MEETING.

(Continued from last issue.)

Charles E. Jacob spoke of the quiet confidence of the Conference last month at Woodbrooke that God would not allow this work to stop or suffer. Men and women had gone out with a deep concern, and were we now to call them back from such service? Our missionaries had felt the call to the consecration of themselves to the work; should not we all feel an equal call to consecrate ourselves and our means to the work? This was a critical stage in the world's history. Were we to let down those Friends who had been gathered in in various lands? He believed that outside the demands for all home requirements, and notwithstanding the present financial difficulties, there were resources in this country which would enable Friends to continue this foreign work successfully.

M. Catherine Albright urged the question, were Friends prepared to stop their foreign mission work?

W. E. Wilson pointed out this was almost a case of the position of war victims, for the difficulty was in large measure the result of the war.

Mary Morland hoped we should not linger on the subject of this £50,000, but call faith to our aid and decide to raise the money at once.

S. H. Fang, Clerk of West China Yearly Meeting, invited to address the Meeting, alluded to the fighting that was proceeding between Northern and Southern China, in respect of which ill-feeling Friends' influence was greatly desired. China had made great progress now, but there was an underlying sense of the injustice of Japanese dealings with her. Many of the young Chinese were saying that the only way to realize their aspirations was to fight. In some ways the Chinese could help the Western nations, but from Friends and others they needed the simple Gospel of Jesus Christ, which he believed was the only solution of all their troubles.

THE LEAGUE OF NATIONS.

When the report of the Peace Committee was presented Edward Backhouse, speaking to the report, reminded Friends of the point at which the Meeting had arrived on the previous afternoon on the economic condition of Central Europe. He hoped the suggestion would be followed that Friends should consider how far public opinion could be formed and influenced in the right direction. It was part of our Christian duty to help those suffering in Europe, and to create an opinion in support of right action by our own Government. We were face to face to-day with a resurrection of war in Eastern lands. Even though our country was not officially one of the combatant states, we had a direct responsibility in the matter, especially as we were now supplying munitions of war to one of the belligerents. Some Friends had great faith in the possibility of future wars being abolished by means of the League of Nations, but the League as formed was not of such a kind as to meet the ideal of Friends. At the same time, although unwisely framed, it seemed to be the one political instrument at our hands to effect permanent peace. But now the League appeared to be nothing but a machine, and there was danger of its becoming ineffectual. So long as the Governments of the most powerful countries continued to ignore the existence of the League there was serious danger of its becoming quite inoperative. Those who were anxious that it should become a reality should press the Government to bring before the League the question of the Polish war. As long as the Prime Ministers of three nations continued to attempt to administer the affairs of the world, so long would the League of Nations be ineffective.

John P. Fletcher reminded Friends of the bold stand we had taken during the war in the interests of Peace, and under those circumstances he felt that the Society might be looked to for prophecy; but we only gave diplomacy. Some Friends on the previous day had expressed the wish that certain suggested action with regard to Ireland should not be published. But if so, how could such Friends object to secret diplomacy between nations? The position before the Peace Committee was a very difficult one, and instead of trying to approach public leaders we should remember the injunction not to put our trust in princes. In our Peace testimony let us get back to fundamentals, for our diplomacy was sure to prove ineffective.

Anna (Lady) Barlow queried whether Friends could not make their feelings known without allying themselves with the League of Nations, which she regarded as a backward step in the minds of those who disbelieved in the value of force. She would do nothing to hinder the work of the League of Nations; but if Friends believed that the League as outlined implied the use of force, how could we support it and ask that our sons should be released from taking part in the application of force to the problems of the world?

Edward Bernstein suggested that, in view of what the Society had been trying to do in healing the wounds of Poland, we were in a good position to make a protest against the war.

Metford Warner hoped Friends would not protest on the subject of any particular war, but would continue their testimony against all war.

Frederic Andrews hoped the League of Nations would be encouraged as the one practical alternative to the old order of war. At the back of the minds of many was the idea of ending war, whatever might be said to the contrary. He hoped Friends would make the League of Nations a "jumping-off ground" for Peace, and that they would not miss the opportunity of impressing upon the world that the nations must learn something better than the old method. He believed this League of Nations was a practical effort in that most desirable direction.

Frank E. Pollard combatted the idea that because we were opposed to all war we should not protest against the Polish war, or the Irish war. He held

that our disapproval of all war was not a reason for protesting against one war or the other, but every reason why we should protest against both.

ALL FRIENDS' CONFERENCE.

Edward Grubb, in introducing as Chairman of the All Friends' Conference Committee, its report to Yearly Meeting, remarked that the visit of four Friends to the United States and Canada in the late autumn enabled them to meet many Friends in America and to attend many meetings and conferences. They were hoping that a large number of American representatives would be here for the Conference. America had been asked to send 400, and the Committee had already had notification of half that number. The Reports prepared by the Six Commissions on our Peace testimony, viewed from different points of view, would, he hoped, be studied closely; they had been prepared with very great care. The gathering would be unique in its character. There had never been such an opportunity for the meeting of all Friends together. The Committee were anxious that every outcome of the Conference should be the concern of the Conference itself without anything preconcerted. It was hoped to have Friends present at the Conference from America, Canada, mission centers in China, India, Madagascar and Ceylon, and from New Zealand, Australia, South Africa, and the countries of Europe.

(Continued in next issue.)

FRIENDS IN IOWA.

THEODORE RUSSELL sends a short account of Prairie Grove Quarterly Meeting, held near Winfield, Iowa, Sixth month 12th.

There were no visiting Friends from a distance, and much to our disappointment, Daniel Batchellor, who, we learned, expected to be here at this time, failed to appear, the cause of which we have not yet learned, but hope it may yet be our pleasure to meet and greet him in the near future.

First-day morning at 11 o'clock a goodly number met. The silence was broken by L. W. Canby, who speaks of Friends' belief and beautiful teachings. Theodore Russell read a selection along the same line. "He who would truly live, must live not for himself, but in fellowship with and in the service of the members of the community, God, and his fellows."

A picnic dinner and social time followed. At 2.30 p.m., the First-day School Quarterly Conference convened with Esther Hamilton as clerk, and with quite an addition in numbers. A programme consisting of songs, selections, readings, and five-minute speeches, was rendered, and much enjoyed. All felt it was worth while to have been present and drink in some of the good things of life.

MARRIAGES.

SHALLCROSS-COMLY.—At the bride's home, Bustleton, Philadelphia, on Sixth month 23rd, by Friends' ceremony, CLARENCE SHALLCROSS and MARY RICHARDSON COMLY, daughter of Newton M. and Margaret R. Comly.

DEATHS.

COMLY.—On Sixth month 22nd, in Philadelphia, ROBERT, husband of the late Lydia T. Comly, and son of the late Charles and Debby Ann Comly, of Byberry, Pa., in his 78th year.

GAWTHROP.—At Swarthmore, Pa., Sixth month 10th, MARY T. GAWTHROP, wife of Henry Gawthrop, in her 79th year. Interment at Eastlawn cemetery, Swarthmore, Pa.

WILBUR.—On Sixth month 21st, at his home 1302 Ethel Avenue, Lakewood, Ohio, a suburb of Cleveland, WILLIAM PIERCE WILBUR, in his 35th year, son of Eliza M. and the late Henry W. Wilbur.

William had been ill for several months, but had improved quite materially, so that his death came as a shock to his relatives. He leaves a wife and a young daughter.

The passing of this Friend brings afresh the great sorrow Friends felt when his father was called away six years ago. And especially as Conference time approaches we are renewedly reminded of the great contribution made to the Society by Henry W. Wilbur, even to the giving of his life.

WRIGHT.—On Sixth month 6th, in Friends' Infirmary, Woodstown, N. J., after a lingering illness, M. EMILY WRIGHT, a member of Pilesgrove Monthly Meeting, "Everybody's Aunt Em," aged 70 years. Funeral services were held in Friends' Home amidst a bower of bloom. Interment in Harleigh Cemetery, Camden, N. J. She is survived by one sister, Elmira Rulon, of Swedesboro, and four brothers: Jacob, Samuel, Frank and Joseph R. Moore, besides many nieces and nephews.

PILGRIMAGE TO CONCORD.

THE Concord Pilgrimage blossomed between the showers on the 12th and 13th of June. But the rain and thunder could not prevent those things we like about Pilgrimages from taking place,—a picnic, a fine address, a party, a breakfast, and a talkfest.

Seventh-day evening Russell Green spoke on "Modern Knighthood,—true service, the generous kind, the kind that sets Neighbor-love on a level with other better-known types of love. For the rest of the evening we were entertained at the home of Bartram and Elsie Harvey.

First-day afternoon a conference on the "Message and Mission of Friends" was led by Edith Bunting and Raymond Bye. The discussion centered around plans for carrying our message to the public, such as advertising, beautifying meeting-houses, and making personal appeals for outsiders to join us. We gathered that Friends have been too exclusive, and need to crack the shell that surrounds them and their quiet meetings.

Seventeen young Friends on a Pilgrimage do a great deal to bring us out of that shell. We hope they'll come again next year.

J. FRANKLIN STYER.

Friends' General Conference

A reduction to one and one-third fare on the "Certificate Plan" will apply for those attending the Conference.

(For full particulars see issue of Sixth month 26th.)

RAIL ROAD SCHEDULES.

Fourth-day, Seventh month 7th.

From NEW YORK:—Train leaves Pennsylvania station 1 p.m. Due Philadelphia at 3.00 p.m. Leave Broad Street Station 4.07 p.m. via Delaware River Bridge. Due Cape May 6.10 p.m. If there are 40 persons, a special car can be secured, therefore those going by this route should notify at once Robert Seaman, Jericho, N. Y.

From the SOUTH:—Leave Washington, Pennsylvania train, 11.40 a.m. Baltimore 12.50 p.m. Chester 3.20 p.m. Arrive Broad Street Station, Philadelphia, 3.45 p.m. Leave 4.07 p.m

From PHILADELPHIA via DELAWARE RIVER FERRIES:—Leave Market Street Ferry, P. R. R., 2.00 p.m. and 4.08 p.m. Chestnut Street Ferry, Reading Ry., 1.40 and 4.10 p.m.

In order to secure ample accommodations, notify James H. Atkinson, 421 Chestnut Street, Philadelphia, before Seventh month 5th, which train, in order that reservations can be made. Otherwise the railroad will not know how many to provide for, and will not guarantee comfortable accommodations.

Do not neglect to secure your CERTIFICATE from the ticket agent when you buy your ticket.

ROBERT SEAMAN, Jericho, N. Y.,
Chairman Transportation Committee.

Housing Accommodations at Cape May

IMPORTANT—Persons wishing to attend the Conference and not yet having made applications for rooms should do so *at once.*

Harry A. Hawkins will be at Cape May after Sixth Month 30th.

Any one wishing to communicate with the Housing Committee after that date should address Harry A. Hawkins, Lafayette Hotel, Cape May, New Jersey.

People arriving at Cape May and not having made arrangements in regard to accommodations should go to the Lafayette Hotel and ask for the Housing Committee of the Conference.

GENESEE YEARLY MEETING.

SARAH A. WEBSTER, Union, Ontario, sends the following report:

Genesee Yearly Meeting of Friends was held at Bloomfield, Ontario, commencing June 13th and lasting till June 17th. Friends were present from Coburg, Picton, and the surrounding country. Representatives from Coldstream, Yarmouth, Pelham, Farmington and Scipio were there. A minister from the Orthodox branch attended all the sessions, and there seemed to be a feeling towards a real and closer union of all branches of Friends, in order that more effective work might be done to advance our common cause.

The key-note of the meeting as a whole was *the practice of practical Christianity.*

Isaac Wilson, of Baltimore Yearly Meeting, was warmly welcomed by old friends and neighbors. His opening message was, "Do justly, love mercy, and walk humbly," also, "If thou doest well, shalt thou not be accepted?" He said we should have a right estimate of ourselves. God loves us, therefore there is something in us worthy of that love. "Let us reason together. Put away the evils of your doings. Wash you, be you clean." If God is the controlling power of our lives, is not this power all-powerful? We must lift up our heads and go forward. Seek to accomplish some of the greater things that Jesus spoke of and said that we should do. We are to strive for that perfect life expression,—"Be ye perfect, even as your Father in Heaven is perfect." Realize the kingdom here and now. The world desires a religion that can be applied to this present age.

The young people had a very interesting evening on Monday, with music, speeches, and some discussion. A sketch of the village of Nazareth was much enjoyed, also a paraphrase on the 23rd Psalm. A paper on the meaning of the sacrificial rites and what they lead to was given, also a very interesting paper on Community Life.

On Tuesday evening Professor A. Dorland of Kingston University, a native of Bloomfield, gave the "Sunderland P. Gardner lecture" on "Quakerism and the Great War," of which I understand a full report is to be given.

We found some Friends still not clear as to the position they should take against the use of force. The principle, "Resist not evil," it seems to me, needs still to be much enlarged on.

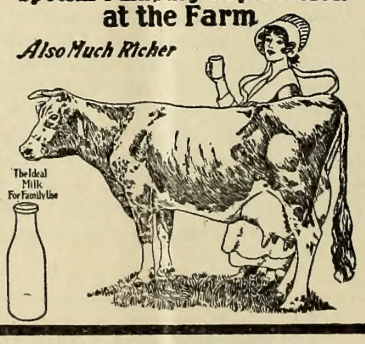
A general spirit of great unity and spiritual power was felt throughout all the meetings. All seemed to be encouraged to start out afresh with renewed vigor.

SALEM QUARTERLY MEETING.

THE meeting of Ministry and Counsel, which convenes at 2 p.m. on Fourth-day preceding Quarterly Meeting, was a season of peace and quietness, of devotion and consecration, bringing all present into close contact with the spirit of the Divine Master who soothes and strengthens all who

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges
Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer


What Is Life Insurance For?

To protect a family against death?

Yes; but it can also protect against the vicissitudes of life.

Our Endowment policy payable at age 65 insures you and your family against loss of income at that age. It also protects against your death, if you die before then.

Shall we tell you about this personally?

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

THE SALEM COUNTY TRUST COMPANY
OF WOODSTOWN, N. J.
Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00
Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 4 per cent. per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

seek His love and service. Visitors acceptably present at this meeting were Friends Sheppard and wife, of Bethayres, Pa., and Friend Townsend, of Burlington Quarter.

The Quarterly Meeting convened at 10 o'clock on Fifth-day morning, in the fine old meeting-house at Salem. At the appointed hour a good representation of the 999 members of the Quarter gathered into the quiet so dear to Friends. A number of visiting Friends, including those previously mentioned, were present: Maria Bishop, of London Yearly Meeting, accompanied by Emma C. Bancroft and Mary K. Eves, of Wilmington, Del., was the first speaker. She had been given liberty by her Meeting to visit Friends in America, particularly the small Meetings and families within the limits of Philadelphia and Baltimore Yearly Meetings. Other speakers were Emma Lippincott Higgins, Friend Townsend, Joel Borton, Rachel M. Lippincott, Emma C. Bancroft, J. Bernard Hilliard, Louisa M. Powell, Joseph Miller, Emily R. Kirby, Laura E. Holmes, and others. It was a precious season of Divine awakening.

The clerks of the business meeting, Warner Underwood and Rachel L. Borden, took their places at the table, and the First, Second and Third queries, relative to holding our Meetings in a reverent spirit, realizing our responsibility to our members and to the community; love and unity maintained, tale-bearing and detraction discouraged; reverent and frequent reading of the Bible, and exerting by example and precept an influence for good reading and wholesome diversions, were read. The answers summarized from the four Monthly Meetings showed a high standard in the Socity.

The letter against militarism from Pilesgrove Preparative Meeting, signed by Joel Borton, Charles F. Pancoast, and Henry C. Lippincott, as published in the INTELLIGENCER of Sixth month 19th, was read, and aroused much interest and approval. Friends everywhere are invited to have it published in their community papers, whether East, West, North or South, in order to awaken sentiment against militarism, which is quietly but too surely fastening its tentacles upon Congress.

Memorial service in loving respect for Henry Lippincott, Chamless Buzby, William T. Hilliard, and others, was held, with a short period of silence. Meeting adjourned about 2 p.m.

The mingling of friends with friends at the rise of the meeting, at the bounteously served lunch-tables, beautifully decorated with flowers, in the annex, and then out under the wide-spreading trees of the meeting-house lawn, was an enjoyable season, worthy this "peculiar people" who love one another.

The Philanthropic Committee, "the Church in motion," met after luncheon in the meeting-house, and after the business was finished was addressed by Mr. Doran, a director of Mercy Hospital, Philadelphia, where colored physicians and nurses are afforded expert training and practice.

EMILY RUTH KIRBY.

BALLINGER & PERROT

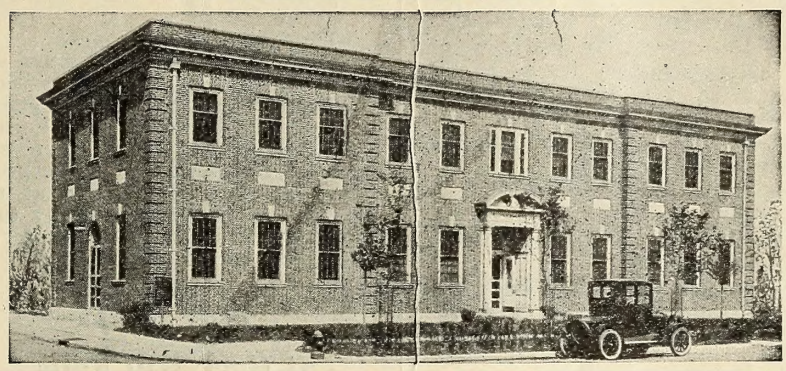
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



FRANKLIN NATIONAL BANK

PHILADELPHIA
INCORPORATED 1900

Capital $1,000,000 Surplus and Profits $5,000.000

OFFICERS:

J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.
ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier C. WALTER STUBBS, Assistant Cashier

DIRECTORS

Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain Garrett E. Smedley Thomas S. Safford John F. Murray
C. Percy Webster

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SEVENTH MONTH.

4th—First-day 3 p.m.—An appointed meeting for divine worship will be held at Caln Meeting-house, Pa., under care of Concord Quarterly Meetings Committee. Young people particularly invited.

Caln Meeting-house is near Thorndale Station, P. R. R. Bailey's Road is the nearest trolley stop.

Automobiles will meet trolleys leaving West Chester at 1.20 and 1.50, at Bailey Road near Thorndale.

4th—Reconstruction Tea to be held at the home of Mr. and Mrs. Charles J. Rhoads, Villa Nova, Penna.

20th—Western Quarterly Meeting, at London Grove, Penna.

22nd—Caln Quarterly Meeting, at Caln, Penna.

24th—Westbury Quarterly Meeting, at Westbury, N. Y.

25th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

27th—Concord Quarterly Meeting, at Concord, Pa.

28th—Purchase Quarterly Meeting, at Purchase, N. Y.

31st—Philadelphia Quarterly Meeting, at Merion, Pa.

SOCIAL ACTIVITIES AT THE CAPE MAY CONFERENCE.

THE Social Committee reminds everybody going to the Conference at Cape May, N. J., 7th month 7th to 14th, that the afternoons are all free for recreation. There will be bathing and sailing, tennis and golf, base-ball and volley-ball, and a track-meet with variations. It is planned, also, to have "stunts" by the different Yearly Meetings, and a pageant.

Those coming to the Conference are reminded to bring bathing suits and equipment for tennis and golf, if they play. Facilities for tennis and golf can be had at the Cape May Golf Club at $2 per day for golf, and $1 per day for tennis.

The junior conference will furnish delightful times for the children every morning from 9 to 12 o'clock on the beach, when weather permits. The children are being asked to contribute some of their exercises to the grown-up conference on "stunt" afternoon.

There are as many other opportunities for social good times as we may wish when we get there, such as singing on the beach in the evenings.

FUN.

THE big motor-car had turned upside down, burying the motorist under it, but the village constable was not to be thus lightly turned from his duty. "It's no use your hiding there," he said, severely. "I must have your name and address."—*Tit-Bits.*

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN

at Buck Hill Falls.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.

OPEN ALL THE YEAR

First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.

Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.

HOTEL BRUCKER

SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)

An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

CRETH & SULLIVAN

INSURANCE

Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

FUN.

THE Scottish bagpipe players were breaking the atmosphere into thousands of fragments with their instruments. "Why do those pipers keep walking up and down as they play?" asked one stranger of another. "I don't know," was the peevish answer, "unless it makes them harder to hit." —*Blighty, London.*

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

WANTED.

POSITION WANTED — PRACTICAL nurse wishes the care of an elderly person; or housekeeper for same. Address E. 183, FRIENDS' INTELLIGENCER.

POSITION WANTED — BY YOUNG woman to assist with care of children from four to eight years of age. Best references. Mountains or country preferred. Address S. 190, FRIENDS' INTELLIGENCER.

BOY WANTED—AT ONCE TO WORK on a farm through vacation. Friends' family. Reference exchanged. Bryon T. Smedley, West Grove, Pa.

FOR SALE.

FOR SALE—FIVE SHARES OF STOCK in the First National Bank of Woodstown, N. J. If interested address owner, Alfred J. Flitcraft, Wabanings P. O., Muskegon Co., Mich.

WE MANUFACTURE
SCREENS FOR WINDOWS, DOORS AND PORCHES.

We enclose porches in glass. Is your home metal weather-stripped? What work have you to do? Do you want it done well? Write us.

O'CONNOR COMPANY, INC.,
CHESTER, PENNSYLVANIA.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

Strawbridge & Clothier

SPORTS HATS AND SAILORS AND LOVELY TINTED ORGANDIE HATS

The Millinery Store with its great tables of Summer Millinery, in anticipation of summer holidays, looks like a great gay summer garden.

Sports Hats, Special at $2.25 and $3.75

In lovely combinations of ribbon and hemp, many in combinations of white and colors.

Smart Sports Sailors, Special at $2.50

In black and navy blue, with cable edge in white, also White Sailors edged and banded in blue or black.

Tinted Organdie Hats, Special at $3.95

Youthful affairs with large bows, many White Organdie Hats with perky bows dotted in color.

Strawbridge & Clothier—Second Floor, Market Street, West

BOYS' CLOTHING FOR THE HOLIDAY—UNDER PRICE

Just the garments parents will desire to apparel the boy for the holidays, play-time or dress occasions, is now included in the clearance of Boys' Clothing at reductions of worth-while character:

Boys' $20.00 Spring Norfolk Suits----$11.75
$25 and $27.50 Spring Norfolk Suits----$17.75
$37.50 Hart, Schaffner & Marx Suits----$29.75
Small Boys' $4.00 Wash Suits----$2.95
Small Boys' $5 and $6 Wash Suits----now $3.75

Separate Trousers Tan Covert Trousers—now $1.55.
Tan Palm Beach Trousers—$2.75.
Tan Khaki and Gray Crash Trousers—now $2.25.
Tan Crash—$1.75.

Strawbridge & Clothier—Second Floor, Filbert Street, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

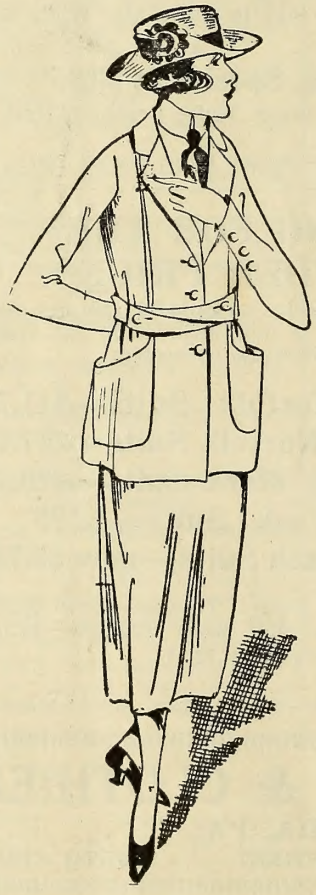
Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SEVENTH MONTH 3, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

Tyrol Wool Suits and Coats are wearable every month in the year.

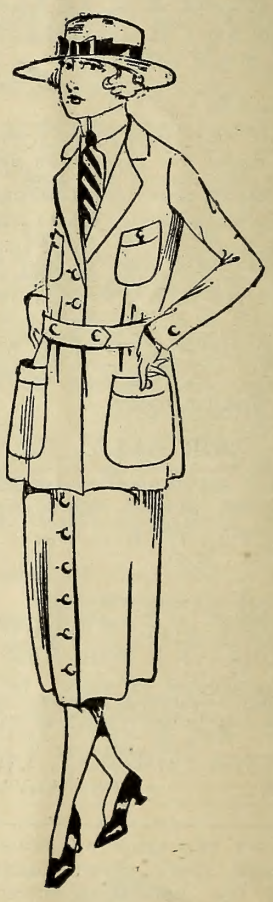
Ladies' and Misses'
Suits and Coats

19.75 24.75 29.75

Also Girls' Suits

A real purchasing opportunity
Saving of 10.00 to 15.00 on Each Suit

Ladies' Hats
½-Price or Less



MANN & DILKS
1102 CHESTNUT STREET

NEWTON COAL
Answers the Burning Question

Watch for our
BOOK EXHIBIT
AT THE CONFERENCE
WALTER H. JENKINS
140 N. 15th Street, Philadelphia
Successor to Friends' Book Store

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SEVENTH MONTH 10, 1920

VOLUME 77
NUMBER 28

"THE MISSION OF FRIENDS."

THE Mission of Friends is what we are called,
And friends we have tried to be
To those afflicted by war's distress,
In sadness and misery.

We have learned to love those we were taught to hate,
And to understand all whom we see:
In peace or in war, in work or in fun,
They are all much the same as we.

From the West and the East we workers have come,
And from either side of the sea,
And together we've toiled and played and loved,
And known what it is to be free!

Ah, my friends back home, you may talk about love,
Or of peace, or of victory;
But here in these ravaged fields of France
We have seen what men seldom see.

We have seen that the only true kind of peace,
And of love, and of victory,
Is the service and friendship which knows no end,
No limit or boundary.

'Tis a victory for all, in which all may share,—
'Tis the victory of Calvary;
And we all can be conquerors and leaders in this,
To the end of eternity.

We have found that in serving one understands,
Just as friends understand and agree,
And that not in the killing of men like ourselves
Is the way to make all of us free.

And now when our faces are homeward turned,
And this work's but a memory,
The spirit called Love will be with us still,—
The spirit of "Les Amis."

Moylan, Pa. EDWARD N. WRIGHT.

THE RELATION OF QUAKERISM TO SOCIAL AND ECONOMIC SCIENCE.

Prepared by Rebecca T. Osler, Elmira College, Elmira, N. Y., and read at Genesee Yearly Meeting, held in Toronto in Sixth month, 1918. Published in booklet form by Genesee Y. M. Advancement Committee, 1920.

JOHN, in the lonely island of Patmos, saw in a revelation the Kingdom of Heaven. And a "great voice, as of a trumpet," seemed to speak to him. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." It is thus that I think of religion, as a great stream of mighty waters moving down through the ages. The great river of religion has rolled on, nourishing, fructifying, and reviving human souls and human society. Its power has borne people through sorrow and desolation into the brighter times; it has propelled great enterprises through its dynamic power; it has cut channels of thoughts, wide and deep. There have been times when this river has rippled in shallowness and superficiality; there have been precipitous falls and whirling rapids of frenzy and fanaticism; there have been stagnant pools of the blackish waters of bigotry and suppression. But still through the ages, the mighty stream has flowed on to broader and farther fields of human habitation and achievement.

No people has ever been found entirely devoid of religion. Captain Clark, an officer of the United States Army, with the widest experience of Indian life, says: "It seems a startling assertion, but it is, I think, true that there are no people who pray more than the Indians." And Brinton says of primitive people, that the injunction to "Pray always" is nowhere else so nearly carried out. Religion has been a vital part of all human life and association in the past, and it remains so in the present. Viscount James Bryce, the eminent English publicist, says in his commentaries on the "American Commonwealth," that Christianity influences conduct in America now far more than in the so-called ages of faith.

Although religion has proved perennial, the particular content and expression of religion has changed much from time to time. As Lowell said in his poem, "The Cathedral":

> "Each age must worship its own thought of God,
> More or less earthly, clarifying still
> With subsidence continuous of the dregs."

Widely diverse have been the practices and beliefs of the religions of different times and places. It is hard to think of them all together—so far apart are they in their nature. We see the Dyaks of Borneo, consulting their gods before they start out on their expeditions for food; we see the early Romans reading the omens; we see the sensuous dances and the sacred harlotry in the temples of the East; we see Abraham offering up his son, Isaac, as a sacrifice to a vengeful God; we see Thomas a-Becket with mortified flesh making his painful pilgrimage to Canterbury; we see New England church fathers burning women as witches; we see Galileo forced to recant the scientific truth that he has uttered; we see the physician giving up his life to prove the cause and consequently the cure of a dread disease; we see the Russian Orthodox Church executing diabolical murders of innocent Jews. Then, towering over all time, we see silhouetted against the stormy sky of an Oriental land the figure of One who gave his life in utter love, that men might have life and have it more abundantly.

But from all the confusion and chaos of many religions, there emerge distinct tendencies which mark the trend from the old to the new. In the first place, religion has evolved from a dominant motive of fear to an expression of love. Little wonder that primitive man was afraid. The lightning flashed, the thunder rolled, and a mighty oak was felled to the ground. Snow came in a soft white blanket, then deeper and deeper it fell, until tiny birds fell from the branches, animals starved in their haunts, and food was not there for man or beast. Fever and famine stalked stealthily and invisibly, yet by them strong men were laid low and loved ones were taken away. Professor Gillin, of Wisconsin, has pictured the plight of elemental man in the face of the terrorizing facts of life. "Primitive man, just emerging from the animal world with a mind not much above that of the animal, looked out upon this universe with its savage forces and its

savage men, and was afraid. What he was afraid of he did not define. Its nature was unknown. He feared because he did not understand the Great Dreadful which pressed upon him and demanded that he take some attitude towards it. But as man came to understand more fully, and to find ways of controlling these dread enemies about him, he became less afraid, and more able to express the love that was in him." John the Baptist thunders, "O, generation of vipers! who hath warned you to flee from the wrath to come?" But Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." This is the law of love that is coming ever more and more to replace the force of fear.

Then, too, in these latter decades religion has come to care less for religious rites and ceremonies, and more for the spirit of service. The older Hebrew law givers made minute prescriptions for the ritualistic observances, but into this mass of the Pharisaical law came the voices of the prophets, summoning the people away from the incense of the temples, to the righting of the sins of the cities. Amos challenged, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols, but let justice roll down as waters and righteousness as a mighty stream." Hosea and Micah struck the same note. Isaiah spoke it even more strongly: "Bring no more vain oblations; incense is an abomination unto me; the new moon and Sabbaths; the calling of assemblies. I can not away with: it is iniquity, even the solemn meeting. Wash you, make you clean, put away the evil of your doing from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed; judge the fatherless. plead for the widow." It is this which is the modern emphasis.

Another transformation of the last two generations is the change from individual soul saving to social salvation. In the older times salvation was regarded primarily with individual life after death. Charles Wesley's hymn expresses this in the well-known words:

"A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky."

The idea is voiced in a different way in Taylor's hymn

"We are but strangers here,
Heaven is our home;
Earth is a desert drear,
Heaven is our home.
Danger and sorrow stand
Round us on every hand,
Heaven is our fatherland,
Heaven is our home."

Such was the hope and the prayer for surcease and salvation after death. Life was but an ante-room to Heaven, and the time in waiting was to be spent diligently in observing the requirements of those creeds and rituals which made safe the way to Heaven. But this religious philosophy has been undermined by two important new points of view. The first is the gradual realization that the Kingdom of Heaven is attainable here on this earth. It is not necessary to wait for life after death. Into our very midst, here in this "desert drear," it may come if we will but usher it in. Recently I heard an eminent divine, with nearly fifty years of preaching experience, say: "The Kingdom of Heaven will come on earth, or it will not come at all."

The other significant belief in this connection is that individual salvation comes, not through ritualistic and credal observances, but through the individual merging and losing himself in others. Recently I heard Professor Clarence Case, of the University of Iowa, one of our own Quaker sociologists, say: "Socialization is the keynote of the thinking of this age, just as evolution was the dominant note of the nineteenth century, or expansion of the sixteenth century."

General Booth, of the Salvation Army, for one of his recent Christmas greetings, sought for a message that he could send to his workers over all the world. He pondered long. Then it came to him. One word he found that embodied all he wished to say. And the word that was flashed over wire and cable on Christmas Eve was the one word "Others." The theme of Goethe's great drama of "Faust" is the same. The question thoughout is, "What is worth while? Where shall satisfaction and salvation be found?" Intellectual pursuits left Faust hungry and ready for suicide; carnal love, the beauties of art, the delights of wealth, power and glory, all failed to bring him one hour of satisfaction to which he could cry: "Tarry, for thou art fair!" At last he undertook to drain a swamp, and foresaw where the land that he reclaimed would afford the site for homes of men. Then in useful work, with himself forgotten and his powers employed in the service of such an aim, the question of the sphinx was answered for himself.

Individuals and social groups have found that full personal and group attainment can come only with the voluntary subordination of individuals to the common good. As Mr. Bolton says in the International Journal of Ethics: "Willy-nilly, we shall have to try Christianity, there is nothing else for it! We shall have to learn the lesson that Jesus taught." Then, and then only, shall we have life, and have it in all its fullness. And more and more, especially since the Great War, are people learning that the secret of life is giving—giving in love to the uttermost and to the other most.

But now we must cease our backward glances. We are on the threshold of the present. What is the task of religion to-day?

Religion should be a source of strength, of solace, and of inspiration to individual souls. It should be the "Rock of Ages" to which beaten, broken hearts could cling. It should be "the everlasting arms" beneath every tired creature to give it rest and peace, it should be "the cloud by day, and the pillar of fire by night," leading the human soul on, as Phillips Brooks said, "to higher kinds of life, to newer Kingdoms of Heaven, as He shall open them to us for ever."

But religion should reach farther than that. It should enable the individual to reach out and beyond himself to the "others." It should give him power to contribute to the life of the community in which he lives, co-operating in its efforts, helping to shape and to express its aims and activities. "No man liveth unto himself," and religion should be the power that propels the individual person out into ever widening activity and influence.

But then there are some whose vital concern and endeavor have reached beyond themselves, beyond their immediate communities, out into that great complex, social system of which we are each a fragmentary part. Professor Vida Scudder, of Wellesley College, has described these "children of the new age," as she calls them.

In every country, out of every class, they gather: men and women vowed to simplicity of life and to social service; possessed by a force mightier than themselves, over which they have no control; aware of the lack of social harmony in our civilization, restless

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

with pain, perplexity and distress, yet filled with deep inward peace as they obey the imperative claim of a widened consciousness. By active ministry, and yet more by prayer and fast and vigil they seek to prepare the way for the spiritual democracy on which their souls are set. The number of those whose concern is for this larger social order, is constantly growing greater, and their desire and determination for better adjustment is growing more imperative.

Yet, as they turn from "prayer and fast and vigil" to the actual working out of the problems, they find their task very difficult. There are always those in every age, who see some swift and easy solution of the whole social problem. There are those who eagerly await a Second Coming of the Messiah, when the earth will be transformed into a Paradise for the elect, in the "Sounding of a trump"; there are those who place their faith in more earthly panaceas. I once heard an acquaintance of mine, who is an ardent Single Taxer, say in a moment of especial enthusiasm: "I tell you, Single Tax is the invisible wand; Single Tax is the magic hand that could turn day into night, and night into day." There are those who say: "Eugenics is all."

But we of this generation have learned this much, as Carlyle said back in the nineteenth century, "There is no Morrison's bill to cure all the ills of society." Civil Service Reform was at one time guaranteed to cure all the political troubles of the United States. The Merit System has come, but we are not yet perfect. Russia has achieved the form of a Socialistic State, yet recently I heard one of Russia's most socialistically sympathetic statesmen say: "It will take Russia two hundred years of the hardest kind of effort and experimentation to get well under way the actual realization of the task that she has begun." Just as the advancing science of medicine repudiates the "cure-alls," so, too, sociology and economics have passed beyond the stage of alchemy and phrenology into that of an experimental, inductive science.

We are slowly coming to see that cause and effect operate even in this complex personal realm, as truly as gravitation works with falling stones. There was a time, among primitive peoples when all nature was a whim, a threat, a caprice. The thunder-cloud was angry, the wind "bloweth where it listeth," echo sang among the mountains, a mischievous mimic and coquettish Narcissus smiled out from the pool to tease her twin. But knowledge has gathered these facts and fancies into bundles and has packed them neatly away into laws, exorcising chance and caprice completely.

Human nature was likewise once inscrutable, unfathomable. But now Professor McConnell, of Harvard, is so bold as to say that he could plot a parallelogram of forces and their result in action, in psychology as well as in physics, if enough facts about heredity and environmental influences were available.

But late has been the coming of knowledge about the laws which govern the action of social groups. In the past, the masses in nations have been blind, and the result has been darkness and stumbling. But at last we are beginning to see that two and two make four, in society as well as in arithmetic. Walton Newbold tells of an English Friend who used to say: "It's no use mixing charcoal, saltpetre and sulphur together, and then praying to God to make it plum pudding. God won't do it. God has decided that charcoal, saltpetre and sulphur shall produce gunpowder. So it's no use mixing competition, production and private property together, and praying God to give you a sound social system. The Lord won't do it." It is this perception of the law and order in social workings that contains the hope of the future.

The Hudson River was tunneled, the Panama Canal was built, the East River was spanned by Brooklyn Bridge, the aeroplane was made practical, land was made to yield great increase, not by rough guesses and vague ideas, but by the development and application of science perfected through scientific experimentation. So it is with society building, it will advance as it should only when religion of yearning for a better social state seeks from economics and sociology direction on the way. These sciences are not yet perfect, but they are growing more reliable with each passing year.

Members of the Society of Friends, in the past, have contributed largely toward this connecting of religion with the improvement of social conditions. In their beginnings they broke from ritualistic observances and threw all their might toward righteousness in individual and social life. Friends have always had in their midst a goodly number of those who felt the pain of the world as their own, and whose lives throbbed "in the hunger of the dispossessed." In England, the family of the Rowntrees has for generations been studying and working with the problem of poverty. John Howard and Elizabeth Fry felt as their special concern those in the prisons of their times. There are now groups of Friends in England who are giving heroic testimony against war, there are those who are deeply concerned with vital reconstruction of the industrial system. This latter group has done excellent constructive work through thinking, studying, speaking, and writing, especially in the paper that is the organ of the group, "The Ploughshare." The Cadburys have demonstrated that the Golden Rule can be applied in business with success, and their factories have become veritable "palaces of industry."

In this country, also, there have been great souls sensitized to social needs, and potent in their fulfillment. Almost a hundred years before the slavery question came to a climax, John Woolman was bearing a valiant testimony against it. "My mind was frequently clothed," he said, "with inward prayer, and I could say with David, that tears were my meat and drink, day and night. The case of slave keeping lay heavily upon me." Friends have greatly aided the causes of woman's emancipation, of prohibition, of peace, through leaders and through general support. Susan B. Anthony, John Greenleaf Whittier, Lucretia Mott, William Penn, and others, stand out magnificently.

The prime task of religion in this age is to apply Christianity to the problems of our social order. Recently a remarkable book called "Social Problems and Christian Ideals," was issued under the auspices of the Church of England, with an introduction by the Bishop of Liverpool. "This manifesto declares that the church has been dealing far too exclusively with spiritual matters. Henceforth, equal attention must be paid to material questions, instead of futile scolding of individuals; we should direct our righteous indignation upon the processes and conditions which have made individuals what we now find them."

We, as Friends of to-day, can help in this great task, by first, taking upon our own hearts the burden of the dispossessed; second, by striving and studying to find out the facts of social conditions; third, by seeking to find the way out, weighing various programs for social betterment; and fourth, by experimentation in our homes, our businesses and our communities. And in all of these things the sciences of economics and sociology can lend a hand to Quakerism. Then, in the years to come, we can hope that religion and its blessings will flow ever deeper and wider, out among the people until none shall perish, and all shall have that abundant life, for which Jesus came. Then shall God's Kingdom come on earth as it is in Heaven.

"It will come—and beautiful on the hills its feet;
It will come, the Day, with its light like a golden flood—
The Day to seers, and singers of old made known,
When Man, ah, Man, at last shall come into his own.
Tho' the light of its splendorous rising I may not hail,
Yet I know the Morning cometh! It cannot fail.
The great unresting tides that through Time's eternity
The ultimate will of Man will have it so."

Elmira College, Elmira, N. Y. REBECCA T. OSLER.

LONDON YEARLY MEETING.

BY SARAH W. ELKINTON.

[This article must have been written shortly before the death of Joseph Elkinton in London.—H. F.]

MANY Friends will be interested in the capacity of the room used for London Yearly Meeting. I always supposed the floor seats would hold the one thousand delegates who are expected to attend the "All-Friends' Conference" in the Eighth month. The Youths' galleries are very ample in addition. I am told, however, that the whole room is not supposed to accommodate more than one thousand, and both English and American Friends who would be grateful for the privilege of being listeners at the time of the Conference will have to feel kindly toward a management, sympathetic but helpless to admit them. The situation promises to be one of anxiety unless visitors have an understanding of limitations and a belief in the effort which I know English Friends are making to be hospitable to the desires of their visitors, but with a fear perhaps, that their limitations of space may not fully be comprehended. Those who are not delegates must try very hard not to be disappointed if they cannot be present at the meeting.

London Yearly Meeting always has a peculiar charm for those Americans who are able to attend it more than once. On previous occasions I have defined it as being cosmopolitan. This year it was quite different—not only nationally broad, but *morally* so. There were even more representatives than usual from other Yearly Meetings and nationalities, but while welcomed cordially, it was not the groups, but the *things for which they stood,* that gave the tone to their visits.

There is always an "Agenda" [outline program] prepared for the Yearly Meeting by a capable committee, and printed reports from standing committees which are free to every attender. This year "The Whole Family" in its broadest sense claimed the time and thought of the Yearly Meeting.

One could not help feeling, as one looked over the group, that one was in the midst of a gathering of people more than usually interested in the uplift of their fellow-men. There was no separation of old or young, rich or poor, learned or unlearned, so far as the uninitiated could see. All seemed thinking and speaking on the topic before the meeting in a very democratic way, with a real sense of responsibility for his or her contribution to the discussion.

The subjects were usually introduced by some one peculiarly interested in them. The printed report or paper was referred to, and then the discussion was general, till the clerk ended it, and his minute summarized the sense of the meeting. There were occasions when the feeling of the meeting and the sense of Divine love swept aside the usual order, and then all else yielded to that Presence which sanctified the proceedings of the week.

There was nothing parliamentary or stereotyped, nothing political or dogmatic, but throughout a warm and living interest in the welfare of men and women the world over. Interest in the souls and bodies of Germans and Austrians, in the people of Ireland and the schools of China and other countries, in the sufferings of the oppressed here in England. The group without division was feeling after the will of God, and trying to merge their wills into His for the sake of His children the world over.

Dr. and Elizabeth Hodgkin were liberated for extended service in the Far East. They are more than usually able to represent the Yearly Meeting, and to serve their Heavenly Father where He needs strong and sane children to carry His message of Love.

The epistle this year, and "A Word to Seekers," carry the spirit of the meeting to those who were not present. They have both been prepared with great care. To write the epistle about twenty-five Friends are appointed. Five of them are selected to prepare a draft. This draft is gone over and improved by the large committee, and then submitted to an open meeting for alterations if any are needed. It is then passed by Yearly Meeting at its last session, followed by a solemn period of worship.

The needs of humanity pressed upon the heart of the Meeting, but stronger than those needs was the ever-present sense of God's love and power. He was there to inspire the speakers, to mould the sense of the meeting, and to guide the clerks. Every one sensibly desired to speak as His child should for His cause.

When the whole world is so full of suffering, sorrow and unrest, surely one should give fervent thanks that here and elsewhere there are channels by which the purifying spirit and healing love of God can be borne to those who are in such need of help to untangle the sorry threads of life. I give thanks to Heavenly Father for London Yearly Meeting, for the men and women who are able to understand the ways of God and create an atmosphere which, when breathed, inspires love, sympathy and service for Jesus Christ our Lord.

FRIENDS AS MEDIATORS IN IRELAND.

UNDER the heading, "Quakers Act as Mediaries Between Irish Factions," a letter from London in the *Public Ledger* says:—

Two thousand Quakers stand as the only tolerated mediary between the antagonistic elements in Ireland. To the Irishman the Quaker is neither fish nor fowl in the matter of religion. Consequently the members of the Friends' Church have been able to hold the good will of both parties. The Irish Protestants do not consider the Quaker Church as a definite Protestant institution; but as it is not allied to the Catholic Church and as most Quakers in Ireland are of English and Scotch descent, the Ulstermen are on good terms with the Irish Quakers and have confidence in them. On the other hand, the Irish Catholics are friendly with the Quakers because the Quakers themselves as victims of persecution were at one time in a condition which the Irish Nationalist compares to his own.

In Dublin a young Friend, who is at the same time an open pacifist and a supporter of the Nationalist cause, holds "open house" for Sinn Fein leaders where they may confer with each other and meet Englishmen and foreigners trying to get at the bottom of the Irish trouble. Although he is not a Sinn Feiner and is opposed to violent methods, he holds a position of influence with the national party and its chiefs. Down in the south of Ireland, a mild, kindly old Quaker is sought out by Ulstermen and Sinn Fein Catholic priests and Church of England vicars. All priests show respect for his counsel and his views are honored. Throughout the island members of the Friends' Church are urging peace and are heard quietly because their attitude is recognized to be impartial.

Recently the Quakers in Ireland issued a message to their countrymen protesting the violence on one side and the injustice on the other.

English Quakers generally support the nationalistic claims of Ireland and condemn the militaristic measures used against the Sinn Fein by the government. They are strongly opposed, however, to the Sinn Fein "reign of terror."

"We've talked of self-determination for Ireland for years," said a prominent English Quaker. "It's just a question of 'keep your promise.'"

IN ONE LIFE-TIME—1840-1920.

This is the greeting sent by W. C. Gannett to his friends on his eightieth birthday, and has been given to us by one of these friends to pass on to our readers.

I *The Abolition of Slavery*—From mobs at the North against Abolitionists, to Amendments xiii, xiv, xv, of the United States Constitution.

II *The Temperance Movement*—From small Total Abstinence Societies, up to yesterday's Prohibition Amendment xviii.

III *The Emancipation of Woman*—From the first Woman's Rights Convention (1848), through progressive rights to property, children, occupations, education, up to the Suffrage Amendment xix of to-day.

IV *The Peace Movement*—From Peace Societies of a few idealists, up to the Covenants of the League and the beginnings of an Internationalized World.

V *Growing Justice to Labor*—From Capitalism enthroned, through benevolent Feudalism, to the dawn of Industrial Democracy and social re-constructions accordant therewith.

VI *Political Democracy*—From a world almost wholly "imperialistic," to "government of the people, by the people, for the people," permeating more and more every Government on earth.

VII *Deepening Social Consciousness*—Generating all sorts of welfare movements protective of children, defectives, prisoners, captives, dumb animals,—the victims and forgotten of society.

VIII *The Changing Emphasis in Religion*—From ritual and creed towards morals,—and ever on towards "Freedom, Fellowship, Character and Service in Religion."

All these are things of the Heart and Conscience, making for Justice, Brotherhood, Love among men.

Add the things of the Mind—the discoveries of Science and the great Inventions of the eighty years, each one a new revelation and pledge of the friendliness of Nature when understood and obeyed.

Note carefully, too, that, with all its sin and horror and suffering, the seeming effect of the War just over has been to accelerate each and all of these movements towards good.

If ever we gloom and lose courage amid the unrest of the days, let us ask ourselves in the light of these changes,

Is it a world growing worse, or a world growing better, and swiftly better, that the old of to-day are handing over to the young?

Not one of these reforms is complete; not one but is trailing old evils behind it and opening new problems and difficulties ahead of its own. And not one but confirms the belief that the roots of hold-back and failure and wrong in the relations of men are, first, ignorance—then, selfishness; both roots with patience eradicable. It is no time for quiet hands. There *is* a growing music in the world; but

> "Though God gives skill,
> 'Tis not without men's hands; *He* could not make
> Antonio Stradivari's violins without Antonio."

Turmoil around and peril ahead,—and the Spirit making for Right and Beauty and Joy through all! Remembering what lies within the horizon of the passing generation, ought we to gloom and fear, or rather to cherish a cheerful faith that man, with that Spirit working within him, can and will accomplish his best aspirations? And more,—that, if he will, he can do this through patience and gentleness, instead of through violence? W. C. GANNETT.

March 13, 1920, *Rochester, N. Y.*

A FATHER'S LETTER.

THEODORE ROOSEVELT TO HIS SON.

From "Theodore Roosevelt's Letters to His Children." Copyrighted 1919 by Charles Scribner's Sons.

White House, January 21, 1904.

DEAR TED:—

THIS will be a long business letter. I sent to you the examination papers for West Point and Annapolis. I have thought a great deal over the matter, and discussed it at great length with Mother. I feel on the one hand that I ought to give you my best advice and yet on the other hand I do not wish to seem to constrain you against your wishes. If you have definitely made up your mind that you have an overmastering desire to be in the Navy or the Army, and that such a career is the one in which you will take a really heart-felt interest,—far more so than any other,—and that your greatest chance for happiness and usefulness will lie in doing this one work to which you feel yourself especially drawn,—why, under such circumstances, I have but little to say. But I am not satisfied that this is really your feeling. It seemed to me more as if you did not feel drawn in any other direction, and wondered what you were going to do in life or what kind of work you would turn your hand to, and wondered if you could make a success or not; and that you are therefore inclined to turn to the Navy or Army chiefly because you would then have a definite and settled career in life, and could hope to go on steadily without any great risk of failure. Now, if such is your thought, I shall quote to you what Captain Mahan said to his son when asked why he did not send him to West Point or Annapolis. "I have too much confidence in him to make me feel that it is desirable for him to enter either branch of the service."

In the Army and Navy the chance for a man to show great ability and rise above his fellows does not occur on the average more than once in a generation. When I was down at Santiago it was melancholy for me to see how fossilized and lacking in ambition, and generally useless, were most of the men of my age and over, who had served their lives in the Army. The Navy for the last few years has been better, but for twenty years after the Civil War there was less chance in the Navy than in the Army to practice, and do, work of real consequence. I have actually known lieutenants in both the Army and the Navy who were grandfathers,—men who had seen their children married before they themselves attained the grade of captain. Of course the chance may come at any time when the man of West Point or Annapolis who will have stayed in the Army or Navy finds a great war on, and therefore has the opportunity to rise high. Under such circumstances, I think that the man of such training who has actually left the Army or the Navy has even more chance of rising than the man who has remained in it. Moreover, often a man can do as I did in the Spanish War, even though not a West Pointer.

The last point raises the question about you going to West Point or Annapolis and leaving the Army or Navy after you have served the regulation four years (I think that is the number) after graduation from the academy. Under this plan you would have an excellent education and a grounding in discipline and, in some ways, a testing of your capacity greater than I think you can get in any ordinary college. On the other hand, except for the profession of an engineer, you would have had nothing like special training, and you would be so ordered about, and arranged for, that you would have less independence of character than you could gain from them. You would have had fewer temptations; but you would have had less chance to develop the qualities which overcome temptations and show that a man has individual initiative.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editor and Business Manager (until Ninth month 1st, 1920), HENRY FERRIS.

After Seventh month 21st, during the absence of Henry Ferris at the Conference of All Friends in London, the INTELLIGENCER will be edited by a committee of the Board of Managers.

PHILADELPHIA, SEVENTH MONTH 10, 1920

THE TRUE HERO.

THE sixth of the "William Penn Lectures," entitled "Heroes in Peace," by John Haynes Holmes, is worthy indeed to take its place in this noble series. In thrilling eloquence it surpasses all the rest; and its appeal to all that is highest and best in the heart of youth, is irresistibly powerful.

"To most people," says Dr. Holmes, "'hero' means simply 'soldier'"; and he adds, "I must confess that I have both admiration and love for the men who march away to trench and battlefield, there to fling away their lives as little things for the sake of some great cause which they hold supremely dear. . . . The true soldier is indeed a hero. . . . We read with tingling hearts how brave men suffered without complaint, and died without fear, for the countries that they loved. . . . The instinct of humanity is right in its ascription of heroism to the soldier."

And yet, he says, "there is a heroism of peace superior in many ways to the heroism of war." Three things make heroism easier in war,—first, "the pomp and circumstance of war,—the uniforms, the gleaming swords and rifles, the brilliant flags which flutter over their heads, the crashing music which marks the time for their marching feet." All this helps to make it easy for the ordinary man to forget his fears, and "throw himself like a hero into the stress and strain of combat."

Second, there is the fact of *companionship*. "The soldier is always one of a company or regiment,—always moving with the collective motion of a great host of his fellow-men. He is never working, fighting, suffering *alone*, and is therefore never left to the heart-breaking task of bearing his burden in solitude. . . . . Out of this solace of companionship, out of this inspiration of collective life, there comes creeping into his heart a sense of uplift, a contagion of spirit, which makes heroism inevitable."

Third, there is the fact that the soldier, "in the vast majority of cases, is engaged in a business which has the enthusiastic endorsement of his fellowmen. He is distinctly on the right side. He is doing the popular thing. The eyes of the people are upon him. He marches away to the waving of flags and the applause of multitudes. Children cheer him, women embrace him, old men bless him. . . . And I can tell you that nothing makes life so smooth and death so comparatively simple as this good opinion of which I speak. The hardest suffering seems easy, and the most untimely death not altogether unwelcome, if only we can know that all men are our friends, and we live or die with their blessings upon our heads."

This, then, is the higher quality of the heroism of peace, that its deeds are done without the inspiration of fame or applause, or companionship, and often under censure and hatred instead of approval and love.

The noblest testimony to the quality of men's souls that we have anywhere, is that which has been given to us by the "noble company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs," who, refusing to take the easy road of popularity, have deliberately chosen the thorny path of insult, ignominy, destruction, for the faith that glowed within their souls. Isaiah, Jeremiah, Socrates, St. Paul, Wycliff, Huss, Savonarola, Martin Luther, John Knox, George Fox, John Wesley, Joseph Priestley, Theodore Parker—how the names multiply, all as sweet as honey to our lips, of those who refused to barter their souls even for the good-will of men. And first among them all, of course, is Jesus, the Nazarene. The noblest thing that was ever said of the Carpenter-Prophet was this—that "he made himself of no reputation." Hated and hooted by the multitudes who at one time followed Him gladly, deserted even by the twelve who had pledged to Him their lives, misunderstood, despised, condemned, spat upon—a stranger even to His mother and His brethren—what a fate was this! And what consummate heroism was needed to meet it unafraid! He is the noblest hero of them all. James Russell Lowell has set forth this abiding truth in his "Present Crisis":

"Count me o'er earth's chosen heroes—they were souls who stood alone,
While the men they agonized for, hurled the contumelious stone,—
Stood serene, and down the future saw the golden beam incline,
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design."

Such are the types of heroism which I have thought it well to bring to your attention this afternoon. Accepting the soldier as the traditional and not unworthy standard of all heroic types, I have nevertheless tried to show that there are other men who meet all the hazards of suffering and death which he encounters, and yet are denied the aids and comforts which are his. . . . And it must have long since become evident to you, that every step that I have taken in the progress of my argument has been away from what we may well call the more physical expression of heroic endeavor, to those which are more moral, or spiritual.

Heroism, at its truest and best, is spiritual. It is "an obedience," says Emerson, "to a secret impulse of an individual's character." It needs no other stimulus, hides in no gorgeous trappings, craves no companionship in suffering, accepts no rewards of merit or applause. Contemptuous of "external good," is seeks its own counsel and obeys the mandates of its own spirit. Heroism of this kind flourishes in times of war as in all times of terror. But so essentially brutal, hideous, cruel is every circumstance of war, that even the noblest heroism is degraded and defiled by it. It is only when the arms of the flesh are broken and cast aside, and the soul stands naked before its Maker, that heroism becomes transcendant in obscurity, loneliness, persecution; when all things that the world can give have failed and dropped away it reveals itself, like a star at midnight, shining to the glory of Almighty God. H. F.

God is a Father,
Man is a brother,
Life is a mission and not a career;
Dominion is service,
Its scepter is gladness,
The least is the greatest,
Saving is dying,
Giving is living,
Life is eternal and love is its crown.

—OWEN LOVEJOY, IN THE SURVEY.

NOTE AND COMMENT.

MEETINGS OF LONDON CONFERENCE DELEGATES.

Most Friends, writes Arthur J. Vail, are dissatisfied with the Paris League of Nations, in its present form at least. The delegates to the London Conference have, therefore, undertaken to work out, in outline, the kind of a League that Friends want. A committee consisting of William C. Biddle, William I. Hull, Rayner W. Kelsey, Charles J. Rhoads, Agnes L. Tierney, and Frances M. White has been wrestling with the problem, and a report was submitted at the meeting held at Friends' Institute, Philadelphia, on Third-day, the 15th. The report takes the form of "A Frame of Government for The League of Nations," and consists of five articles as follows:

1. Adoption and Amendment.
2. The International Assembly (defining its form and functions as a legislative body).
3. The International Council (the executive body).
4. The International Court (Judiciary).
5. International Sanctions (Repudiation of military coercion, and definition of the sanctions on which the League's power be based).

Later meetings were occupied in discussing and amending the first draft in an attempt to produce a document to which Friends can point and say, "This is what we stand for."

One question sure to arise is in regard to representation on the International Council. If representation is proportional to population (which seems just) Chinese and the Hindu peoples will hold a majority. Can we advocate giving such power to non-Christians? The problem of sanctions is also a knotty one. Economic blockade, the bloodless, has shown its terrible and cruel possibilities in Germany and Russia. Expulsion from the League is also a questionable expedient. The definition and government of "backward peoples" is another difficult problem.

The meetings are lively and fruitful sessions.

REAL "FRIENDS."

The Quaker Church, through its war-time commission, has done one of the finest pieces of war reconstruction work that has been done in Europe by any religious body. The French Government assigned the territory to this Church which was the scene of the last operations of the American troops. At the last reports the commission has been able to extend direct aid to 46,000 families. It has plowed 1,500 acres of land for the small farmers, has stocked the little peasant farmers with bees, goats, cattle, and chickens. Twenty-two thousand trees have been planted, 1,500 houses have been put up in twenty-five villages, and established one maternal hospital. This work has been done through the help of 700 American helpers not one of whom receives any salary. The French Government, in appreciation of this signal service, has named one village "The City of Friends." What a benediction should such a name become.—*Northwestern Christian Advocate.*

METHODS OF THE DEPARTMENT OF JUSTICE.

The effect of war in corrupting the Government itself, and leading its own officials to use criminal methods, and even to bribe convicted criminals to bear false witness against innocent men, is strikingly shown by the following statement of the American Civil Liberties Union, of which Harry F. Ward, a well-known Methodist minister, is chairman, and Jeannette Rankin, the first woman representative in Congress, is vice-chairman. The statement bears date of June 21st:—

New light was thrown on the methods of the Department of Justice in an incident occurring in the trial of Charles Krieger, at Tulsa, Okla., last week. Krieger, a working-man, was acquitted on June 8th of the charge of conspiring to dynamite the home of J. Edgar Pew, an executive of a Standard Oil Company subsidiary.

The "incident" was the disclosure at the trial that the chief witness against Krieger, Hubert Vowels, *had been granted a pardon by the Department for his testimony.* Vowels had been confined to the Federal prison at Leavenworth for robbing a post-office. He alleged on the witness-stand that he had blown up the house in co-operation with Krieger.

The American Civil Liberties Union was able to obtain a certified copy of Vowels' pardon, granted by the Department of Justice. This was forwarded to the attorneys for the defense, who produced it on the stand. It led to Vowels' breakdown, and his admission that he had falsely accused Krieger, and that he had been granted the pardon for his false testimony.

Two other so-called "co-workers" of Krieger, John Hall and Walter Remson, brought from Leavenworth, stated they had had nothing to do with the explosion or with Krieger, and that they had been *offered pardons to testify against him.* The jury returned a verdict of not guilty after two hours' deliberation.

BRIEF ITEMS OF INTEREST.

After a conference with Herbert C. Hoover it is decided that Friends will not take over the child-feeding work of the Hoover committee in Austria and Poland, as had been contemplated.

At the annual meeting of the Friends' Technical Society at Devonshire House, London, Ernest E. Taylor, of Malton, Yorkshire, was elected President for 1920, and Allen C. Thomas, A. M., of Haverford, Pennsylvania, Vice-President.

The *Friend* (Philadelphia) has just concluded its ninety-third volume.

The steamer *Itu*, says the *Red Cross Bulletin*, recently unloaded one million dollars' worth (150 carloads) of American Red Cross supplies at Constantinople, destined for relief work in Southern Russia, where refugees are swarming, helpless and starving, over the border.

In the London *Friend*, T. Edmund Harvey writes of attending a meeting of Nazarenes in Serbia, and says,—"The general impression one obtained from the meeting was of the great simplicity and sincerity of these people. One felt at once the atmosphere of worship. Their faith seems to be just a very simple evangelical Christianity, based on the literal observance of the Scriptures."

Lady Rachel Dudley, daughter of Charles Gurney, the Quaker banker, was drowned while bathing near her home, Screebe Lodge, on the Connemara coast of Ireland, June 26th. Her husband was viceroy of Ireland from 1902-1906, and later governor-general of Australia.

"Old Milestones about Philadelphia," by Joshua L. Baily, Jr., is an interesting article in the *Bulletin* of Friends' Historical Society of Philadelphia.

At the executor's sales of the collection of historical articles belonging to former Governor Pennypacker, of Pennsylvania, curios brought high prices.

The national gold medal for producing the best rose in the last five years has been awarded to E. Gurney Hill, of Richmond, Indiana. The rose is pink and has been named the "Columbia." Mr. Hill has also received a gold medal from the city of Portland for the best budding rose.—*Quaker Florist.*

The Board of Managers of Pickering College, Canada, have received official information that the buildings which were used for hospital purposes during the war, will be returned to them July 1st, but necessary repairs and alterations will make it impossible to open the buildings for school purposes before 1921.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

THE "SERBIAN SECTION."

Loreta Rush writes from Mitrovitza, Kossovska, Serbia, May 28, 1920:—

You of course know that the Serbian Section of the American Friends' Service Committee has changed its headquarters from Leskovatz, Serbia, to Mitrovitza. Wherefore please send us our Intelligencer hereafter to Loreta Rush, American Friends' Mission, Mitrovitza, Kossovska, Serbia, care of American Red Cross.

The Serbian Unit is about as evenly divided between Orthodox and Hicksite as is possible. And we have lived in perfect harmony so far,—not the slightest sign of church or school friction. In fact, if we didn't tell each other what our particular faction is, we might easily believe that we are all exactly the same. However, we line up as follows:

SWARTHMORE.

J. Lawrence Lippincott, commissioner to Serbia. Graduate (?). Daughter in college.

Dr. Jesse Holmes, European Commissioner, Teacher in Biblical Department.

Drew Pearson, class of '19, Director of Unit.

Arthur Rawson, old student, two years.

EARLHAM.

Alvin Wildman, commissioner to Serbia. Graduate. Daughter and son in the college, three others have attended, two graduating.

Philip Furnas, graduate. Teacher in English Department.

Loreta Rush, class of '17, Secretary-Treasurer of Unit.

Cecil Cloud, old student, two years.

Now isn't that nice? Dr. William Wolfram is a Hicksite. Ellwood Thomasson is a member of the Iowa Conservatives.

I was afraid for a moment that Frederick Libby might spoil the balance. I knew he wasn't Earlham, but I didn't know about Swarthmore. He tells me, tho, that he would have no idea which branch to join if he had to choose one!

Well, anyway, we like to have Friends' Intelligencer and *American Friend* here on our reading-table, and shall expect prompt delivery now.

SERBIAN RELIEF WORK.

Samuel E. Eliot and wife, of Pittsburgh, Pa., returned home June 21, after eight months' service in Serbia. They brought with them many photographs and a detailed report of the several branches of relief work that had been carried on in different districts of Serbia this past winter.

The headquarters for the Serbian work is now Mitrovitza, Kosovska, a town of about 15,000, forty miles from the former border of Montenegro. The first group of Serbian workers arrived in Servia the early part of September. Four members immediately joined forces with the British Serbian Relief Fund, already on the field, in rebuilding houses in a devastated mountain region near Krushumlije. This region was occupied by the Bulgarians during the war, and all the farm-houses were burned or destroyed during 1918. The four workers used the native tools and materials of trees and mud in making the houses and before winter about 100 homes were made habitable. Only nails, tools, meat and bread were brought in from outside, over the mountain trails by pack mules.

While the house building was going on, the second group, six in number, arrived. Investigation showed that a work that was seriously needed was the rehabilitation of an agricultural school just outside the town of Leskovatz. Serbia has five good farm schools conducted by the Agricultural Department, the superintendent of which is also leader for farm production in the native districts and in charge of the public lands.

This school was found to be a complete wreck, the dormitory without windows, farm buildings without roofs, left by the Bulgarians when they retreated. Through an arrangement with the Serbian Government, the Friends had charge of restoring this farm to usefulness. Labor was engaged, paid, and a part of the time fed by the Unit. Some Bulgarian prisoners were used for a time. A quantity of farm machinery, tools and glass taken from America was immediately put into use. Ground that had not been turned since the beginning of the war was plowed and between December and May practically the entire farm had been plowed and crops planted. The orchard was pruned, six acres of vegetable garden were planted, seed and hay for the stock purchased, roads repaired, and grounds cleaned, four oxen, five cows and one stallion secured. When the Unit took hold of the farm the ten cows were giving a total of six and seven kilos of milk a day; at present the production runs to nearly ninety kilos, partly due to the addition of extra cows, but even more to liberal feeding. The milk was given to about 200 local children who were fed daily with milk and cocoa and also to patients in the local hospital. Work on the Leskovatz farm was given up May 15th, after the Serbian authorities had become organized on a sound enough basis to take it over. Over 100 pupils were expected to start agricultural training in May.

Mr. and Mrs. Eliot were stationed at Tulari, 63 kilometers distant from Leskovatz. Tulari is situated in a mountainous district, adjoining that in which the reconstruction work above mentioned was carried on. It is a thinly-inhabited country still frequented with wolves and with few roads or modern means of communication. Everything had to be transported by ox-cart. 340 houses were burned here by the Bulgarians. Mr. Eliot looked after transporting of food material, and sold nails to the Serbian peasants. Mrs. Eliot opened a dispensary, acted as doctor and nurse for the community, and in her tiny mud-floored house served cocoa daily to 240 children and gave sulphur baths to all the children in the neighborhood in the endeavor to cure the terrible skin disease so prevalent.

Future work in Serbia will be concentrated chiefly at Petch. Investigation showed early in the fall that sanitary conditions there were most deplorable. There was no civilian hospital, only one civilian doctor for a population of 20,000, one filthy orphanage holding 100 children, with a thousand orphans in the district. Dr. William Wolfram, who started medical work here, fell ill with typhus, and since then Dr. Antoinette Russell of Philadelphia, is carrying it on.

Close to Petch is a fertile plain which is in the course of cultivation by 500 Montenegrin families, who were transported here from neighboring mountains by the Austrians. The people were found without tools, stock or household goods. The Unit started work with these people in February, a daily food ration was furnished, tools were loaned, twenty oxen were provided from the War Department, and a tractor secured for plowing.

The Unit is now undertaking to provide transportation for a half million dollars' worth of agricultural machinery, formerly belonging to the American Red Cross. The tools now lying at Monastir are completely new, most of them never having been uncrated. The transport of these tools is a gigantic task and it is estimated that it will take two months or more of work at a cost of $10,000. However, the Unit considers this a most important piece of work, as the Serbian people are willing and industrious and only need tools to supply themselves with food.

At a recent meeting of the Serbian branch of the Friends' Service Committee, $1,000 was appropriated for the purpose of starting the transportation of these tools in Serbia. It is expected that the tools will be sold, and that this fund will be just a working nucleus for the transporting of the whole $500,000 lot.

LETTERS OF APPRECIATION.

Heartfelt letters of appreciation of the child-feeding operations (which have been carried on in Germany since last January as a result of contributions sent in through the American Friends' Service Committee) are now coming into the Central Office in Berlin. Some are from high dignitaries in official and church life, and others are from the children themselves.

The Roman Catholic Bishop of Dresden, Franz Loebman, writes as follows in his own hand:

Dresden, May 6, 1920.

Inspired by a noble purpose, you have undertaken the long journey

across the ocean, in order to give to the starving children of Central Europe, and especially of Saxony, food and clothing.

For this nobleheartedness I, as Bishop of my Catholics in Saxony, express to you and to all benefactors in America, my deepest gratitude, and wish you for this work of mercy the reward of God, who says: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

I heartily regret that I did not have the opportunity to express to you personally my heartfelt gratitude."

The Director of the Children's Welfare Center in Frankfurt-am-Main, gratefully acknowledges the receipt of 104 bottles of cod-liver oil:

"Examination has shown how very necessary such cures are now. It has shown a very sad picture of the general condition of the children and you can rest assured that the resources distributed to them will bear good fruit. There are many of our other children in the same or similar condition, whom we would like to help if we had further means."

Another from Bremen, April 16, 1920, is signed by Wilma Wilke, in the names of all children of the Rembert School, who have received your milk:

"You have sent us such good milk, which we relished very much. We thank you heartily for this, and send you greetings."

Another letter is addressed to the "Society of Friends, so-called Quakers, Philadelphia near New York, U. S. A.," and is signed by Frau Gutbrecht with children:

"We are poor people; we have nine children, of whom three are supplied with food from you in their school.

"We beg to give you our deepest thanks for your kindness. God bless you forever! You come to us with love, for your acting is a proof of it.

"Our poor people suffer very much, partly by the French, partly by their own countrymen, for a number of rascals are going to ruin our existence. A great many men, women and children are already subject to consumption, therefore every good German feels the the greatest esteem for your work of true charity and humanity. Are we not brethren and sisters all together? We have full faith in the power of love!"

Here is a letter from the children of one of the public schools in Hamburg, written in English:

"By your kindness we have the best meal every day, and therefore we thank you in heart. You will strengthen our health, which has suffered from want of victuals, a consequence of the long war. A doctor has examined our body and fifty of the weakest children dine. When we hear the wagon bringing the meal we run with our bowls into the diningroom. A teacher gives out the portions and the fine white bread. We eat with great appetite, it tastes too well. When we are eating, it is quite still in the room, everyone puts the spoon to his mouth, nobody is talking. We soon shall be weighed that it may be fixed how much stronger we have grown. Boys and girls eat together from the 8th to the first class. At school we are instructed in English and perhaps you are glad that we try to express our thanks in English. We cannot repay your kindness, but God bless you and yours, and all those who do us so much good. Our teacher says: Charity is better than politics.

"With kind regards of all thankful children.

"In the name of the boys:
Otto Nickels.
"In the name of the girls:
Elsa Plantener."

"FOOD OR STUDIES."

Stories of difficulties endured by students in Germany and Austria are told in letters and reports sent in to the central office of the American Friends' Service Committee, Philadelphia, by workers in the various European fields.

Increase in the cost of even barest necessities of food and lodging is causing not only decreased efficiency, but actually starvation as the students are sacrificing everything so as to continue their studies. Remittance of fees by University help little, as other expenses are still more than can be borne by the majority of students.

The number of needy students at the University of Frankfurt is estimated at fifty per cent. Information from Aix-la-Chapelle shows that a number of students have entered the monastery in order to at least maintain life and continue their study by sacrifice of personal liberty. Student Welfare Societies at Bonn and Berlin are attempting to handle the situation by giving lunches and soups at cost, but even these prices have become prohibitory, and absolute essentials for the meals almost unprocurable.

Dried peas are out of reach in price, and the management of the student hotel at Bonn received a notice from the municipality at the beginning of the year stating that no more meat could be given out. Bacon and fat are hardly to be had for the student kitchens any more, because of their continued rise in price. Comparison of present prices with those formerly prevalent gives a good idea as to present difficulties of living. Before the war a student without means could do fairly well with 80 to 100 marks a month in case of necessity. To-day a room alone in Berlin costs over 100 marks, if not more.

A report in June 1920, made up by careful, impartial inquiries, led to the conclusion that a student living quite simply needs at least 400 marks a month, and the impossibility of students receiving help from parents as formerly is emphasized when one realizes that the average salary of the professional man in Berlin is now between 8,000 and 12,000 marks a year.

The prices of supplies (books and writing materials) have gone up four hundred per cent. on the average. A drawing-board which formerly cost 14 marks now costs 82 marks (March, 1920). A suit of clothes not under 1000 mk., a pair of shoes not under 300 mk., and a shirt not less than 80 mk. In the winter term of 1919-20, out of a total number of 4363 Bavarian students at the University of Munich, tuition fees were wholly remitted for 684 students, and partly for 677 students. The number of petitions was, however, even greater; and a number could not be granted through lack of means.

In order to prevent a complete falling down of the student body in Germany, and also Austria (for conditions are reported to be as serious there), the Quaker Missions are undertaking a form of relief entirely apart from the child-feeding operation. Student dining halls have been opened in Berlin and Charlottenburg. About 1000 students are receiving a daily supplementary meal of nourishing proportions. Similar dining halls are being opened in Vienna, and the scheme will be extended as rapidly as means and personnel will permit.

The Student Committee in Berlin has published a minimum wage scale for students:

Tutoring at night in home of tutor, 5 mks. per hour.

Tutoring at night in home of pupil, 7.50 mks. per hour.

Ordinary office work, 3 mks. per hour.

Manual labor, 4.50 mks. per hour.

Attention is called to the fact that 4.50 mks. will just purchase a 4-lb. loaf of black bread.

HELD UP ON THE STREET.

John J. Fisher, a member of Friends' Mission in Vienna, writes:—

"You want to be careful or some one will take that from you before you get to your house," members of the Mission jokingly called to me just as I was leaving headquarters this evening.

I was carrying the small loaf of bread which was to be a part of the breakfast of the members of the Mission staying in Hegelgasse, a few blocks away. I was in a hurry, and did not take time to wrap the loaf. It was on account of this that the above remark was made.

"Don't you worry, I will take care of it," I replied and hastened on.

I had not much more than found my way to the street when a young man approached and told me a sad story. He had just found his way back from France to Vienna, where he had been a prisoner of war for nearly five years. He had no money, few clothes, and was hungry. And more than this, he could not locate his relatives, and had no friends. He supposed that his aged mother, from whom he had not heard for a long time, was dead. He had been wandering about for two days looking for work, but found none. In these two days he had eaten practically nothing. While he was relating these sad circumstances he could not keep his eyes off of the loaf I was carrying.

Some one *did* get a part of the loaf of bread, and a few kronen besides. Who could resist such an attack?

Now I must speak to the other members of the Mission who have an interest in the loaf, and tell them what I did. Do you think they will be angry with me?

FOOD SUPPLIES IN GERMANY.

Excerpts from an article "Europe —Her Problems and Policies," by Col. J. Howell Cummings, President of the John B. Stetson Hat Co., Philadelphia (recently returned from a trip to Europe), published in "The Manufacturer," June, 1920:

GERMANY.

"When I left this country I was of the opinion that the statements I had read concerning the shortage of foodstuffs and supplies in Germany were a part of German propaganda to create sympathy. But I am convinced that there is an actual shortage of foodstuffs in Germany.

"I am of the opinion also that the Germans as individuals suffered more during the period of the war than the people of any of the other nations. I am told that during the winter of 1916-17 the entire population lived on a vegetable that is a cross between a beet and a mangel; a statement that is corroborated by General Ludendorff, who, in his memoirs, states that the winter of '16-'17 was the most critical for Germany, insofar as foods were concerned, and that in the spring of 1917, the morale of the people, civilians and soldiers, was at a very low ebb. Those with whom I talked in Germany were of the opinion that *some time* must elapse before food conditions can improve to any great extent. I understand that Germany produces a comparatively small proportion of her foodstuffs. By reason of the shortage of coal and the lack of transportation facilities, it will be difficult to get foodstuffs into the interior after being delivered at the seaboard. The lack of *nourishing* food and of fats *has left its imprint on the people*, many being anaemic in appearance. I noticed a great many suffering with skin diseases, showing other evidence of *malnutrition*.

"Germany took from France and Belgium for her own use many locomotives and cars, which, according to a provision in the armistice, had to be returned. So that the rolling-stock now being used by the Germans is not only limited, but in a very dilapidated condition. It is not an unusual occurrence to see the water running from the connections of locomotives, making it difficult to keep up steam.

"Having lived under these conditions for five or six years, the Germans, mentally and physically, have not the power of resistance they had before the war. This condition, added to the disappointment of having lost the war after having made such stupendous sacrifices, has produced a sort of helpless, hopeless feeling.

AUSTRIA.

"Austria is in a most deplorable condition, verging on bankruptcy, if the country is not already bankrupt. Austria now consists of a bunch of beautiful mountains and the beautiful city of Vienna, with a population of about two and one-half millions. There is very little industry, practically no agriculture, and no natural resources, so that without the co-operation of other nations I do not see how she can exist.

"The lack of coal is keenly felt. As compared with pre-war times, Vienna is like a city of the dead. Even at the hotels the supply of food is limited, as is also the variety. Once in a while, by the payment of a sum of money to the headwaiter, it was possible to get a piece of butter.

"Hungary produces large quantities of grain and foodstuffs, but on account of the feeling existing between the Austrians and Hungarians, Hungary does not seem inclined to allow any of the foodstuffs to get into Austria, probably needing them for her own consumption.

BELGIUM.

"It seems to be the consensus of opinion that the Belgians are getting back to a normal basis more quickly than the people of any of the other countries taking part in the war.

FRANCE.

"As I did not visit any of the devastated areas in France, I cannot speak authoritatively on that subject, but from statistics published from time to time in the European papers, it would appear that what France has accomplished in this respect is nothing short of miraculous. The number of men engaged in industry is increasing every day.

ENGLAND.

"In England, aside from the evidence of the shortage of coal and at times a limited supply of butter and sugar, the most notable effect of the war was the tendency to prohibition.

GENERAL.

"I am inclined to think that half of the problems of Europe would be solved over night if it were possible to give the industries an adequate supply of coal. . . .

"From a business point of view the most significant, and to me the most important, change observed on my trip, was the adoption of the 48-hour week. . . .

"Assuming that my deductions are correct, it will certainly be a long time, even under the most favorable conditions, before England and Europe can produce sufficient to meet the home demand, particularly as the countries of Europe now have no surplus either of raw or manufactured materials. . . .

"I am firmly of the opinion that we as a nation, as firms and as individuals, should do everything in our power to assist in the rehabilitation of Europe, and I include Germany in that statement; not from any spirit of philanthropy, but as a plain business proposition. We cannot expect to have peace and prosperity in this country if Europe or any other large section of Europe is in a state of anarchy.

"I do not mean that we are to extend charity to any of the European countries. Europe does not want charity, but she does want, and I think she has a right to expect, the sympathetic co-operation of our people."

CAROLENA WOOD'S REPORT.

That there is a change in the educational system of Germany developing, as well as a change in government, is told in a recent report to the Service Committee from Carolena M. Wood of Mt. Kisco, N. Y., and member of the Unit of volunteer workers assisting with the child-feeding in Germany. She attended in Berlin at the end of March a Conference on School Reform, and such subjects were taken up as: "The Influence of the Past on our Present Schools," "The New Government and the New Education," "The School as a Place for Building Character," "New Reforms in High School," "Pacifism and Character-Building."

Miss Wood reports:

In the course of the sessions it was pointed out that there could be no question as to the need of school reform, when anyone looked on what had happened in the world during the last eight years. It was evident that the children of the world had not been properly educated, or no war would have been possible.

Dr. Walter Koch spoke on Education in Foreign Countries. After speaking of the movement toward making education a development of the inward man, instead of something imposed from outside, he spoke of the ideal of Montessori and Bergson. He then said something as follows: "In England and America has this divine wish, to develop every person to his best, found its expression among the Quakers. We believe in the inward light, in the need which is in each person, and which waits for its full development. It is a happy augury for the beginning of this world-ideal that we should have both English and American Quakers in this audience. The Society of Friends believes not alone in the development of the individual, but in social development, and their influence has been of service in the public school systems of England and America. They believe that each individual has his special gift to be developed, that no gift is higher or more to be prized than another, but that every gift should be given its full expression."

It was very interesting to find a large audience of teachers and students in full sympathy with these ideals. Some sessions of the conference were held in the Prussian House of Lords, and it was an interesting indication of the great changes in Germany that this should be possible.

In considering the question of education of children to enjoy pleasures, it was pointed out that the old German method of taking children to restaurants, where they spent the evening hours, often up to 10 and 11 o'clock, in atmosphere full of tobacco-smoke, was not preparing them for the most effective lives.

Over and over again, as one listened to such discussions, one realized that a new Germany was struggling to express itself, though in the midst of great physical weakness and intellectual strain.

CURRENT EVENTS

FRIENDS IN COLORADO.

FRANCES DARLINGTON SAVERY writes from Denver:—

On 5th day evening, June 10th, at the home of Dr. Edward Jackson, 700 Madison St., Denver, Colo., was held a meeting of the Friendly Group of Denver. Daniel Batchellor, of Baltimore Yearly Meeting, was with us, and spoke most acceptably on the importance of our coming together regularly for religious worship. Alfred Young, one of our group, also spoke, with the same thought in mind, and it was decided that we should have meetings on 1st day afternoon, at least once a month, the first one to be held in September next.

We had a very pleasant evening, mingling socially for some time after the meeting, and all went away with a feeling of gladness for having met Mr. Batchellor on his return trip from California. About twenty-two members were present.

FRIENDS IN CALIFORNIA.

MARIANNA BURGESS writes from Los Angeles, Sixth month 25th:—

An appointed meeting for Mary Travilla, of Philadelphia, held at Orange Grove Friends' Meeting-house, Pasadena, last First-day evening, the 20th, was an occasion of potent spiritual leavening for the large number who had gathered to worship with our gifted sister.

After the usual Friendly silence, Isaiah Lightner, esteemed co-worker in the Cause of Truth, led in prayer, which seemed to open the way for the wonderful message, listened to with breathless attention.

"Praise the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases," etc., was the keynote of her opening remarks, which deepened into a solemn feeling of gratitude for the many blessings we have to enjoy.

Elbert Russell's meeting, recently held in one of the large theaters of Philadelphia, in the interest of Quakerism and present-day problems, was given as an example of what may be accomplished toward the spread of constructive influence through the immutable power of Spirit, so thoroughly recognized by Friends.

Mary Travilla bears the insignia of travel and experience. Her opportunities for the study of human nature from all angles; her knowledge of the history of Quakerism, of its founder and other prominent pioneer Friends, having trod the very ground upon which they walked in England and America; her intimate acquaintance with later workers in the vineyard, combined with a full realization of present-day conditions and needs, peculiarly fit this Friend for carrying in the spirit of Love, the message of the Great Teacher as interpreted and propounded by the leaders of thought in our Society.

Jesus told men to go forth and heal the sick. How can we heal the sick? Only through the same kind of spiritual insight that Jesus had. We must live the life of kindness, love and friendliness to our brother man. We must wipe out all differences. We must cultivate consideration for others; we must cast out all fear and worry, and keep in touch with the Higher Power. These were a few of the salient points touched upon.

John Carpenter spoke briefly in a manner which showed that he had been deeply impressed by what he termed and others felt was "a great message." MARIANNA BURGESS.

FRIENDS IN VIRGINIA.

ON Sixth-day evening, Sixth month 25th, the meeting-house grounds at Hopewell, Va., were ablaze with light from torch and lantern. A Quaker "Yard Party" was in progress.

The chief feature was a lecture by Anna L. Haines, formerly a worker in the Friends' Unit overseas and now executive secretary of the Red Cross for Frederick County, Va. Her lecture on "Siberia," as she saw it, illustrated with slides, showing the conditions of life, customs and activities of the people, held the close attention of the goodly number of neighborhood folk gathered there.

After the lecture, coffee and sandwiches, ice cream and cake were sold for the benefit of the Friends' Service Committee.

THE following First-day was Children's Day and a well-chosen and carefully-planned program was rendered by the First-day School. Through song and recitation, flower-drill and story, the children brought to us the message of the flowers,—that each one of us has a part to play in God's plan, and to seek to know what that part is, and then to try to do it, cheerfully and sweetly, makes for the happiest, strongest life.

The meeting-house was aglow with the fragrance and beauty of wild honeysuckle and roses and many friends were gathered there to share in the joy of the day.

MARION H. LONGSHORE.

LETTERS FROM JOSEPH ELKINTON.

Two letters have been received in America from Joseph Elkinton, who died in London on First-day, Sixth month 20th. The following are excerpts from them, covering travels near and between London and Dublin:

Holyhead, Wales, 4-27-1920.

We had 1100 fellow passengers in all cabins, and 150 in the first cabin. Nearly a dozen nationalities were represented and certain groups were very interesting, *e. g.*, some Japanese gentlemen who were visiting Europe for the first time.

With Daniel Oliver and Annie Fox in our party, our discussions were often animated and profitable, and we found congenial minds and spirits among our fellow-voyagers.

We have come to an old and terribly disorganized continent but discover everywhere human hearts and sane minds who long for spiritual comfort and co-operation.

The war has made its impress upon this nation in many ways, and we notice same rationing of food continues, with much increased rates of travel and cost of living. We had comfortable accommodations at the Adelphi Hotel before starting this p.m. for Dublin, by way of Holyhead.

The ride from Chester along the north coast of Wales was particularly attractive, as the sun had come out beautifully after a month of very wet and cold weather. It *hailed* hard today. The quaintness and cleanliness of these Welsh farmhouses, together with the green grass and gorse hedges, now in their brilliant yellow bloom, while the ocean beat against the sea wall or beach near the train, made a particularly pleasing picture.

(Later, from Dublin.)

The ride of 87 miles across the Irish sea was accomplished in four hours by boat to Kingston during the early morning.

We have walked through the streets of Dublin which seem much as they did during our former visits, but we appreciate there is tension and a great deal of uncertainty everywhere.

The preparation of a Christian appeal to their fellow-countrymen under the present very tense and difficult situation brought Friends under a great deal of exercise, with some diversity of opinion, but a suitable document was issued. One can scarcely imagine a more complicated political tangle than exists in Ireland. Friends deserve much credit for their self-restraint in their conferences. I was laid up with a lame knee during several of the sessions of this Yearly Meeting, but Friends were exceedingly kind in calling upon me and reporting the business claiming their attention, supplementing what my wife and daughter brought to me. A kind Friend, living in Dublin, took us a beautiful ride in his auto through Phœnix Park and the suburbs of the City to the home of William Shackleton, some eight miles west. He is directly descended from Abram and Richard Shackleton, the friends of Edmund Burke.

We came from Ireland to Derbyshire, England, on the 5th instant, to attend the General Meeting of Friends at Fritchley, which was held on the 6th instant, to great satisfaction.

Blair Neatby and his wife, of Birmingham, have been delightful guests under the same roof with ourselves. The company assembled numbered 85, including visiting Friends and neighbors. An address to the All-Friends Conference to be held in London was read and pretty freely discussed.

This is a very beautiful section of England, and we are most kindly entertained by George and Catharine Smith. The meetings held yesterday (First-day) were spiritually refreshing and comforting.

WORK FOR CHILDREN IN SERBIA.

ANNA L. CURTIS writes from New York, July 1st:—

The Serbian Child Welfare Association of America has set forth in recent pamphlets certain facts about Serbia which should be stated and restated, if we would fully realize why the Friends' Service Committee is working

in that ruined country. One out of every seven persons in Serbia is an *orphan* child. 85 per cent. of all the children need a doctor's care. The orphans "wander about the country in forlorn, ragged bands, feeding themselves as the animals do; at night, they lie upon the bare ground, or huddled in the corner of some vacant building, sob themselves to sleep. Now and then one drops by the wayside, to wander no more."

At the beginning of the war, Serbia had four and one-half million people. In 1915, one out of every ten died of typhus brought by Austrian prisoners. Now, over a million are dead, in prison camps, from disease or starvation. 90 per cent. of its people were farmers. Practically the entire live-stock of the country is gone. The hospitals are gone, the churches, homes, public buildings, railroads, schools, boats, factories, farming tools, raw materials. It is the *universality* of destruction that makes it so almost impossible to begin anywhere. There are hardly a hundred doctors in the entire country. "Serbia is physically bankrupt, open to such ravage of disease as may well result in practical extermination."

A. L. C.

FRIENDS' HOME FOR CHILDREN.

W. J. MacWatters writes from Philadelphia:—

It may interest Friends to know that our Board of Managers have been enabled to send all the children to a farm in the country for the summer. This is the fruit of the splendid work of the Ladies' Auxiliary. They plan to make some necessary repairs to the Home during the absence of the children.

The managers appreciate the efforts of the ladies in some of our Meeting Centres, who are arranging to can fruit and vegetables for the Committee. Anna K. Swope, 4926 Cedar avenue, is chairman. She is prepared to furnish jars or jelly glasses for such surplus as Friends can spare. The splendid response last year was of wonderful help in the problem of feeding our kiddies. An ever-increasing demand for admission to the Home can be met only by the united support of our friends. It means a great deal to a mother deprived of a husband to be able to place her little ones under Friends' care and influence, while she takes up her burden of daily toil. The children are clothed, fed and taught that which is of value in preparation for useful lives. We are happy in the work. Wont *thee* join us, in helping us to help more mothers and save more children?

OUR INVITATION TO IRELAND.

The following invitation is received from the "Office of the Society of Friends, 6 Eustace Street, Dublin":—

We write on behalf of Dublin Monthly Meeting to invite you to attend a Conference with Irish Friends, to be held in Dublin, August 27th to 30th.

The object of the Conference is to enable Members of Dublin Yearly Meeting who cannot go to London to meet with some of the Delegates from other Yearly Meetings, and thus to spread the fellowship and message of the All Friends' Conference.

We particularly hope that a number of Friends from America will find it possible to be with us at that time.

We hope to arrange hospitality for as many of our visitors as possible, and would be glad to hear from you soon if you are able to come.

We are your friends,

JAMES G. DOUGLAS,
ELSIE M. WIGHAM.

Replies should be sent to The Secretaries, Dublin Conference, 6 Eustace Street, Dublin, Ireland.

LONDON YEARLY MEETING.

(Continued from last issue.)

RELATIONS BETWEEN ENGLAND AND AMERICA.

On the 22d the Clerk announced that William C. Allen (of Philadelphia Yearly Meeting) had a concern which he desired to bring before the Meeting.

William C. Allen said the question of Anglo-American Peace and the relations between the two countries had been much on his mind; on which subject he had written to his own Yearly Meeting. In the Colonies he had everywhere found a condition which was not known even to Friends themselves in those Colonies; they were, perhaps, unable to grasp the military proclivity of those Colonies. Everywhere he had found misunderstanding and actual propaganda against America. He had previously found the same feeling as against England. He had addressed various meetings on the subject in the Colonies, and had found the Free Church ministers were not so irritated as were the people around them. Too much dependence, however, should perhaps not be placed on that fact, for he remembered that prior to the war, between German and English clergymen there had been an exchange of the most beautiful sentiments as to peace; but on the outbreak of war these same ministers on both sides had entered keenly into the war spirit. One reason underlying the present misunderstandings was the endeavor of the American Government to force conscription on the United States. This had occasioned ill-feeling against England, because it was felt that England might be the next enemy. English misunderstanding as to America was also prevalent. On both sides of the Atlantic there was this fear, and its tendency was to grow. Unless all stood by the religion of Jesus Christ Christian denominations in the two countries might come to face each other with the bayonet, and even American and English Friends might be set against each other, destructive carnal weapons in their hands.

Roy Talbot alluded to interrelations of young Friends of England and America in relief work in France. He believed that most of them had separated without changing their different points of outlook; but as they had shared in relief work and devotion they felt themselves to be in true spiritual sympathy. The fellowship they experienced in France was not dead, and he did not believe it would ever die, for in their common work they had felt themselves closely knit together in the love of God.

Anna B. Thomas concurred. America was again in a very uncertain state. Speaking specially to those Friends, both in America and England, who had felt it to be their duty actively to participate in the war, she expressed the fear that if in the future the two countries should develop misunderstanding the serious result foreshadowed by William C. Allen would come to pass. That Friends in America and England should face each other in a physical struggle was a terrible thing to contemplate.

William E. Wilson was thankful for the words of William C. Allen and urged that the time had come when we, using our intelligence, must definitely assert as a realization of Christianity that national loyalty could not be the final thing for Christian people. The great thing was to set before the people the cause of war in the fear of war, and that Christ came not only to draw men to God but to draw men together one to another.

Herbert Corder remarked that not only fear but greed also lay behind the war spirit and consequent misunderstanding. People in England were continually saying, "America has let us down very badly," and in America he had noticed much distrust of the actions of Great Britain. Business Friends should exercise a moderating influence on the competitive spirit.

Jonathan Goodbody thought the warning uttered that morning ought to be preached all over the world. Undoubtedly England and America were drawing apart, and unless something could be done to sink our monetary and industrial misunderstandings there was grave danger ahead.

Harrison Jackson felt that there was that in the heart of man, which, if appealed to on the highest ground, would respond. Deep down in the soul of men there was that which looked forward to the coming of Christ in the heart. The way to peace would ever be the way of service—Christ's way.

FUN.

"My dear child, what are you doing?" asked the astonished mother, as she paused to glance at some strange marks her little girl was making with a pencil on a piece of paper. "Oh, I'm writing a letter to Lily Smith!" came the answer. "Writing a letter!" laughed the mother. "But you don't know how to write." "That doesn't matter, mummie. You see, Lily can't read!"—*London Tit-Bits.*

A small boy came hurriedly down the street, and halted breathlessly in front of a stranger going in the same direction. "Have you lost half a crown?" he asked, with his hand in his pocket. "Y-es, yes, I believe I have!" said the stranger, feeling in his pockets. "Have you found one?" "Oh, no," said the small boy. "I just want to see how many have been lost to-day. Yours makes fifty-four!"—*London Tit-Bits.*

Sunday-school Teacher.—"Why was Saint Paul released from prison?" Bright Scholar.—"His time was up."—*Cincinnati Enquirer.*

THE UNIVERSAL PRAYER.

BY ALEXANDER POPE.

[Mary Bentley Thomas, of Sandy Spring, Md., who loves the old-time poems that our grandparents used to memorize and recite, wishes that Pope's "Universal Prayer" might be reprinted in the INTELLIGENCER. Here it is. Who would have thought that such a poem could be written by a Catholic, and a Catholic born in the seventeenth century!—H. F.]

Father of all! in every age,
In every clime, adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!

Thou great first cause, least understood,
Who all my sense confined
To know but this, that Thou art good,
And that myself am blind;

Yet gave me, in this dark estate,
To see the good from ill;
And, binding nature fast in fate,
Left free the human will.

What conscience dictates to be done,
Or warns me not to do,
This teach me more than hell to shun,
That more than heaven pursue.

What blessings thy free bounty gives,
Let me not cast away;
For God is paid when man receives,
To enjoy is to obey.

Yet not to earth's contracted span
Thy goodness let me bound,
Or think thee Lord alone of man,
When thousand worlds are round.

Let not this weak, unknowing hand
Presume thy bolts to throw;
And deal damnation round the land,
On each I judge thy foe.

If I am right, thy grace impart
Still in the right to stay;
If I am wrong, oh, teach my heart
To find that better way!

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

Mean though I am, not wholly so,
Since quicken'd by thy breath:
O lead me whereso'er I go,
Through this day's life or death.

This day be bread and peace my lot;
All else beneath the sun
Thou know'st if best bestowed or not,
And let thy will be done.

To thee, whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all beings raise.
All nature's incense rise.

FUN.

An old lady, leaving church after a service which had been attended by a crowded congregation, was heard to say, "If every one else would only do as I do, and stay quietly in their seats till every one else has gone out, there would not be such a crush at the doors!"—*Milwaukee Sentinel.*

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

DEATHS.

ANDREWS.—At Moorestown, N. J., on Sixth month 23rd, HANNA L., widow of the late Benajah D. Andrews, in her 57th year.

MILLER.—On Sixth month 27th, at her late residence, 1267 Bergen Street, Brooklyn, N. Y., EMMA MILLER, daughter of the late Charles and Amy Miller, of Purchase, N. Y., aged 96 years.

Her long life of unruffled serenity went out in the full assurance that "Blessed are the pure in heart for they shall see God!"

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SEVENTH MONTH.

11th—A conference at Hoskessin Meeting-house will be addressed by Reuben Kester, on "The Rural Meeting, its work and influence in the community." 2.30 p.m.

18th—Chester Monthly Meeting (Pa.) at Providence Meeting-house at 2.30 p.m.

20th—Western Quarterly Meeting, at London Grove, Penna. Isaac Wilson expects to attend.

21st—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7.30 p.m.

22nd—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

22nd—Caln Quarterly Meeting, at Caln Penna. Isaac Wilson expects to attend.

24th—Westbury Quarterly Meeting at Westbury, L. I., at 10.30 a.m. In the afternoon there will be a session under the care of the Advancement Committee of the Quarterly Meeting. The new Young Friends' Movement of the Yearly Meeting plans to hold a meeting between the sessions. All Friends or near-Friends between the ages of fifteen and thirty-five are cordially invited to attend the meeting and join the Movement.

25th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

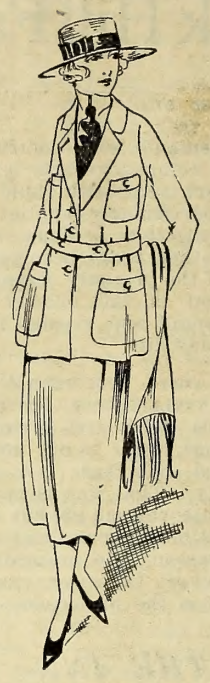
27th—Concord Quarterly Meeting, at Concord, Pa.

28th—Purchase Quarterly Meeting, at Purchase, N. Y.

31st—Philadelphia Quarterly Meeting, at Merion, Pa.

FUN.

A TEACHER gave her classes a test in which she asked them to name five of Shakespeare's plays. Among the titles received were these: "King Liar," "A Merchant of Venus," "Old Fellow," McBath," "Omelet."—*Cleveland Plain Dealer.*



MANN & DILKS
1102 CHESTNUT STREET

Sale of

TYROL WOOL
REG. U.S. PAT. OFF.

Girls' and Juniors'
Plain Tailored Suits
19.75

They will be just as good this Fall and Winter as now.

MANN & DILKS
1102 CHESTNUT STREET



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

BELL TELEPHONE LOMBARD 2873 — MONEY FOR MORTGAGES

S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

BONSOR
FANCY POULTRY
TERMINAL MARKET

Ellwood Heacock
UNDERTAKER
1027 North College Ave., Philadelphia
Both telephones, day or night

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

FUN.

"MOTHER, what are you going to give me for my birthday?" "Oh! anything to keep you quiet." "Well, I don't think anything will keep me quiet except a drum!"—*London Opinion.*

WANTED.

POSITION WANTED—Lady of refinement wishes position as companion to elderly lady or semi-invalid; light housekeeping. Experienced. Address P. O. Box 53, Newport, Del.

POSITION WANTED—By Protestant nurse or companion to invalid, lady or gentleman; or in institution. Experienced. References. Salary $15 per week. Address P. 200, FRIENDS' INTELLIGENCER.

COPIES WANTED—We are very short of copies for Third month 6th, and will greatly appreciate having any that are no longer in use returned to us. FRIENDS' INTELLIGENCER Office, 140 N. 15th St., Phila.

POSITION WANTED—By teacher during July and August. Address Box 56, Unionville, Pa.

POSITION WANTED—BY YOUNG woman to assist with care of children from four to eight years of age. Best references. Mountains or country preferred. Address S. 190, FRIENDS' INTELLIGENCER.

BOY WANTED—AT ONCE TO WORK on a farm through vacation. Friends' family. Reference exchanged. Bryon T. Smedley, West Grove, Pa.

FOR SALE.

FOR SALE—FIVE SHARES OF STOCK in the First National Bank of Woodstown, N. J. If interested address owner, Alfred J. Flitcraft, Wabanings P. O., Muskegon Co., Mich.

WE MANUFACTURE
SCREENS FOR WINDOWS, DOORS AND PORCHES.
We enclose porches in glass. Is your home metal weather-stripped? What work have you to do? Do you want it done well? Write us.
O'CONNOR COMPANY, INC.,
CHESTER, PENNSYLVANIA.

Watch for our
BOOK EXHIBIT
AT THE CONFERENCE
WALTER H. JENKINS
140 N. 15th Street, Philadelphia
Successor to Friends' Book Store

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

Genealogist Elizabeth B. Satterthwaite 52 N. Stockton St., Trenton, N.J.

Strawbridge & Clothier

WOMEN NEED MORE FROCKS IN SUMMER THAN ANY OTHER TIME

That's one reason why these low special prices are more than ordinarily attractive. Every Dress in the following groups, is specially priced—in many instances the prices are much below regular.

New White Voile Dresses, Special at $15.00

All-white, dotted and striped effects, many trimmed with lace. Peplum and straight-line styles.

Various Summer Frocks, Special at $27.50

Scotch gingham, fine organdie, dotted Swiss and tinted voiles—lovely models and lovely shades. Some very pretty filet lace-trimmed models in the collection.

Dresses, Special from $17.50 to $25.00

Voile, Swiss and organdie, light and dark, dotted and figured—many with summery trimmings of organdie.

Silk Dresses, Special, $22.50 to $35.00

Afternoon Dresses of taffeta, crepe de chine, foulard and flowered crepe Georgette, in fashionable shades. Made in the most attractive tier, draped and straight-line styles of the season.

Strawbridge & Clothier—Second Floor, Market Street

A Belated Shipment of
Men's Summer Shirts $2.25

We have just received 1800 cool Summer Shirts that were ordered nearly a year ago. However, many months' tardiness in this particular case operates to the benefit of our customers—for we can now sell them at fully one-fourth less than we could ask were we to order them to-day. Of course, they'll go quickly—so be among the early choosers.

Strawbridge & Clothier—East Store, Eighth Street

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SEVENTH MONTH 10, 1920

BALLINGER & PERROT

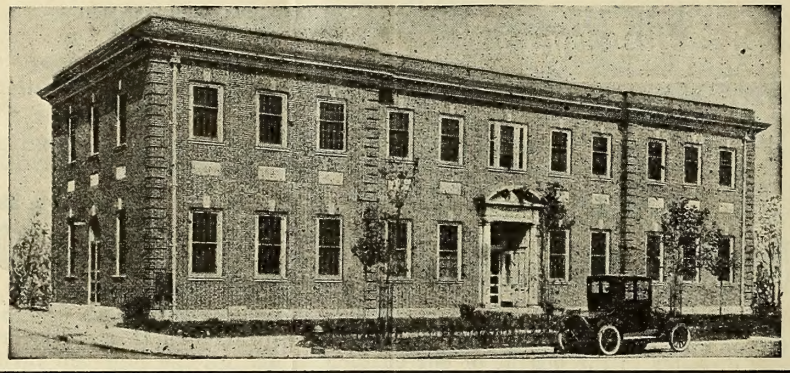
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. Morris.....President
W. N. Ely.....Vice-President
A. A. Jackson.....Vice-President
G. H. Stuart, 3d.....Treasurer
S. W. Morris.....Secretary
T. S. Hopkins.....Asst. Treasurer
Edw. T. Stuart.....Asst. Treasurer
J. M. Steere.....Trust Officer
G. L. Bishop, Jr....Asst. Trust Officer
Lardner Howell...Real Estate Officer
J. M. Okie...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

NEWTON COAL

Answers the Burning Question

$24 spent by one advertiser in the Intelligencer brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

Send two or more names of persons who might be interested in Friends by reading the Intelligencer. New members help old meetings.

MONTGOMERY & CO.

BONDS

133 South Fourth St.

PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

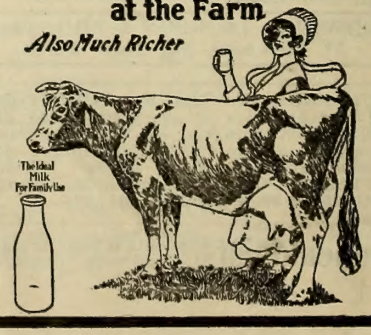
Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use

Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SEVENTH MONTH 17, 1920

VOLUME 77
NUMBER 29

VACATION DAYS.

LOOKING far backward I shall see the city fade,
And I shall turn my eager steps unto the hills.
Home! Home again! Oh, how my heart will leap
When I behold the old, familiar scenes.

Oh, I shall kiss the paths again with naked feet,
And breathe the mountain air into my lungs,
And trill the old-time songs high in the hills,
And lift my heart to God again where all is still.

Oh, I will feel the glory of the white, still night,
And see the beauty of the dancing stars,
And I shall love to stand where once I stood,
And see the brush fires gleaming through the trees.

My heart will sing with morning's rising sun,
And in the river's cool pools I shall bathe.
The summer wind will toss my hair and brown my cheeks,
While I ride home on wagon-loads of hay.

All the beauty of those dear, bright days I'll drink
To keep life lovely through the coming year.
Vacation days! Oh, spend them as you will,
But I shall keep mine far out in the hills.

—*Edna L. Morris, in The Overland Monthly.*

THE THIEF IN THE TANYARD.

BY L. VIOLET HODGKIN.

REPRINTED from "A Book of Quaker Saints," and circulated in pamphlet form by the 1905 Committee of Yorkshire Quarterly Meeting (England).

"We have to keep in mind the thought of Christ. To us it seems most important to stop the evil ACT, *hold it down by force, or push off its consequences on to someone else: anything, so long as we get rid of them from ourselves. Christ's thought was to change the evil* MIND, *whatever physical consequences action, directed to this end, might involve. . . . This is the essence of "turning the other cheek," it is the attitude most likely to convert the sinner who injures us, whether it actually does so or not,—we cannot force him to be converted." . . . "Those who try this method of love for the sake of the evildoer must be prepared to go down, if necessary, as the front ranks storming a strong position go down, paying the price of victory for those who come after them. This method is not certain to conquer the evil mind: it is the most likely way to do it, and it is that that matters most."*—A. NEAVE BRAYSHAW.

Knock! knock! knock!

The tremulous sound, three times repeated, disturbed the stillness of an empty street of small wooden houses. The night was very dark, but the square mass of the tanner's house could just be discerned, black and solid against the sky. The rays of a solitary oil lamp straggled faintly across the roadway, and showed a man with a large bundle on his back standing on the doorstep of that house, knocking as if he were afraid of the noise he made.

Knock! knock! knock! He tried once more, but with growing timidity and hesitation. Evidently the inmates of the house were busy, or too far off to hear the feeble summons. No one answered. The man's small stock of courage seemed exhausted. Giving his heavy bundle a hitch back on to his shoulder, he slunk off down the road, to where at a little distance the small oil lamp high up on the wall beckoned faintly in the darkness. The all-pervading smell of a tannery close by filled the air.

When he came directly under the lamp, the man stopped. The light, falling directly upon the package he carried, showed it to be a bundle of hides all ready for tanning. Here he stopped, and drew out a piece of crumpled newspaper from his pocket. Smoothing out the creases as carefully as he could, he held it up towards the lamp, and read once more the strange words that he already knew almost by heart.

This notice was printed in large letters in the advertisement column: "WHOEVER stole a lot of hides on the fifth day of the present month is HEREBY informed that their owner has a sincere wish to be his friend. If poverty tempted him to this false step the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind."

"If poverty tempted him to this false step," the man repeated to himself half aloud. "Tanner Savery wraps up his meaning in fine words, but their sense is plain enough. If it was being poor that drove a man to become a thief and to steal these hides from the shadow of that dark archway down by the river last Sunday night,—suppose it was poverty, well what then? Friend Savery 'will gladly put him in the way of obtaining money by means more likely to bring him peace of mind.' Will he indeed? Can I trust him? Is it a hoax? I would rather do without the money now, if only I could get rid of these hides, and of their smell, that sticks to a man's nostrils even as sin does to his memory. But the tanner promises to give me back peace of mind, does he? Well, that's a fair offer and worth some risk. I'll knock once more at his door and see what happens."

Stuffing the newspaper into his pocket he walked quickly up the road again, back to the square house, and up the sanded steps. Again he lifted the brass knocker, and again "knock! knock! knock!" rang out on the night air. But this time the knocking was less tremulous, and as it happened the inmates of the house were crossing the hall on their way to bed and heard the sound at once. In less than a minute the door opened, and a square brass candlestick, held high up, threw its light out into the street. The candlestick was held by a tall man with greyish white hair, whom all the town knew as Tanner Savery. Peeping behind his shoulder appeared his wife's gentle face, surmounted by the clear muslin of a Quakeress's cap. The man on the doorstep never lifted up his eyes to the couple. "I've brought them back, Mr. Savery," he mumbled, too much ashamed even to explain what he meant by "them." But William Savery needed no explanation. Ever since the hides had mysteriously disappeared from his tanyard a few days before, he had felt sure that this quarrelsome neighbor of his must have taken them.

What was that neighbor's real name? That, nobody knows, or ever will know now. We only know

that whatever it may have been it certainly was not John Smith, because when, in after years, Tanner Savery occasionally told this story he always called the stealer of his hides "John Smith" in order to disguise his identity; so we will speak of John Smith, too. "A ne'er-do-well" was the character people gave him. They spoke of him as a man who was his own worst enemy, sadly too fond of his glass, and always quarrelling with his neighbors. Only William Savery refused to believe that any man could be altogether evil, and he kept a ray of hope in his heart for John Smith, even when his valuable bundle of hides mysteriously disappeared. It was that ray of hope that had made him put the advertisement in the paper, though he knew it would set the town laughing over "those Quakers and their queer soft ways." This evening the ray of hope was shining more brightly than ever. More brightly even than the candlelight shone in the darkness of the night, the hope in his heart shone through the brightness of the Tanner's eyes and smile. Yet he only answered cheerily, "All right, friend, wait till I can light a lantern and go to the barn to take them back with thee."

There was no trace of surprise in his voice. Those matter-of-fact tones sounded as if it were the most natural thing in the world to go out to the tanyard at 10 o'clock at night instead of going upstairs to bed.

"After we have done that," he continued, "perhaps thou wilt come in and tell me how this happened; we will see what can be done for thee."

A lantern, hanging on its hook in the hall, was soon lighted. The two men picked their way down the sanded steps again, then passing under a high creeper-covered gateway they followed a narrow, flagged path to the tanyard.

All this time William Savery had not said one word to his wife—but the ring of happiness in his voice had made her happy, too, and had told her what he would like her to do during his absence from the house. Lifting up the bedroom candlestick from the oak chest on which her husband had set it down, she hastened to the larder, then to the kitchen, where she poked up the fire into a bright glow, put a kettle on, and then went back again through the hall to the parlor, to and fro several times. When the two men returned to the house a quarter of an hour later, the fragrance of hot coffee greeted them. Solid pies and meat were spread out on the dark oak table. Mrs. Savery's pies were famous throughout the town. But besides pies there were cakes, buns, bread, and fruit, —a meal, indeed, to tempt any hungry man.

"I thought some hot supper would be good for thee, neighbor Smith," said Mrs. Savery in her gentle voice, as she handed him some coffee in one of her favorite blue willow-pattern cups. But John Smith did not take the cup from her. Instead, he turned his back abruptly, went over to the high carved fireplace, and leaning down looking into the glowing coals, said in a choked voice, "It is the first time I ever stole anything, and I can tell you I have felt very bad about it ever since. I don't know how it is. I am sure I didn't think once that I should ever come to be a thief. First I took to drinking and then to quarreling. Since I began to go downhill everybody gives me a kick; you are the first people who have offered me a helping hand. My wife is sickly and my children are starving. You have sent them many a meal, God bless you! Yet I stole the hides from you, meaning to sell them the first chance I could get. But I tell you the truth when I say, drunkard as I am, it is the first time I was ever a thief."

"Let it be the last time, my friend," replied William Savery, "and the secret shall remain between ourselves. Thou art still young, and it is within thy power to make up for lost time. Promise me that thou wilt not take any strong drink for a year, and I will employ thee myself in the tanyard at good wages. Perhaps we may find some employment for thy family also. The little boy can, at least, pick up stones. But eat a bit now, and drink some hot coffee; perhaps it will keep thee from craving anything stronger tonight."

So saying, William Savery advanced, and taking his guest by the arm, gently forced him into a chair. Mrs. Savery pushed the cup towards him, and heaped his plate with her excellent meat-pies. The stranger took up the cup to drink, but his hand trembled so much that he could not put it to his lips. He tried to swallow a small mouthful of bread, but the effort nearly choked him. William Savery, seeing his guest's excited state, went on talking in his grave kind voice, to give him time, and help him to grow calm.

"Doubtless thou wilt find it hard to abstain from drink at first," he continued, "but keep up a brave heart for the sake of thy wife and children, and it will soon become easy. Whenever thou hast need of coffee tell my wife, Mary, and she will give it thee."

Mary Savery's blue eyes shone as she nodded her head; she did not say a word, for she saw that her guest was nearly at an end of his composure. Gently she laid her hand on his rough sleeve as if to try to calm and reassure him. But even her light touch was more than he could bear at that moment. Pushing the food and drink away from him untasted, he laid both his arms on the table, and burying his head, he wept like a child.

The husband and wife looked at each other. "Can I do anything to help him?" Mary's eyes asked her husband in silence. "Leave him alone for a little; he will be better when this fit of tears is over," his wise glance answered back.

William Savery was right. The burst of weeping relieved John Smith's over-wrought feelings. Besides, he really was almost faint with hunger. In a few moments, when the coffee was actually held to his lips, he found he could drink it—right down to the bottom of the cup. As if by magic, the cup was filled up again, and then, very quickly, the meat-pies too began to disappear.

At each mouthful the man grew calmer. It was an entirely different John Smith who took leave of his kind friends an hour later. Again they followed him to the door. "Try to do well, John, and thou wilt always find a friend in me," William Savery said, as they parted. Mary Savery added no words—she was never a woman given to much talk. Only she slipped her fingers into her guest's hand with a touch that said silently, "Fare thee well, *friend.*"

The next day John Smith entered the tanyard, not this time slinking in as a thief in the darkness, but introduced by the master himself as an engaged workman. For many years he remained with his employer, a sober, honest, and faithful servant, respected by others and respecting himself. The secret of the first visit was kept. William and Mary Savery never alluded to it, and John Smith certainly did not, though the memory of it never left him and altered all the rest of his life.

Long years after John Smith was dead, William

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Savery, in telling the story, always omitted the man's name. That is why he has to be called John Smith, because no one knows now, no one ever will know, what his real name may have been. "But," as William Savery used to say when he was prevailed on to tell the story, "the thing to know and remember is that it is possible to overcome Evil with Good."

ADDRESS OF THE YOUNG FRIENDS' CONFERENCE.

(*See account of the Conference on another page.*)

To All Young Friends Everywhere:

Representing Friends from all parts of the world, we have come together in our eleventh Annual Young Friends' Conference. From the first evening session, when we felt that we were drawn into closer and more intimate fellowship with the Master, day after day through the Conference our hearts have "burned within us as we have talked with him" on the road to larger service.

The world of a generation ago is no more,—the long-accepted social conditions are crumbling. We have seen with clearer vision than ever before that if we are to know the love of Christ, we must seek more earnestly to share to the full our material and spiritual blessings, our *all* with those who know most of toil and sorrow and disease, of blight and darkness and bitter despair.

We believe that Friends ought to bear a larger share in applying the spirit and teachings of Christ to the actual life of the world. It is time that action take the place of desire for action, and that movement take the place of helpless contemplation. It is time that we cease not only to protest our love for humanity, but to live out that love in the world as we find it about us. Therefore, it is with deep inner searching that we consider the great calls for service that come to us. Urgent appeals for workers in our denomination must be met—a score of calls on the foreign field, the crying need for teachers in our schools, the fervent hopes of the Home Mission Board, waiting for young men and young women to place their lives at the disposal of the Master. From the great world outside come a multitude of calls to a newer but no less fundamental service. Insistent is the demand that we avail ourselves of every opportunity to study and remedy the existing social conditions which tend continually to produce misery, stunted personality, and great wealth for the few at the expense of the many. At home and abroad there are millions of people, hungry in body, mind and spirit,—hungry for that which we, as Young Friends, can bring them if we will. Again we have heard the cry of the world's need and the voice of Christ calling us to pray the Lord of the Harvest that he would thrust forth the laborers into his vineyard.

With this call to an increased service then there comes also an earnest desire that we may prepare ourselves for the work at hand. The old dominant form of leadership is gone, and to take its place there must be a new leadership,—that which consists of personality harnessed up in service. No better method of developing such personality has ever been found than that close living with God, that quiet waiting upon him for power and for vision, which alone can give us the strength to so live that our visions become reality. There has come to us anew a realization of the power of a life consecrated to Jesus Christ. Such a life can be content with no half-hearted or superficial service, but only with that service toward which a deep love of God will draw it with irresistible force. May such a compelling love enter into the soul of every one of us!

JOSEPH ELKINTON.

The announcement of the death in London, on the twentieth of Sixth month, of our dear friend, Joseph Elkinton, has been a shock of surprise and grief to his large circle of friends on three continents. He may not have traveled as far as some members of our Yearly Meeting, but he was probably the most widely-known Friend in our membership. In the past twenty years he had learned how to subordinate personal views of Truth, held however unswervingly, to that fine type of Christian fellowship that finds points of contact with the greatest variety of our fellow-men. While others might be preaching brotherhood, he was practicing it far and wide. So now from far-away China and Japan, from rather obscure circles of colored people in the Southland, from Russian Doukhobors in California and Canada, as well as from Friends' meetings of every variety, in our country and elsewhere, will arise spontaneous expressions of gratitude for what he has been, and for what he has done, and of sympathy for his bereaved family and Society.

By nature and training our friend was a conservative. His versatility of taste and interest, however, carried him forward in many fields of research and scholarship. He never for one moment believed that Truth could suffer even in the most glaring light of investigation. So long as the motives of scholars were pure and their aims undoubted he bade them good speed. So at times he was found in the most liberal ranks, but without losing the sure anchor of faith in his Divine Lord. How often has he sounded the triumphant note out of what had seemed to some nothing but darkness! How often has he broken the seals for those who have been bound by formalism and tradition!

In such a versatile character it were difficult to find a dominant note. Perhaps more than any other characteristic *intensity* explained the man whose life portrayed the Christian graces,—faith, hope and love. He gave his whole self, and gave it so constantly that his friends often wondered that his physical strength did not succumb. Doubtless it would have done so had it not been sustained by inexhaustible stores of spiritual strength.

Save a possible attendance at two sessions of Dublin Yearly Meeting, Joseph Elkinton had hardly entered upon the extensive religious service in Europe that had opened before him.

> "The great design unfinished stands,
> Our lives are incomplete."

But the service is one of spiritual out-going, in which a multitude of hearts and lives shall have part. Can we doubt that all of these will be stimulated to renewed consecration, by his supreme offering to the cause?

> "There is no end for souls like his,
> No night for children of the day."

—*J. Henry Bartlett, in The Friend* (Phila.).

LIVE AND HELP LIVE.

"Live and let live!" was the call of the Old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.

But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade Earth.

—*Edwin Markham, in The Nautilus.*

During the past week the garnet pennant of Swarthmore College, emblazoned "Palmer," has been waving in the Democratic Convention at San Francisco.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editor and Business Manager (until Ninth month 1st, 1920), HENRY FERRIS.

After Seventh month 21st, during the absence of Henry Ferris at the Conference of All Friends in London, the INTELLIGENCER will be edited by a committee of the Board of Managers.

PHILADELPHIA, SEVENTH MONTH 17, 1920

COURT-MARTIAL FOR CIVILIANS.

"THE war is over now. Why can't we have peace, and stop talking forever about war and militarism?"

This is what we hear on every side. We are all so weary of hearing about war that we even feel resentful when faithful watchers warn us that our country is being swiftly and quietly pushed into a systematic course of preparation for "the next war," just as Germany in 1871 was pushed into a course of preparation for the war of 1914.

The "American Union Against Militarism," which has many times warned us of contemplated war measures in time to defeat them, now tells us of one that is *accomplished*. It is embodied in the "Army Re-organization Act," which has been passed by Congress, signed by the President, and is now the law of the land.

Under the heading, "Teaching the Civilian to be Respectful to the Military Caste," Charles T. Hallinan, Secretary of the Union, writes: "To-day, for the first time in our history, *a military court-martial has the power to punish a civilian for contempt.*"

Here is the story of the great and ominous change:—

Article 32 of our *old* Articles of War, describing the organization and procedure of a court-martial, said:

"A court-martial may punish at discretion, *subject to the limitations contained in Article Fourteen*, any person who uses any menacing words, signs, or gestures in its presence, or who disturbs its proceedings by any riot or disorder."

On the face of it, this looks pretty broad, but a glance at Section Fourteen discloses the fact that the provisions applied only to those who were "subject to military law." A *civilian* accused of "contempt" had to be turned over to the *civil* authorities for trial.

But in the revision of the Articles of War recently made by Congress and tacked upon the Army Reorganization bill, the phrase "subject to the limitations contained in Article Fourteen" *was quietly dropped*. "Any person" means to-day literally *any* person,—any labor leader, for example, who offends the court-martial by his bearing, or any old-fashioned citizen who endeavors to "stand on his rights" in the presence of a military tribunal.

When the question came up on May 28th in the House of Representatives, Congressman Bee, of Texas, conducted a hard fight against it, but the "big Army" crowd was out in full force and smothered him. The discussion in the *Congressional Record* reads in part as follows:

MR. BEE: "Mr. Chairman, on page 40, Article 32, seems to me a dangerous one, inasmuch as it gives a military tribunal the right to punish a civilian for contempt. It occurred to me that that was a dangerous precedent, and I felt it my duty to call attention to it."

MR. KAHN: "Mr. Speaker, the Articles of War were considered by a sub-committee of the Committee on Military Affairs of which the gentleman from Pennsylvania (Mr. Crago) was chairman. That committee went into these questions very fully. They had voluminous hearings. A committee from the American Legion appeared before that sub-committee, and went over every article embraced in it. That sub-committee felt convinced that it was advisable to retain that section, and they so reported to the Military Affairs Committee."

Congressman Crago then arose and defended the change on the general grounds that it wouldn't do to let citizens run amuck in a court-martial. Congressman Bee persisted in his criticism of the section, but no one came to his rescue, and the thing went through!

When such things are done in our own country, how different they look from the same things in Germany! If the debate described above had taken place in the German Reichstag, and a committee of German army veterans had aided in putting through a measure giving the German army such power over civilians, how sarcastic we should have been!

But this is in the United States,—and who believes that an *American* army would ever use its power to oppress the people?

And some will say, "We are all tired of this endless debate about war anyhow. Let us talk about what unites and not about what divides us!" H. F.

GOOD-WILL THE SOLVENT.

An article upon the high cost of living in *Commerce and Finance*, June 16th, 1920, closes with this paragraph:

"Good-will can solve everything. Let us display it in good time before disaster overtakes us all. Hungry mouths and high prices are a menace to society."

The article is written by a business man, and is an appeal to all business men to work toward a reduction of prices, and it suggests one practical way to do it:

"Laws cannot legislate good-will into us, and this problem can only be solved by a generous application of good-will," is another sentence in it.

It seems to us that this is very near to the teachings of Jesus. It has been too long the habit of the business world to divorce religion from itself and its practices; and to have a business man make this appeal for a practice of good-will seems to us to be a very favorable sign, and it is good to reach out after such signs and rejoice in them.

"The world cannot be held together by lawyers." Love and good-will can solve more difficulties than law and force and bargainings. How can we persuade people to believe this?

NOTE AND COMMENT.

HUGHES WARNS NATION OF TYRANNY.

CHARLES E. HUGHES, speaking at the centenary of Harvard Law School on June 21st, noted a tendency to revert to methods of tyranny in our government and to disregard the essentials of liberty.

"The tendency to enact uncertain laws seems to be increasing," he said, "and what is still worse, the people tolerate it, and there are but faint demands for improvement. . . . Disregarding history, there has been a disposition to revert to the methods of tyranny in order to meet the problems of democracy. Intent on some immediate exigency, and with slight consideration of larger issues, we create autocratic power by giving administrative officials who can threaten with indictment the opponents of criminal statutes without any appropriate definition of crime.

"We went to war for liberty and democracy, with the result that we fed the autocratic appetite, and through a fiction, permissible only because the courts cannot know what everyone else knows, we have seen the war powers, which are essential to the preservation of the nation in time of war exercised broadly after the military exigency has passed, and in conditions for which they were never intended, and we may well wonder, in view of the precedents now established, whether government as heretofore maintained in this republic could survive another great war even victoriously waged.

"Apart from these conditions we cannot afford to ignore the indications that perhaps are manifested to an extent unparalleled in our history, that the essentials of liberty are being disregarded. Very recently information has been laid by responsible citizens at the bar of public opinion of violations of personal rights which savor of the worst practices of tyranny. And in the conduct of trials before the courts we find a growing tendency on the part of prosecutors to resort to grossly unfair practices."

"QUAKER PROPAGANDA."

At times, says the American Friends' Service Committee, there have appeared reports and newspaper statements saying that the Quakers in Europe were using their child-feeding schemes as a basis for spreading religious propaganda.

In answer to one of the newspaper clippings, the following statement is sent from the Berlin Office:—

The American Friends' Service Committee members and their representatives have never at any time distributed religious pamphlets to the children in districts 2 and 4. I believe that this is equally true of the other districts.

We and are representatives have at all times, to members of committees in charge of our feeding, to school officials who supervised the feeding, and to others connected with its administration with whom we have had dealings, in public utterances and in private conversations emphasized the fact that the funds for the feeding have been contributed by Americans of all nationalities and various religious creeds. We have explained that the Quakers have been given the opportunity to provide for the *distribution* of the food on the behalf of the donors in America, but that many of these donors are not themselves members of the Society of Friends.

You are familiar with the statement on the reverse of the meal-ticket received by each child. We believe that we best express the spirit of our Mission in this message, and in the feeding itself.

When requested by individuals, we have given out a few Quaker pamphlets. This has been purely personal and only in answer to special requests from people who were really interested from the historical or religious standpoint.

At all times we have insisted, to all those concerned, on the distribution of food to the children without reference to any question of race, class, or religious adherence.

A few schools have taken the occasion to emphasize the fact that a religious organization is carrying on this work, in order that they may thereby encourage attendance in *their own* classes for religious instruction. We, of course, have had nothing to do with actions of this sort.

At a meeting of the Rectors of the city of Berlin with the representatives of the local German organization in charge of our work, the name of "Quaeker-Speisung" was adopted for convenience sake as the name of our feeding. It is common among the Germans to call the children who are taking part in the feeding "Quaker-children." We had nothing to do with the adoption of either of these names.

Considerable inquiry among our German representatives and others closely in touch with the feeding and those who are administering it has shown that there has been, so far as we can discover, no criticism as to our work of the sort contained in the letter of Hermann Jockisch.

It is probable that the remarks contained in the letter of this writer have reference to the work of the English Quakers, in so far as they are founded on fact.

A Protestant pastor of the city of Berlin lamented the fact that the American Quakers were not doing as had been recommended to those of old time, "that they should go forth with bread in one hand and the gospel in the other." "You," he said, "have come to us with bread in both hands. Where is the gospel?"

We have wished to come with bread in *both* hands, and we believe that by doing so we best carry out the spirit of our Mission, and of those in our own Society and out of it who have sent us here.

(Signed) Catharine Morris Cox,
Bezirksleiterin fuer Berlin, Districts 2 and 4.

BRIEF ITEMS OF INTEREST.

Twenty thousand orphans of France, whose fathers perished in the great war, filed past the American Ambassador in the Tuileries Gardens on July 4th, dipping American flags and shouting "Vive l'Amerique!" "A most impressive and touching manifestation," said Ambassador Wallace.

The fourth decennial meeting of the International Congregational Council is being held in Boston to celebrate the pilgrim tercentenary.

"The Tryal of William Penn and William Mead" has been published with the ancient wording by the Marshall Jones Company, of Boston, Mass. With introduction by Don O. Seitz, managing editor of the New York *World*.

Penn's Treaty with the Indians, painted by Edwin A. Abbey in the Pennsylvania State Capitol at Harrisburg is reproduced in *St. Nicholas* for March.

The life of Silvanus Phillips Thompson, D.Sc., LL.D., F. R. S., written by his wife and daughter, has been published in London by Fisher Unwin.

"I consider," said Dr. James H. Hyslop, "the survival of the human spirit after the shock of bodily death to be a fact as well proved as any other accepted in physical science."

"Only the other day the women of Germany told the women of England that the great problem to which they would give their attention would be the all-important one of how to bring about peace," says *World Friendship*.

Hungary celebrated the Fourth of July, and children presented a banner and flowers to the American officials as an expression of gratitude for their relief work.

London Friends are establishing a residential club for young Friends coming to London to live, called the Penn Hostel. It is located at 8-9-10 Lavistock Square, London, West Center.—*American Friend*.

Waun Aug Chung, from North Town, Shanghai, China, expects to enter Earlham College this fall.

Under "Formal Actions" of the Annual Meeting of the American Unitarian Association is one addressed to the Hicksite Friends:—"Resolved, That the American Unitarian Association, through its Secretary, transmit to the Hicksite Branch of the Religious Society of Friends a message of fraternal greeting, with the wish that the liberal Friends and the Unitarians may be brought into greater sympathy, co-operation, and unity of spirit and endeavor."

Lancaster claims to be a great gainer through prohibition, although she loses $7,000 in revenue. From March, 1919, to March, 1920, only 184 cases of drunkenness were brought before the police officials. Previously the year's total was from 600 to 800. Disorderly cases, that ran about 80 a month, have now been reduced to 3.

At the annual meeting of the Friends' Historical Society at Devonshire House, London, Ernest E. Taylor, of Malton, Yorkshire, was elected President for 1920, and Allen C. Thomas, A.M., of Haverford, Pennsylvania, Vice-President. [A printer's error made this appear in the Intelligencer of July 10th as "Friends' Technical Society."]

The Old Indian Hotel property, 27-31 South Fourth Street, Philadelphia, one of the oldest buildings in the city, and part of the original real estate holdings of Benjamin Franklin, has been recently sold. On the side new office buildings will be built. E. K. B.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

PLANS FOR THE COMING YEAR.

At the last meeting of the Service Committee, held in Philadelphia July 1st, discussion centered around future plans for relief work in Europe.

Alfred G. Scattergood, chief of the work in Germany, was present, and gave a full report on the general plans and methods followed by the German Unit. He spoke also of the many expressions of good-will now being received from the German people. At his suggestion Gilbert McMaster, a German now working with the unit in Germany, was made a member of the Mission; also, at his suggestion, the budget of $100,000 for the expenses of the German work for the coming year was approved.

W. Taylor Thom, one of the members of the Friends' Unit in Vienna, just returned, was present, and spoke on the work now being done in Vienna. He also presented a plan for an international wholesale agency for co-operative associations. The project calls for the raising of a capital fund of $500,000 to be administered by a group of six or more Friends, who, acting as an international co-operative wholesale agency, will buy from co-operative producers and sell to co-operative consumers. This plan of constructive relief has been interesting the Vienna Mission for some time. The principle involved has been favorably passed upon by the London Committee. A number of Americans of prominence have expressed helpful interest in the general proposition. Dr. Thom's proposition was carefully considered. It was felt that there were many things to be considered in connection with this before any decision could be made. The Secretary was instructed to have the proposal copied and sent out to all members of the committee; and future action was left for recommendation by the Executive Board.

The Executive Board was directed to appoint a small committee, not to exceed five, to serve as a Committee on Child-feeding in Germany.

A meeting of the Executive Board was held on July 2nd, and the following Sub-committee on Child-feeding in Germany appointed: Herbert C. Hoover, Chairman; Charles Evans, Charles J. Rhoads, Wilbur K. Thomas, Rufus M. Jones. The Board decided to enlarge the appeal to the American people for adult relief in Germany. This will be carried on separately from the child-relief, and is in answer to many requests from persons in this country who wish to contribute in some way for the relief of those in Germany who do not come under the present child-feeding schemes. This adult relief will be carried on through the American Relief Administration under Herbert C. Hoover. All interested in this work may send contributions to the American Friends' Service Committee. The money will be invested in New York in food drafts, and our workers in Germany will draw on Relief Administration warehouses for food and materials to that amount. The Service Committee will see that the food is delivered into the hands of the proper authorities in Germany. Drafts may be purchased for the benefit of any particular district desired.

GERMAN PRISONERS OF WAR.

Lawrence Clendenon, of Chewelah, Washington, a member of the Cheppy Building Equipe, writes:—

While I was in the Reconstruction Service in France, it was my privilege to work for a few months with some German prisoners of war.

Working with German prisoners was not planned when the activities of the Reconstruction service were being contemplated, but I think it proved to be well worth while, for no one knows what needed lessons in pacifism and international fellowship we have taught them, beside learning from them some things about those same things.

Although the difference in language made it difficult for me to talk with them, I did learn some things about them, partly by conversation, partly by observation.

The equipe in which I worked, building houses, was composed part of the time of one English boy, one American, and ten Germans. The Germans had all been prisoners from three to five years or more. I suppose they were treated much like prisoners of war usually are, so I will not mention that, but will try to give a glimpse of their good-will and courage in spite of their hardships.

One of our favorites, if we had any favorites, was Fritz Minor, as we called him to distinguish him from the other Fritzes. He was a little, round-faced, light-haired, always-cheerful Saxon. He had been prisoner for over five years, being wounded and captured the *first day of battle*. He had worked most of the time in a coal mine, receiving poor food, poor clothes, and no pay. He had a wife and four children at home, the oldest being about fourteen years of age. Occasionally he received letters from his wife. He received one on the day after last Christmas. I asked him if his people were well. He said, "Yes," and added, almost in tears, that they had no means to provide a happy Christmas. His courage and cheerfulness was wonderful in spite of all his hardships and sorrows. As were very many of the other German prisoners, he was very kind and courteous. His case is scarcely more interesting than many others, and I mention it only as a sample.

Perhaps their long captivity has made them more peaceful and lowly-minded. Also their attitude towards us may have been somewhat different from their attitude towards soldiers and others. But, at any rate, they seemed to me to be fully as sincere, friendly, and devoid of the spirit of militarism and hate as most men of our own nationality.

The man mentioned above once said that it seemed to him that all the great nations of the world had gathered fuel for a great fire, and that Germany, controlled by its military leaders, had lit the fire in starting the war. He thought the blame should be not wholly in lighting the fire, but also in gathering fuel. Other Germans told us they had not wished to enter the war, but were forced into it against their will. Several said they would never fight again. One man told me he was glad the Kaiser was gone and Germany was now a republic.

I have heard many other instances of their sincere good-will. They were all very charitable to the Reconstruction workers, they being almost the only firm friends they had within reach. Several of them applied to join the Friends' Mission, but they could not be admitted while they were prisoners.

Those who worked for the French people were closely guarded by soldiers, but those who worked for us were not closely watched, and were sometimes left by themselves for three or four hours at a time.

Nevertheless, many escaped from the soldiers, and they could easily have escaped from us, but they realized that we trusted them. Every prisoner who worked for us was given good food, some clothes, and money was sent to their relatives at home in payment for their work.

The Friends' Mission gave each prisoner a Christmas token, as well as tried in other ways to make their Christmas a little more happy. Their kindness in spirit is shown by the following note, written and signed by those who worked in the equipe in which I was:

"With sincere pleasure and great thankfulness, we take the privilege of expressing to you out of the depths of our hearts our thanks for the gifts to us at Christmas time. Far from home, even as you also are, we look upon this as an evidence of great brotherly love, which we hope may remain cherished with you and with us as a constant memorial. Expressing again heartiest thanks and greetings from" (Signed by the ten Germans who worked in our equipe).

I believe the Friends' Mission has been a real light shining in darkness to many of the German prisoners,—an inspiration of good will and fellowship.

I believe it was a real joy to them to know they had American friends who really cared for them. No one knows what great good may come from our association with the German prisoners of war.

VIENNA CONFERENCE OF HEADS OF QUAKER RELIEF.

Dr. W. Taylor Thom returned from Vienna June 24th, bringing with him a report of the Friends' International Conference held there on June 3rd, 4th, and 5th. Those in attendance were: T. Edmund Harvey, Jesse H. Holmes, and Frederick J. Libby, Friends' International Commissioners; A. Ruth Fry, William Albright, William Whiting, London Committee; Dr. Hilda Clark, J. Edward Woodall, Helen Fox, Taylor Thom, Austrian Committee; Geoffrey Franklin, Wilmer Young, French Committee; Alfred G. Scattergood, Harold Evans, Joan Fry, Edith Moon, Carolena Wood, Alfred Splett, German Committee; Dr. Haigh and Hall Todd, Poland Committee; Mrs. P. C. Leavitt and Andrew Pearson, Serbian Committee; and James Norton, Secretary of the Commissioners.

Dr. Thom reported that the Conference was called to order by T. Edmund Harvey, and the first day was occupied by reports of the past and present work of the several fields: Austria, France, Germany, Poland and Serbia. Dr. Hilda Clark gave a summary of the Vienna work, which Taylor Thom supplemented with a statement of the projected formation of an international wholesale for the co-operative scheme in the Danube states which the Vienna Mission considered the most constructive which might be undertaken by Friends in that area. There is at present about 55 or 60 workers in Vienna.

Andrew Pearson, of the Serbian Unit, reported that future work was to be centered at Petch, excepting principally the land colonization with some orphanage and hospital work in addition. Mrs. Leavitt reported briefly on her most interesting experiences in overcoming international and religious hatred of the children in her orphanage. There are at present about 15 workers in Serbia.

Dr. Haigh reported that while Warsaw will remain the head of the Poland work, the Zawiercie enterprise will soon be closed, and Tarnopol will become the principal center of active work, with two outposts; one in the old war-zone in the northwest of Tarnopol, and the other in the Carpathian hills, where a new typhus colony is being organized. There are at present 65 workers in Poland, and a total of 80 is anticipated.

The general situation seems very bad indeed in Galicia. Very many of the villages were burned during the war. There are very few horses and other animals, almost no implements, and not nearly enough seed for the planting of the fall crops this year. Clothes, medicine, and medical attention are also lacking, and typhus is very wide-spread.

A. Ruth Fry gave a brief account of the visit of English Friends into Russia, where they went with medical supplies and food. The Russian authorities (Bolshevist) showed neither opposition nor particular interest in their presence. Barclay Spicer and Abram Hiebert were in Esthonia when last heard from in May, and may perhaps have gone into Russia by this time.

In France the work is practically closed, with the exception of the contract for the Chalons Hospital, which has not yet been signed, and a few workers will remain in the Paris office straightening the accounts which will require several months more.

During the intermission for tea, a group of visitors were taken in motors to see the clothing depot and one of the children depots, also to see the warehouse.

The next morning several members of the Conference went early to the University to visit the dining-rooms where students' breakfasts are being served. Two canteens are run in the University, serving about 600 students each, and 400 more are being supplied in one of the technical colleges.

The Conference opened with a further statement by Taylor Thom on the Co-operative Trading Scheme. It was pointed out that the present forms of relief were with the exception of the agricultural work, "immediate"; that the agricultural work, to reach a satisfactory volume, necessitated the employment of other distributing agencies larger than the Friends could themselves create, and also involved a certain amount of trading. We thought the best could be done by the co-operative societies, which number two million members in Austria, and which are also very strong in Czecho-Slovakia. It was felt that all these purposes could best be realized in conjunction with a much more ambitious and constructive scheme in creating an international co-operative wholesale for the Danube States, under the direction of Friends, for which work their isolation from local politics and the general confidences which it would be possible for them to establish would be an enormous asset.

Ordinary business enterprises may also assist in the reconstruction of economic life of the old empire, but is not now active in that direction, and it seems doubtful that the business openings will prove sufficiently attractive to lead to the creation of a living basis for Austria within the short time in which such a basis must be reached.

The question as to the adoption of a common name for all Friends' work came up, and the sentiment seemed general that as soon as practicable the London Committee should consolidate under the name of British Friends' Service Committee.

The use of the Star by other than Mission members was discussed. It was decided that only Mission members should be granted this privilege, and that the value of the star and the uniform as aid to the work was generally attested.

Under the question of personnel, the difficulty in securing the right people for specialized work was discussed, and the issue was clearly pointed out that Friends would have to adopt one or two courses, that several fields would have to report exclusively to London or Philadelphia, or that there would have to be a co-ordinating body which would harmonize the two viewpoints, which in the end could be done through the Commissioners' office. The desirability of the latter alternative was very generally felt.

The question of status of visitors from the foreign fields and the short time of visits to the home fields was discussed, and it was agreed that visitors should be provided with minutes specifying their particular mission.

In the evening there was a social reception in honor of the visitors, to which some hundred Austrian guests were invited.

The last day of the Conference the Committee presented a minute urging the workers to guard against undue political activity. The Committee appointed to consider the active trading scheme produced a report, and it was decided to give Taylor Thom a minute to the London and Philadelphia Committees, urging their consideration of the enterprise, which might be combined as a central purchasing agency for all the Friends' relief work.

The Conference concluded with a discussion of the future of the Friends' work and the new opportunities for service, during which Jesse Holmes was encouraged to go to Russia with Barclay Spicer and Mr. Hiebert. A method for a more spiritual presentation of our Friendly message was taken up, and it was hoped that our younger members would perfect themselves in foreign languages with that end in view. After a brief silence the meeting adjourned. The general sentiment seemed to be that the meeting had been exceedingly well worth while.

CASH CONTRIBUTIONS.

WEEK ENDING JULY 3RD.

Five Years' Meeting		$108.40
Other Meetings:—		
Westfield Prep. Meeting, N. J.	$906.00	
Norristown Friends, Penna.	101.93	
Richland Mtg., Penna.	18.00	
Bristol Mo. Meeting Penna.	82.00	
Abington Mo. Meeting, Penna.	29.00	
Rahway & Plainfield Meeting, N. J.	11.50	
Pasadena Mo. Meeting (Iowa Conservative), Cal.	25.00	
Rush Creek Meeting, Tangier, Ind.	10.00	
		1,183.43
From individuals for general work		200.00
For Germany		4,472.41
For Austria		648.00
For Armenia and Syria		10.00
For Central Europe		332.37
For Europe		46.00
Interest on deposits		106.21
Interest on bonds		17.00
Total		$7,123.82

SERVICE NOTES.

Contributions received week ending July 3, 1920:—$7,123.82.

Shipments received during week ending July 3, 1920:—33 in all; 13 from Mennonites, 2 for German relief; 1,163 garments.



THE YOUNG FRIENDS' MOVEMENT.

THE EARLHAM CONFERENCE OF YOUNG FRIENDS.

BY D. HERBERT WAY.

THE Young Friends' Conference convened at Earlham College, Earlham, Indiana, on Sixth-day, Sixth month 25th. About three hundred young Friends gathered together on Earlham's shady campus from Quakerdom everywhere in America. As a result, many friendships now exist between strangers of two weeks ago from Philadelphia and Oregon, or North Carolina and California.

The Philadelphia contingent consisted of two groups of delegates: Eliza Ambler, Anna Miller, Rachel du Bois, Franklin Styer, Edith Way, and Herbert Way represented 15th and Race Streets; Edith Darnell, Elizabeth Brinton, Elizabeth Todd, Emma Sharp, Helen Potts, Elizabeth Warren, Elizabeth Conard, Margaretta Leeds, Lydia Morris, Frances C. Ferris, Katharine Sharpless, Katherine Maris, Robert Maris, Charles Haines, Elliston Morris, John Chapelle, and Marc Balderston represented Fourth and Arch Streets. In addition to those already named, several persons claimed Philadelphia as their delegation. Walter Haviland, Principal of Friends' Select School, was a member of the Conference Faculty. Gilbert Bowles, recently returned from missionary work in Japan, also a member of the faculty, attended our delegation meetings. Others who "belonged" with us were Edith Blackburn, an accredited delegate from the Baltimore Young Friends' Movement; Edith Chandler, who hails from Philadelphia, although her membership is at Richmond, Indiana; Vincent D. and Rebecca Carter Nicholson, who were with us for only a few days.

At the Conference we all came from "Philadelphia Yearly Meeting," and in all activities in which the delegations acted as units there was only one group from Philadelphia. Because of the fact that there were only two or three other "Hicksite" Friends present at the Conference, we, from 15th and Race Streets, particularly appreciated this close harmony and fellowship that existed among us; neither was appreciation lacking from those of the other branch, and the desire was frequently expressed on all sides that some day there would cease to be a splitting of doctrinal hairs, and that we would, in truth, be members of a single unit, the better to concentrate our minds and hearts upon the great work of the Kingdom.

To help with a more complete understanding of the spirit and aims of the Conference it will be necessary to dwell briefly upon the more or less technical details of organization and curriculum. Earlham College is situated in the midst of fertile farming country on the outskirts of Richmond. The campus is quite large, and is shaded by beautiful trees. The buildings are attractive and dignified. Located on the west campus is Chase Stage, a natural out-door auditorium, where the open meetings were held.

The theme of the Conference was Worship. All the activities were directed toward the end of helping us to realize our responsibilities as Christians; to bring to us a very intense realization of just what it means to carry out Christ's Plan on Earth. "The best way to understand the meaning of worship is to WORSHIP."

Breakfast was at seven in the morning, and was followed immediately by a forty-five minute devotional period. This particular work, as well as the executive management of the entire Conference, was in the hands of Clarence Pickett, Executive Secretary of the Young Friends' Board of the Five-Years Meeting. There were a number of groups of about fifteen persons each, each group having a leader. Brief outlines, accompanying scriptural readings, and explaining the meaning and application of worship, were followed. A portion of the period was devoted to discussion, the remainder to devotional exercise, either silent or vocal prayer. In these short periods at the beginning of each day, out on the campus, under the beautiful trees we felt that the Divine Presence was indeed among us.

The devotional period was followed immediately by two class periods. From eight-forty until nine-thirty there were five classes, as follows:—A. Bible Study, conducted by Gervase Carey. B. Personal Evangelism, conducted by Creal Peckham. C. Foreign Missions, conducted by Sylvester Jones. D. Older Girls' Class, conducted by Zola Clark. E. Older Boys' Class, conducted by William J. Reagan. From nine-forty until ten-thirty there were four classes:—F. Young People and the Church, conducted by Ruthanna M. Simms. G. The Church at Home, conducted by Theodore Foxworthy. H. Friends' History, conducted by Samuel Haworth. I. Religious Education, conducted by Walter W. Haviland. It is not practicable even to summarize the work done by these instructors. The classes were eagerly attended and the teachers seemed, indeed, to be divinely inspired. Many of them especially emphasized the value of extensive reading and research and invaluable bibliographies were obtained. An opportunity of which many availed themselves to buy or order the books immediately was furnished by the Friends' Book-store, in placing a booktable on the campus.

Following a fifteen-minute recess Paul Jones, Secretary of the Fellowship of Reconciliation, gave a lecture on the general subject of "The New Leadership." His personality is pleasing, his subject vital, and his treatment of it most illuminating. He showed us that in all fields—industry, the nation, the church, and the school, —the old leadership of the great, strong individual is passing away, and that the new leadership is that which comes not from domination but from service. He made us feel that we, as Christians—every one of us—is called to be a leader.

At eleven-thirty the open lecture was followed by the open forum. Each morning it was conducted by a different member of the Faculty, but in each case we were given ample opportunity to express our own ideas on the subject under consideration. The topics for discussion were timely and interesting. Among them were the First-day School Library, the New Leadership, Journalism, the Meeting and the service it can render to the Community and Young Peoples' organization in the churches.

By the time twelve-thirty arrived we did not have to be coaxed to go to the dining-room for lunch! The dining-room was the principal "get-acquainted" place. The fellowship at meal-time was delightful.

The afternoons were devoted to playing and to private and open conferences. The play was organized and conducted by William J. Reagan, Principal of Oakwood Seminary, assisted by Miss Zola Clark, in charge of athletics at Oakwood. We were taught many new games and races; volley-ball was very popular. Most important, we were taught the spirit of play —the joy of playing for all there is in it.

The personal conferences with the instructors were very helpful. The classes were so arranged that frequently two subjects in which one was interested were under consideration at

the same time. Any person in this dilemma was cordially invited to arrange a personal conference with the instructor whose course he did not elect to take.

Dinner was at six o'clock. Immediately following dinner came the vesper services. What ever the facts that will slip away from us, the spirit of the vesper service will long remain. Assembled together on a grass knoll, facing the beautiful sunset, we came very close to God in those quiet half-hours. From them, I think, we gained a large proportion of that inspiration which it is our hope we may be able to carry back to our communities.

Following the vesper services the evening address was delivered at Chase Stage. These addresses were forceful, inspirational presentations of pressing social and religious problems. They were the occasion for deepest thought and self searching with the prayer in every heart that our duty might be made clear to us.

It is comparatively easy thus briefly to sum up the activities of the Conference; it is far more difficult to convey to the reader the spirit that existed there. We have certainly been brought face to face with the fact that we, as Young Friends, bear a very definite responsibility to God. We must throw aside our comfortable feeling of complacency which it is all too easy to assume, and read and think and probe ourselves until we know just how we stand; until, whether it be in our daily work, or among our friends, or in the church, we can by our speech and by our actions testify our willingness to do our share in putting His great Plan into operation on Earth.

The official Message of the Conference will be found on another page.

CURRENT EVENTS

THE CAPE MAY CONFERENCE.

FRIENDS' General Conference gathered at Cape May on Fourth-day afternoon, the 7th, according to program. The following outline of the proceedings of the first few days is taken chiefly from newspaper reports by Arabella Carter. More extended reports of important papers and addresses will follow in later issues of the INTELLIGENCER.

Fourth-day evening was devoted to the reception of the guests, who centred at the Hotel Lafayette, but were also quartered in other hotels and cottages near at hand. Harry A. Hawkins was again in charge of the housing arrangements. "What a fortunate thing it is for us," one guest remarked, "that he seems actually to *prefer* spending his vacation, every Conference year, in hard work at no pay!" Dr. O. Edward Janney, Robert Seaman, and other busy managers, were doing very much the same thing, just as Henry Wilbur, John William Hutchinson, and others did for many years.

On Fifth-day morning the Conference was formally welcomed to Cape May in brief addresses by Mayor C. J. Meldin, Mr. Ogden, and Mr. Stevens, President of the Board of Trade.

A short devotional session was held previous to the formal opening. Dr. O. Edward Janney, in his address on "Our Faith," said:—

"Man is a human being possessing a soul which is instinct with God, and links us to Him in such a way that God speaks to man, and man hears and comprehends Him, and in return speaks to God. It is this sense of nearness which gives man his responsibility. This influence is more than light. It is power.

"Unfortunately men have smothered this power in creed and doctrine, in forms and ceremonies; have depended upon the church rather than on Christ; upon the words of the Bible, rather than upon the spirit which inspired them, upon the minister rather than upon God."

He declared the religion of Friends to be a "do" religion, having no sympathy with works being "filthy rags," but emphasizing the importance of loving one's neighbor with a love that is active in his welfare. The work of reconstruction in Europe undertaken by Friends was a logical outcome of this faith, however much it may have seemed insanity to those who did not understand.

"And then comes Herbert Hoover," he continues, "asking that Friends undertake the tremendous task of feeding the children of Germany. It is an honor and great responsibility." The Lord yet has use for this small body, the speaker felt, which could be a distinct help to humanity.

"No organization is so well fitted by its genius and history," he said, "to cope with the injustice and cruelty exercised toward the Indian and the colored man as the Society of Friends. Why go to Africa when we have the Africans near by? Why go across the sea to convert the heathen when we have a fine grade of heathens at home? It is not an easy task before us. Such is our faith, simple, practical, sufficient for man's salvation here and hereafter, the religion of Jesus Christ."

Gladys Brooke, of Sandy Spring, Md., in continuing the same topic, dwelt on faith in the individual, saying, "Faith in man is faith in God. While conditions at Fort Leavenworth remain unimproved; while child labor legislation still needs to be enforced; while steel workers in Pennsylvania are working on twenty-four hour Sunday shifts, we can be justly accused of not living our belief in the Inner Light, and so long as we look upon these things as outside the field of religion, so long will we grow weaker instead of stronger."

That faith in man would cure fear of all kinds was her opinion, whether it be fear of the hereafter, of burglars or of Bolshevism. She also emphasized higher salaries for teachers, especially women, as a practical evidence of religion, declaring "a faith as beautiful as ours should find its fruition in a burning zeal and an inspired energy which can never rest until the unbeautiful things in the social order in which we live are transformed."

The first lecture of the Bible course given by George A. Walton occupied the last period, the definite topic being, "How leaders of men controlled their followers," taking Moses as the first example. He put early biblical history into up-to-date vernacular, and chained the attention of the audience.

"Nothing makes for social unrest as does injustice," declared Jane Addams, speaking on "Americanizing," at the evening session. "The League of Nations will be influenced by what we do with aliens here," was her opinion, and she urged that the attitude of the United States to its aliens be kindly and extend to their kinfolk in the home lands.

Foreigners must talk out their grievances. In this way only lies safety, in her opinion. She cited instances where the most radical aliens in early American life became the conservatives of a later day. That American people are not more sympathetic is a matter of regret, she said, for sympathy breaks down barriers. She advocated that the Christian method and kindly friendship be used in the endeavor to Americanize.

She eulogized the work of the American Friends' Service Committee abroad, which has made Friends known as never before. She urged that there should go out from this meeting a clarion call for kindly good-will so sadly lacking now.

The speaker went into Germany with the first Friends' group to investigate conditions there, and she declared in closing that she was more interested in what this group was doing than anything in the world.

SIXTH-DAY, THE 9TH.

Dr. J. Russell Smith, professor of industrial geography in Columbia University, addressed the Conference on "Our Faith and the Causes of War."

Prof. Smith contrasted the "golden banners" leading to war with the very definite treaties which end it, and while acknowledging the high ideals held, he pointed out the difficulty of their realization at the peace table.

He said, "Our greatest menace lies on the Pacific ocean." But it was not the "yellow peril" to which he made reference, but the exclusion policy which he considered a fundamental cause of war.

All armies follow golden banners out, but return with hopes unfulfilled. To "make the world safe for democracy," "to put down Prussianism," to secure brotherhood, were slogans used, but without definite meaning, in his opinion.

The three great causes of war he named as: First, property; second, love of power; third, group consciousness.

Prof. Smith suggested the inconsistency of the avowed peace sentiments of President Wilson, with United States marines in control of San Domingo and Hayti. Nor were Friends clear, in his opinion, if they theoretically opposed war, but did not condemn its causes.

"Do we want special privilege instead of brotherhood?" he asked. The temptation to war is increasing. The investment era is but just beginning. Every power that is strong enough has set its hand to ruling other peoples, and imperialism is here to stay, un-

less there is a change in the hearts of men. The temptation to war will be greater in next half century than in any recent times. Do not dismiss this matter with a platitude, but let the conference deeply consider.

The second of the Bible lectures by George A. Walton occupied the last hour of the morning. Nehemiah was the leader considered. His success was largely due, according to the speaker, because he led the people democratically. He asked nothing of others that he was not willing to do himself. He refused his salary that taxes on the people might be lowered, showing a brotherhood as much needed now as then.

A round table on Friends' principles preceded the conference proper, led by George H. Nutt, of George School, Pennsylvania, who in opening the subject, said faith is really faith when the belief affects the actions.

"Time has been," he said, "when people were afraid of Friends because of the beliefs they held, but they stood well in the community because in actions they were dependable. We have weathered a crucial time, had it not been for our careful mode of life we would not have got through the war as we did.

"There was never a question in any mind of betrayal on part of any Friend, no matter what his private belief might be. Friends were felt to be a unit so far as principle is concerned, but they may differ in application of that principle."

"The reason we succeeded," he said, "is because we've not written much down, and we tolerate differences."

Since the principle of the Inner Light was considered the fundamental, the discussion hinged on that, and many participated. It was felt early Friends did not get all truth, and the fuller evolution of a principle led to application then undreamed.

The Inner Light as a guiding principle was the generally accepted thought, though it was felt to illumine the intellect in a marvelous degree, far beyond the realms of human reason.

A meeting of the central committee was held in the afternoon, the most important feature being the selection of a Philadelphian as chairman of the conference. Arthur C. Jackson, of Germantown, succeeds Dr. O. Edward Janney, of Baltimore, for twenty years serving in that capacity. His release was accompanied by sincere expressions of regret by many members, some even feeling it could not be a conference without him as presiding officer.

Rachel Thom, of Baltimore, succeeds Josephine H. Tilton, of New York, who has served for eight years as secretary. Harry A. Hawkins, of Rutherford, N. J., succeeds himself as treasurer, and Dr. Thomas A. Jenkins, of Chicago, was chosen vice-chairman.

The night session was under direction of the Young Friends' Movement, and addressed by four of its members. The general trend was desire for service as an expression of faith. The general topic was "Friends—Why?" the first speaker being Dr. Roslyn Earp, an English delegate to the recent Young Friends' conference held at Earlham College, Indiana.

Doctor Earp brought a message of greeting from England, and expressed the conviction that America and England are coming together. He declared that Quakerism appealed to him as a way of life to be grasped corporately. Many who went to war came back feeling their churches had failed them, and no hope for them now save through Friends' society. He felt Friends had a renewed life yet before them.

Anna M. Michener, of New York, urged that Friends should not profess a belief in brotherhood and deny what it implies.

W. Taylor Thom, a reconstruction worker just returned from Vienna, said there is no place to-day so hungry for the religion of Friends as Germany, with Austria a close second.

Rachel Davis Dubois closed with a plea for more consistent living of Friends' faith. "Let us say industrial war must cease; that there shall be no more economic warfare. Are we too comfortable to make helpfulness contagious? Let us get beyond the stage of talking into that of doing," she said.

SEVENTH-DAY, THE 10TH.

The morning's session dealt directly with the work that Friends are doing. Under the topic, "Our Vital Interests," a resume was briefly given of the various activities by the heads of different committees. Lucy Biddle Lewis, of Lansdowne, Pa., presented the matter of aiding the Japanese peace bureau, which she declared might, through its work, preserve world peace, unaided, the result might be a terrible future war.

Following the announcement of the new officers, to take effect at the close of this conference, there was a unanimous expression of appreciation of Doctor Janney's twenty years of faithful service as chairman, led by Thomas B. Hull, of Baltimore.

In the line of advancement work, William C. Biddle, of New York, described the establishment of Friends' Student Hotel at State College, Pa., as a friendly center, which led Doctor Janney to say:

"We cannot establish many colleges, but we can establish many homes for students at colleges. Perhaps in many existing colleges more has been done during the last year in the line of publicity through advertisement and public meetings to enlighten non-Friends as to Friendly principles, than has heretofore been deemed possible or wise by conservatives."

Woolman School, another activity under the joint care of both branches of Friends, was reported by the director, Elbert Russell. In addition to the 200 students in actual attendance in the few years of its existence, 2,600 more have been reached through the extension classes established in many centers. "I believe many Friends," he said, "have been lost to the Society because of connection with dying country meetings." He urged the injection of new life through prepared young people.

Following Dr. Russell's address there was an outburst of enthusiasm for Woolman School, skillfully led by Clement Biddle. He made use of the report by the Treasurer, Arthur C. Jackson, of a deficit of $2,200, to call for 22 immediate subscriptions of $100 each, which were secured in a "whirlwind campaign" lasting only about fifteen minutes.

The value of higher secular education was emphasized by Ida P. Stabler, superintendent of schools of Philadelphia Yearly Meeting, and by Rachel Knight, from Iowa State University, who urged that since public educational requirements are higher, Friends must correspondingly be more highly educated to maintain their relative position in the world at large.

Herbert P. Worth, of West Chester, spoke on First-day School interests, saying that Friends were pioneers in publishing lesson helps and furnishing graded lessons. Of the 107 schools within the Conference, more than half are in Philadelphia Yearly Meeting.

J. Augustus Cadwallader, of Yardley, chairman of the combined philanthropic interests, in his resume of work done, queried whether the throwing of early Friends into prison had not given them an idea of needed improvements therein. He suggested that Friends to-day get themselves committed for short terms that they, too, might gain inside information.

Under purity the one standard of morality had been strenuously advocated. The work for peace had taken the form of opposition to compulsory military training, this in addition to the general support of the American Friends' Service Committee.

A telegram from Marianna Burgess, superintendent of Indian affairs section, urged the conference do something to abolish the Indian bureau and bring about the freedom of the Indian.

The chairman urged increased work in the ten departments organized and declared the world would be the poorer for Friends failure to do this.

Two round tables preceded the morning session; one on "Friends and the Changing Social Order," led by Paul J. Williams, of New York, dealt in part with the substitution of co-operative instead of the competitive system. "Dollar diplomacy must give way," he said, "to men and character. Can Friends apply their principles to the world wide need for better religious expression. Civil war and strife will overwhelm the country or we must have better application of Christian ideas."

Elbert Russell led the discussion on "Tendencies Toward Unity," and many were cited. Joint meetings of both branches of Friends had been held at Wilmington, Germantown and Hopewell, Va., and in Canadian localities. Schools are conducted under joint care in London Grove and Moorestown. It was thought most fitting that the society which enjoins fellowship, love and peace should show samples of co-operation and Christian unity. Should come together across historic chasms. "We need to dwell less on the past, and hunt up likenesses instead of differences," he added.

"The real answer to taxation is not the substitution of indirect tax for the

direct, but the cessation of the outrageous expenditures of the government," asserted Dr. J. H. Hollander, professor of economics in Johns Hopkins University, at the evening's session. The thing the American people must realize is the need to wake from their inconceivable torpor," he added. He counselled publicity as a remedial agent for many ills, and urged all to retrench in their expenditures.

FRIENDS IN IOWA.

THEODORE RUSSELL writes from Winfield, Iowa:—

Daniel Batchellor arrived at Winfield 6th month 22nd at 7 p.m. Was met and taken to the home of Theodore Russell for the night. As he felt that he could not stay over First-day, a meeting was appointed at 11 o'clock on the 24th at Prairie Grove Meeting-house, west about 3½ miles. Our membership is pretty well scattered, but by use of the telephone the announcement was well circulated.

The intervening time was utilized in calling on Friends in a social way, and while farmers were exceedingly busy a very creditable "bunch" assembled.

The silence was broken by Daniel first talking to the children, who listened with eager faces and open mouths. He impressed upon their young and tender hearts the fact that "if you smile, a smile comes back, but should you frown, a frown comes back." Then the older ones listened to a message of the *worth-while kind.* Then greetings were exchanged and all felt that love and obedience were requisites to a useful life.

After a most excellent farm dinner and pleasant afternoon at Leonard and Esther Hamilton's, Daniel returned to Theodore Russell's to spend the night, and left on the morning of the 25th for Clear Creek, Ill., where he expected to be over First-day.

I am "putting it mild," when I say we all enjoyed having Daniel with us, and the glad hand of fellowship will be extended, should he come this way again.

FRIENDS IN VIRGINIA.

JUST at the close of First-day, June 27th, the members of the two Adult Classes of Hopewell First-day School met at the home of Lewis Pidgeon, for an evening of fellowship. The entire group was divided into four smaller groups, and progressed from room to room, discussing in each, one of the following questions: "What is Religion?" Daniel Lupton, leader; "What Is Quakerism?" James Lupton, leader; "The First-day Morning Meeting," Grace Clevenger, leader; "The Meeting and the Community," Anna L. Haines, leader.

Even though in some instances we could not give entirely satisfactory answers, it was an evening that made for helpful thought stimulation, and we glimpsed anew the necessity of such frank discussions if we are to be the most worth-while kind of Friends.

In considering the function of the Meeting in the Community, one of the specific community needs cited was that of recreation, opportunities for social mingling, and the question of how Hopewell might help in that way, was specially considered. That such times of discussion and social mingling cannot but be of tremendous help in the Meeting, was the decision of all there.

Through the courtesy of one of our members, an All-Friends' Picnic was held Seventh-day evening, Seventh month 3rd, at Kenilworth, a lovely, old Virginia home, now unoccupied. Both groups of Hopewell Friends were there, as well as many from Winchester. After a delightful supper party, all joined in games on the lawn. 'Twas a happy group that the moon and Chinese lanterns shone upon, all intent upon play, and the echoes rang with laughter as game followed game in quick succession. One of the most delightful features was the Virginia Reel. As we wended our way homeward, we could not but feel that we knew each other better and that it had been good to play together.

Friends of Hopewell Meeting, Va., were privileged to meet with Anna Livezey Hall and Marion Dewees of Barnesville, Ohio, in a Devotional Group Meeting at the home of Arthur and Rachel Robinson, near Clearbrook, Va., on the evening of July 7th. After a period of deep silence, Anna Livezey Hall spoke to us in words of loving counsel, urging us to be true to the Spirit of Truth that would ever lead us on.

It was indeed a privilege to worship with these Friends, who had stopped awhile on their homeward journey from New England Yearly Meeting to visit with us. And we were grateful that they came to us.

FRIENDS IN MICHIGAN.

ROWLAND C. COCKS writes from Detroit, July 9th:—

On Fourth-day evening, the seventh, Friends of Detroit gathered in the Y. M. C. A. building for their usual monthly meeting, this being the monthly meeting preceding Indiana Yearly Meeting, of which we are a subordinate meeting. We were greatly blest by the presence of May Foster and Samuel Zavitz of Coldstream Meeting, Ontario, Mrs. Sturdevant, of Muncie Meeting, and Daniel Batchellor from Baltimore.

The meeting was opened by the clerk, James Mendenhall, asking us to gather into silence and be ready for the promptings of the Master. Samuel Zavitz called our attention to the great need of Christ-like men and women to-day, and how only such a condition could be reached,—not by words, but by living out such a life in practice, nor for self alone, but for all mankind. Then and then only might the soul find its heaven.

Daniel Batchellor reminded us of the craving thruout the world to-day for the spiritual things that Friends are known for, or perhaps, to express it better, of the great number of *seekers* who are potential Friends. It is a time when Friends must have a new Pentecost and go forth in the live, vibrating, spiritual strength of God, to do His will.

At the end of the silence the business of the meeting was taken up. Detroit Meeting has passed its first year of organization and the reports presented at Monthly Meeting showed that we are in good financial condition. We have an active membership of nearly fifty, and a flourishing First-day School, full of live and intense interest. During the business, words of encouragement were given to us by Mrs. Sturdevant, as well as the other visiting Friends.

We gathered in full accord and joy was expressed over the unity existing amongst all Friends thruout the land to-day. We in Detroit have found it so. This cosmopolitan city has called Friends, both Liberal and Conservative, from North, East, South and West, and with such mortar God has aided us in building the solid foundation in Detroit, for it is yet but a foundation, as there is much to be done in this big, dynamic city.

The meeting made record of the faithful services and untiring efforts of our clerk, James Mendenhall, who works heart and soul for this meeting, and not only for this meeting, but the bigger meeting, God's kingdom.

At the end of the business we were dismissed in prayer by Walter Heacock.

"We feel very fortunate," adds Rowland Cocks, "to have had Daniel Batchellor and Samuel Zavitz with us, and we wish that others might have a concern to visit Detroit meeting. The latch-string is always out, and I do wish that more Eastern Friends might come to our meeting."

BIRTHS.

COPE.—At West Chester, Pa., on Sixth month 21st, to William T. and Marian P. Cope, a son named ANDREW PASSMORE.

SMITH.—At Evergreen Farm, near Pineville, Pa., Seventh month 6th, to Philip W. and Edna B. W. Smith, a son, who is named JOSEPH HESTON.

MARRIAGES.

COPE-DARLINGTON. — At Friends' Meeting-house, Concordville, Pa., on Sixth month 26th, under care of Concord Monthly Meeting, DOROTHEA LINDSAY DARLINGTON, daughter of Horace and Bertha L. C. Darlington, of Darlington, Pa., and EDGAR COPE, JR., son of Edgar Cope (deceased) and Jane Dowdney Cope, of Germantown, Pa.

DEATHS.

CLARK.—On Seventh month 5th, ISABELLA CLARK, widow of Ledru R. Clark, aged 71 years. Interment Wrightstown Friends' Burying Ground.

EBERLY.—Passed to the higher life at her home near Balbec, Ind., Sixth month 30th, ELIZA EBERLY in the 80th year of her age. She was the daughter of the late John and Hannah Edmundson Griest, formerly of York County, Pennsylvania, where she was born. They emigrated to Indiana in

1850. All were members of Camden Monthly Meeting of Pennville, Ind.

LIPPINCOTT.—At Delanco, N. J., Seventh month 9th, REBECCA W., widow of Wallace Lippincott, in her 89th year.

MOORE.—On Seventh month 3rd, LYDIA G., widow of Gideon Moore, in her 84th year, at the home of her son Granvill Moore, near Downingtown, Pa.

She had been a consistent member of Sadsbury Monthly Meeting, and was loved by a large circle of friends. She was a mother, having a clear vision of her work, and did faithfully the duty that was nearest. She filled her home with the spirit of love—thus giving a sweet companionship to her large family.

WILLIAMS.—At Columbia, Penna., on Sixth month 30th, ALBERT MAHLON WILLIAMS, son of the late Chas. H. and Anna J. Williams, of Buckingham, Pa., aged 39 years. A member of Buckingham Monthly Meeting of Friends.

GEORGE B. SWAYNE.

"A LIFE WORTH WHILE."

IT is well to emphasize, occasionally, the fact that it is possible to at the same time "make a living" and "make a life worth while," if one faithfully observes the teachings of Quakerism, even if one were so situated that he could seldom attend the meetings held by Friends. One such member of the Society died at Coronado Beach, Calif., June 23, 1920.

George B. Swayne, son of Elias Hicks and Mahala Barrett Swayne, was born at Spring Valley, Ohio, Aug. 27, 1858. In 1892 he married Delia Hardcastle of Chicago, who survives him. His childhood and youth were spent in Richmond, Indiana, for which place he retained an unusual fondness through life, cherishing the hope to pass his closing years there; but he came back only to be buried amid relatives and friends of his youth.

He began his career in the floor-covering trade as salesman for the John Shillito Co., of Cincinnati, O. In 1880 he went to Indianapolis with A. L. Wright & Co., and in four years was made manager and buyer of the carpet department. In 1885 he connected himself with Judson & Co.'s carpet store at Chicago, one of the finest retail stores in the United States. In December, 1886, he entered the service of W. and J. Sloane, of New York City, as traveling floor-covering salesman. He advanced rapidly and in 1891 took charge of and managed very successfully the wholesale rug, matting and linoleum department, making many trips to Japan and China to purchase goods, and was recognized as a leading factor in the matting import trade.

In 1898 he engaged in business for himself as selling agent for various mills, building up their business to such an extent that the volume was very large and his organization and good-will had a large money value when transferred at the time he retired from active business on account of impaired health.

In every capacity he faithfully and fairly served all with whom he had dealings. He judged every man by his character value and not by the dollars and cents back of him, whether employer, employee, or customer.

The following words of appreciation were printed in a trade paper at the time he retired from business January 1, 1920:—

"Mr. Swayne's name is well stamped in the minds of men who sell floor-coverings in every State in the Union, while scores of men and women who have no connection with the industry will remember him as the man who helped to re-habilitate themselves in their days of adversity. He has always believed in his fellow-men—that a man could 'come-back,' and it is often told in the trade how he helped 'down and outers,' whose only place of lodging was Madison Square Park during the hard times following the panic of 1907.

"In those days Mr. Swayne lived at the old Hoffman House, and it will be remembered that New York's workless army was a serious problem. Time and time again he would walk through the park on cold winter nights, rounding up the 'down-and-outers,' whose only home was a park bench, giving them money for a night's lodging and a morning meal. His name is engraved in letters of gold in the hearts of those to whom he was ever ready to extend a helping hand; and to his business and social acquaintances it will always be a pleasure to remember that they counted George B. Swayne as one of their friends."

He did not win success by disregarding others, and his benevolent face as well as his life bear the stamp of divine approval. He was a member of many organizations in which men seek to cultivate a spirit of friendliness and good-will, that they may be helpful to one another. He was a member of the Religious Society of Friends, and valued his connection with it highly, as was well known to his associates, and proven by the way in which he daily honored its teachings by his actions.

His name was enrolled in North A Street Friends' Meeting, Richmond, Indiana, to the support of which and its reconstruction work in Europe, he generously contributed. His life bears glorious testimony to the value of his religious faith, which was clearly set forth in the following remarks made by Frances M. Robinson at the funeral service held at the residence of his brother, S. E. Swayne, Richmond, Ind.:

THE QUAKER FAITH.

In the very centre of our innermost Being, God, the Creator of man, has enshrined Himself, a Witness *for* Himself; and the most unlearned cannot be wholly without knowledge of Him. The sinner knows Him as *something within* that reproves him, forgives him and comforts him as he has need for such ministration.

Were it otherwise it would be hopeless for us to endeavor to come into closer and yet closer relationship with our Heavenly Father, and to learn more of Him and of the well-beloved Son, the master-piece of God's creation, whose mission it was *and still is* to reveal God, our Heavenly Father, to us. It is needful that we should know them, *intimately*, as we know our best earthly friends, in order that we may have life, *abounding life*, springing afresh as from an ever-flowing fountain.

There have been men who have endured many hardships and risked their lives in the effort to find the fountain of perpetual youth, supposed to exist in the southern part of our country, where the flowers live on and on, growing and developing from day to day. How much more earnestly should we, if we are wise, devote our best energies of mind, heart, soul and body as well, to finding the source of this perpetual peace and satisfaction of soul, the fountain from whence flows the water of Life.

No man knoweth the things of a man except by the spirit of man which is in him; and no man knoweth the things of God, except by the spirit of God, which is also in him, placed there by the Creator himself.

These words spoken recently in my hearing, forcibly arrested my attention:—

"We shall never do any better than we *expect to do*, nor *be* any better than we *expect to be*."

Our colleges and universities were established that *all* may have the opportunity of having their mental and physical powers educated and trained to the highest degree of efficiency—presumably for service.

There are many religious organizations and inspired teachers who are endeavoring to afford like opportunity for *all* to get "in touch" with the teachings of Jesus Christ, that we may have our spiritual powers developed to the highest possible degree of efficiency; but we cannot reap the benefit of either college or spiritual training, unless we are *in earnest*, first to acquire the knowledge and then to apply it *everywhere to benefit other human beings*, PRIMARILY, and incidentally, and consequently, ourselves. "Knowledge is power," but that power may be *used* either as a destructive or a constructive force; but woe to him who misapplies it, and uses it to the destruction of that *peace* of mind which passeth all understanding, for sorrow, regret and remorse lie in that direction; while life and peace and joy are to be found on the path that up-builds and up-lifts.

It makes all the difference in the world, whether we are seeking "relief or release from trouble"—or "satisfaction of soul." We may or may not find the former. That depends on the wisdom and right attitude of mind and spirit on the part of all concerned—ourselves and our fellowmen. While it will eventually be accomplished when the mission of Jesus Christ is fulfilled, it may not be *ours* to "gather the harvest" of peace and good-will to all men. It may be God has only assigned to us, the *preparatory* work in the vineyard, which, if well done, will insure the harvest in due time. But, satisfaction of soul, joy and the peace that passeth understanding, are to be had by each individual worker as he labors from day to day.

This may seem to us impossible, but we have only to listen to the words of

Jesus to know that this is attainable.

"I do *always* the things that are pleasing to my Father in heaven."

"The Father who dwelleth in me, He speaks the words, and He doeth the works."

"The works that I do, shall ye do also."

"As many as are led by the Spirit of God, they are the sons and daughters of God."

Then, in the midst of the greatest trials, persecutions and sufferings that could come to any one, He said:—"My peace and my joy I give unto you. Not as the world giveth, give I unto you." "Let not your hearts be troubled, neither let them be afraid." "Be of good cheer. I have overcome the world." "Father, forgive them, they know not what they do."

Precious words! Wonderful light-bringers in the midst of great darkness and confusion of spirit! That it is well worth while to "bind them upon our foreheads," and "ponder them in our hearts," we *know* because the voice of God was heard bearing testimony:—"This is my well-beloved Son. Hear ye him." By so doing our own souls will be blessed beyond our greatest expectation.

Let us cast our cares (whatever they may be) upon Him who so abundantly cares for us, with loving kindness and tender mercy, saying:—"Thou knowest O Father, even better than I can tell, the needs of my heart and the needs of all those with whom my life is associated. Give us as we have need, in order that we may be *able* to enter Thy Kingdom, where *Thy* will not *ours* is done. Strengthen us to bear our part of the load as we journey along. Give us wisdom to know what to leave *undone*, as well as what *to do*. What to leave *unsaid*, as well as what to say, in order that peace and harmony may reign in all our lives, and in all the world, that *Thy name* may be glorified in the *manifestation* of what Thou hast been pleased to accomplish in the lives of Thy children.

"Increase our faith. Give us patience to wait until this great work can be accomplished by our feeble efforts co-operating with Thy all-powerful efforts It is comforting to know that we need never work alone, for Thou art ever with us, 'nearer than breathing, closer than hands or feet.' For this we sincerely thank Thee and praise Thy name forever. Amen!"

It seems a precious privilege that we are permitted to have in our midst to-day the endeared form in which he whom we love was wont to pass in and out amongst us for so many years, that we may perform the last sad ministrations which loving hearts can render to show our love and esteem for one who has so abundantly proved himself a friend to God and to man.

What greater honor could come to any man than to have that truthfully said of him—"a friend of God and a friend of man!"

We all know the measure of his worth by the consciousness of the great loss we have individually sustained because of his passing away.

Such an one is *entitled* to "wrap the drapery of his couch about him and lie down to pleasant dreams."

BALLINGER & PERROT

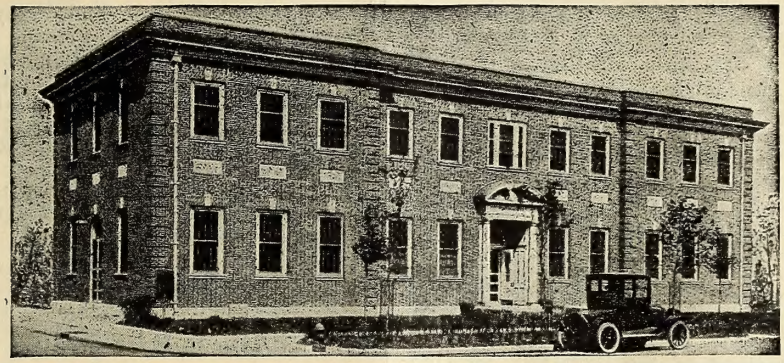
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

George Foster White, *President and Treasurer.*
W. Lane Verlenden, *Vice-President*
Walter Rhoads White, *Trust Officer*
Morgan Bunting, *Secretary*
Lewis Lawrence Smith *Solicitor and 2nd Vice-President*
M. L. Kenney, *Assistant Treasurer*
W. Raymond Evans, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% **Savings Deposits 3.65%**

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall

CLEAN HIGH GRADE COAL

39th and Parrish Streets

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

FRANK PETTIT
ORNAMENTAL IRON WORKS

Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.

809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SEVENTH MONTH.

18th—Chester Monthly Meeting (Pa.) at Providence Meeting-house at 2.30 p.m.

20th—Western Quarterly Meeting will be held at London Grove, Pa., at 10 a.m. Isaac Wilson is expected to attend. Subject of the afternoon meeting, "What Can We Do to Promote Spiritual Growth Among our Members?" and will be discussed by Augustus Brosius, Mary A. Maule, Caroline J. Worth and Bertha K. C. Marshall.

21st—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7.30 p.m.

22nd—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

22nd—Caln Quarterly Meeting, at Caln Penna. Isaac Wilson expects to attend.

24th—Westbury Quarterly Meeting at Westbury, L. I., at 10.30 a.m. In the afternoon there will be a session under the care of the Advancement Committee of the Quarterly Meeting. The new Young Friends' Movement of the Yearly Meeting plans to hold a meeting between the sessions. All Friends or near-Friends between the ages of fifteen and thirty-five are cordially invited to attend the meeting and join the Movement.

25th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

27th—Concord Quarterly Meeting, at Concord, Pa.

28th—Purchase Quarterly Meeting, at Purchase, N. Y.

31st—Philadelphia Quarterly Meeting, at Merion, Pa.

EIGHTH MONTH.

2nd—Miami Quarterly Meeting will be held at Green Plain, near Selma, Ohio. Please note that this is a change from the usual date, the 9th, which would conflict with Indiana Yearly Meeting.

FUN.

In a small village in Ireland the mother of a soldier met the village priest, who asked her if she had had bad news. "Sure, I have," she said. "Pat has been killed." "Oh, I am very sorry," said the priest. "Did you receive word from the War Office?" "No," she said, "I received word from himself." The priest looked perplexed, and said, "But how is that?" "Sure," she said, "here is the letter; read it for yourself." The letter said, "Dear Mother: I am now in the Holy Land." —*The Argonaut.*

"Do you take exercise after your bath in the morning?" asked Perkins. Jerkins: "Yes; I generally step on the soap as I get out."—*Nebraska Awgwan.*

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to Friends' Intelligencer Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the Friends' Intelligencer for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

Atlantic City, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Telephone your want ads to the Intelligencer when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

SCHOOLS.

Woolman School
A Friends' School for Social and Religious Education.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

Elbert Russell, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
Charles Burton Walsh, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.



Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

WANTED.

POSITION WANTED—Practical nurse and companion to semi-invalid. Just free. Suburbs. References. Address B 211, FRIENDS' INTELLIGENCER.

WANTED—POSITION AS MANAGING housekeeper, or matron of school or college dormitories. Address C 212, FRIENDS' INTELLIGENCER.

WANTED—A young or middle-aged lady for companion and housekeeper. Friend preferred. Ellie M. Jarrett, Horsham, Pa.

WANTED—Farm hand who understands trucking. Small house partly furnished for married man. Address W. 210, FRIENDS' INTELLIGENCER.

COPIES WANTED—We are very short of copies for Third month 6th, and will greatly appreciate having any that are no longer in use returned to us. FRIENDS' INTELLIGENCER Office, 140 N. 15th St., Phila.

POSITION WANTED—By teacher during July and August. Address Box 56, Unionville, Pa.

POSITION WANTED — BY YOUNG woman to assist with care of children from four to eight years of age. Best references. Mountains or country preferred. Address S. 190, FRIENDS' INTELLIGENCER.

WANTED—COMPETENT PERSON TO assist with care of twenty months old baby and light housework. Home in mountains. Excellent board and room, with moderate wages. Either for summer or permanently. Address B. 213, FRIENDS' INTELLIGENCER.

WANTED — HOUSE MOTHER FOR cottage under care of Swarthmore College. Apply in writing to Swarthmore College.

POSITION WANTED — PRACTICAL nurse wants care of an invalid, mountains or country preferred. Satisfactory references. Address P. 214, FRIENDS' INTELLIGENCER.

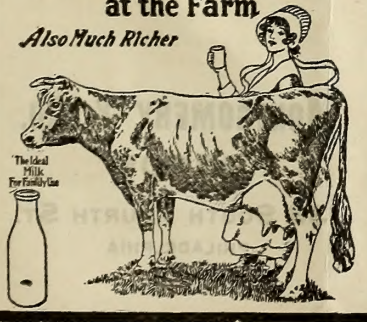
FOR SALE.

FOR SALE—FIVE SHARES OF STOCK in the First National Bank of Woodstown, N. J. If interested address owner, Allen J. Flitcraft, Wabaningo P. O., Muskegon Co., Mich.

Use Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

Strawbridge & Clothier

Silk and Cotton Dresses at July Clearance Prices



Just get off the elevator at the Second Floor, and take your pick of the hundreds of Dresses spread out before you—they are all specially priced, regardless of their beauty or desirability.

Lovely New Crepe de Chine Dresses Specially Priced $18.75 and $25.00

These are fresh, new Dresses just received from the manufacturer who made them up for us, during his dull season, at a very special price. The Dresses at $18.75 are in black, navy blue, white and flesh color, made with plaited skirt and surplice waist. The Dresses at $25.00 are in black and navy, made in the style shown in the sketch. Just the kind of practical Frocks most women prefer.

Cool All-White Dresses Trimmed with Dainty Laces $11.75 to $18.50

Fine all-white dotted and striped voiles, that will look like new after a tubbing. Made with tucks and little fluttering peplums and lace edgings—very cool and pretty, and very much under-priced.

Strawbridge & Clothier—Second Floor, Market Street

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

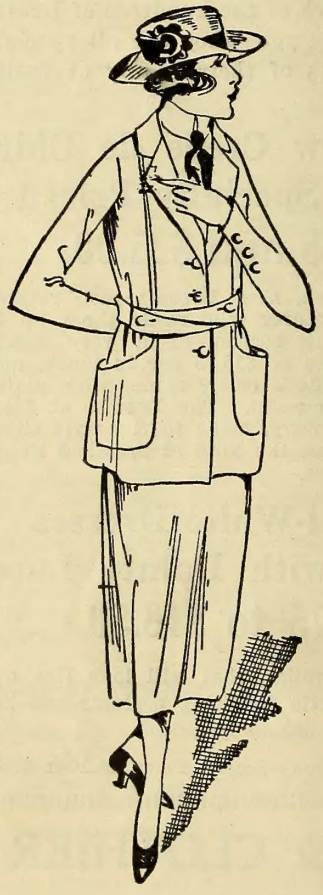
Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SEVENTH MONTH 17, 1920



MANN & DILKS
1102 CHESTNUT STREET

Sale of

TYROL WOOL

Suits and Coats

Ladies'—Misses'—
Girls'—Juniors'

19.75 24.75 29.75

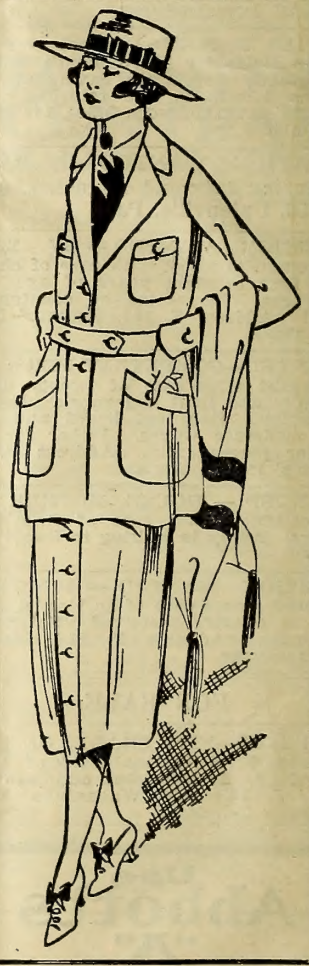
Tyrol Wool is so plainly tailored that the styles will be perfectly good this Fall.

At These Prices the Saving Is Almost One-Half

Real Camel's Hair
Polo Coats Reduced

New-Plain Ladies' Hats—½ Price

MANN & DILKS
1102 CHESTNUT STREET



NEWTON COAL
Answers the Burning Question

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

WE MANUFACTURE
SCREENS FOR WINDOWS,
DOORS AND PORCHES.

We enclose porches in glass. Is your home metal weather-stripped? What work have you to do? Do you want it done well? Write us.

O'CONNOR COMPANY, INC.,
CHESTER, PENNSYLVANIA.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SEVENTH MONTH 24, 1920

VOLUME 77
NUMBER 30

THE LILY.

OUT of the mud and scum of things,
By the side of the ditch, a lily stands,—
It's flower as bright and pure as the light,—
Dowered with beauty not made with hands:
Out of the mud,—but commissioned of God;
A messenger fitted for service,—behold!
What message glad from that chalice rare?
What word of love from that heart of gold?

Out of the mud and scum of life,
In many a soul God's lily blows;
Up through the black, unending strife,
The lily of faith in beauty grows.
Is it because of the struggle,—fair?
Is it because of the foulness,—sweet?
Or only a gift, divinely rare,—
Just a gift to lay at the Master's feet?

Dear Lord! Thou Giver of Light and Life!
How few are the lilies my life has shown!
Yet out of the bitter and endless strife,
This one, last lily, wilt Thou not own?—
Through all of the struggle, this surely is Thine,
However beset,—howe'er dark the night,
Through the blackness of hell Thy glory did shine,
And the lily of Faith revealed Thy Light!

R.

A "BIG BROTHER" MAGISTRATE IN PITTSBURGH.

PREACHING that the chief trouble with Pittsburgh humanity is human beings, Tensard De Wolf has deeply stirred the life of the city by seeking to improve its human nature,—not by eugenics, but by cutting off in a novel way the source of supply of a large part of the vagrants, tramps, inefficients, and criminals that infest the human family, writes Theodore M. Knappen in Harper's Magazine for July. Most bad men, he says, were bad boys; and most bad boys are so because of environment rather than heredity. So De Wolf, after many years of dealing with bad men in municipal politics as secretary of the Voters' League, in which capacity he was instrumental in sending a dozen or so to prison, is now concentrating his attention on preventive measures based on the idea of "catching them young."

He does it through the instrumentality of what is called a "Morals Court," though some other name would be more appropriate, of which he is the "judge," though he is not a lawyer. It is a formal magistracy informally administered, with greater moral than legal powers, which seeks to cure the various social evils rather than to punish the offenders,—though it is based on authority and does not err in the direction of maudlin sympathy. The main idea is to give erring boys a fair chance by correcting the environments that have overpowered them. The average bad boy is from a weak, inefficient, bad, or demoralized family. He doesn't get from family life what he is entitled to. Judge De Wolf seeks to give him a substitute, with the state, instead of the father, wielding the strap of chastisement and uttering the voice of counsel and direction.

The court consists in its outward aspect of a few rooms and a few chairs and settees, De Wolf, the boy or boys in the case, complainants, friends, relatives, etc. The method of procedure is that of the family or the neighborhood group. The offense or problem, or whatever it may be, is talked over in free and easy style. The "judge" is recognized as a sort of "great father" to all the little savages of Pittsburgh, and so when any of them have been on the war-path against the social order a general powwow of all interested is held in his presence. Sometimes they all talk at once, and more irrelevant than relevant material is adduced. The judge takes a hand now and then with an incisive question or a word of wisdom. Out of this meeting comes a rather generally accepted conclusion that the facts are thus and so and that the course the judge advises is "about right."

Of a typical morning comes a boy accused of having stolen a bicycle from his employer, a merchant. The case is clear. The boy admits his guilt, as do most boys in this court of no trial but of straightforward investigation. He has some sort of excuse to offer, but the employer is impatient of this informal court, and demands signal punishment. There is need, he says, for an example.

"This looks pretty bad for you," says the judge, putting his hand on the frightened boy's shoulder, "but, anyway, you didn't lie about it. Pretty sorry now, aren't you? Think you'll ever do it again if we get you another chance?"

"*No,*" says the boy, emphatically.

"What do you say?" says the judge, turning to the employer.

"Well, this stealing must be stopped. He stole the bicycle; he admits it and ought to be punished."

"Let's see about that," answers the judge. "If you insist I'll have to turn the boy over to the juvenile court, where, on the undisputed facts, he will be sent to the workhouse and branded for life. I don't think he is really bad. The fact is that I don't believe there is a living man who didn't steal something or other when he was a kid, when his life was in a miniature stone age. How about yourself? Will you swear that you never stole anything? As a matter of fact, cannot you recall at this very moment some little theft of your childhood? Tell me that. No, don't tell me. Just tell yourself."

The accuser was silent. The judge waited for a full minute.

"What do you say now?" he resumed. "Shall we punish this boy in the old way, or shall we deal with him in a way that will make this his last offense?"

Then the judge explained how he proposed to make the boy pay for the stolen bicycle, and at the same

time start him on a new road. In the end the employer decided to take the boy back, and the machinery was started, with the consent of his parents, for putting the boy through the court's program of big-brother guardianship, new associations, and better surroundings.

LABORATORY NOTES.—III.

FROM THE NOTE-BOOK OF ELEANOR SCOTT SHARPLES.

"At first I believed Cinderella was true, didn't you?
I had absolute faith in old Santa Claus, too, didn't you?"

THEN I saw a mouse, and I knew mice could not be turned into horses. And then I saw a rat, and I knew rats could not be turned into footmen, nor pumpkins into coaches, but the worst was the glass slippers. I loved those glass slippers, I even wondered, if the Prince should come hunting again, if the slipper would fit me! I did not notice that part of the proof was that Cinderella pulled the mate out of her own pocket, for of course, there might have been several folks with feet the same size; but I did not notice that part,—it did not seem important. But when I saw people dance, I knew they could not dance in glass slippers. Just think of it! But I did not mind so very much, I liked the story, even if it was not true, and I could not forget it anyway, for it was mixed up with things I saw so much of the time, mice, and pumpkins and slippers, and even ashes, I did not forget the story.

But it was different about Santa Claus,—he was a real person. I loved him. When some wise person said he was only mother's and father's love, that was different. One of the best things about Santa Claus was that he only came once a year. Mothers are around all the time. Then you knew he could see everything you did, and when you did something you knew was wrong, you had that creepy wonder whether he would remember, and put just a stick in your stocking, and then for days you would try to be good enough to make up for it. And he never did remember, he never, never really put a stick in your stocking, and that was part of being happy at Christmas. But who ever heard of a mother that forgot? Why, if you leave your hat on the parlor table, and go away up to the attic to play, mothers always see the hat and call you all the way down again. And if you track mud in, the last thing before you go to school, just the first word when you come back after hours and hours, is to tell you to be sure your feet are wiped, because you dirtied the floor all up in the morning. No, mothers never forget.

Someone suggested how about the time mother sat up nearly all night to finish dressing that doll, when she had been up the night before with baby brother having croup, and was so tired she could hardly keep her eyes open. Well, well, yes, but mothers don't mind being up at night. Don't *you* know how they go creeping around and pull up the covers just when you get comfortable with them all down? And they open windows and shut windows, they keep going around often at night; mothers don't mind being up at night. And anyway, it was different. I wanted Santa Claus with a big red coat, and white whiskers, and only at Christmas. You can have mothers and fathers any time. It was not like it was with Cinderella. I *did* mind about Santa Claus, but I did not forget. And year by year I kept growing up, and thinking it over, for Christmas kept on coming, and all the lovely presents, and we all hung up our stockings just the same even after we all knew.

And now, it is different,—yes, really different. I don't have mother all the time, nor any of the time, and I have learned several things that I did not use to know.

At first I believed Cinderella was true, didn't you?
I had absolute faith in old Santa Claus, too, didn't you?
And then I began to grow dreadfully wise,
I bounded the world with my two human eyes,
And I would not look up to God's wonderful skies,
And I knew every prophecy, story and song,
Was foolish, unpractical, childishly wrong,
But at last came a day when were struck from my eyes
The scales of my blindness, and lo, in surprise,
I found Cinderella is every word true,
And I've absolute faith in old Santa Claus, too,
Haven't you?

STORIES FOR CHILDREN.

FROM "The Children's Story Garden," collected by a Committee of Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, Chairman.

OLIVER CROMWELL AND GEORGE FOX.

The Lord Protector of England lay sleeping. In the small room adjoining the great bare bed-chamber of Whitehall, where each night Oliver Cromwell for a few hours tried to forget the plots that shook his uncertain seat and the quarrels and complaints that threatened to crush him, two soldiers talked together in low voices. It was seven o'clock, and already the castle was bustling with activity.

"It is the Protector's wont to be astir by now," muttered Harvey, who waited upon Cromwell. "I am loath to disturb him. Tell me, Captain Drury, what manner of man is this Fox who clamors for justice before Cromwell himself? I have heard much of his works, since I have seen something of these Quakers."

"He has been in my charge only on this journey to Whitehall," answered Drury, "yet I feel as though he had known me since I was a child, so do those eyes of his penetrate the very soul. He was seized at Leicester for exhorting large meetings not to take in vain the name of the Lord, either in oaths or in any other way. It is reported that he plots against the government and incites to fresh rebellion; but I do not credit these reports, for a more peaceful-appearing man I have never beheld."

At this moment a door, opposite the one into Cromwell's chamber, opened quietly, and a broad-shouldered man entered with dignity and decision. His hair, over a broad forehead, was parted, and hung in a thick mass to the shoulders. His clear, quick eyes swept over the two startled soldiers and then to the closed bedroom door.

"Does Oliver still sleep? My business is the Lord's business, and is imperative"—he spoke in a low, clear voice.

Before Harvey could answer, a deep voice from within called loudly:

"Who calls in the Lord's name and is withheld?"

"It is thy friend, George Fox, who would speak with thee." And, before the soldiers could interfere, Fox had disappeared into the room. They stared at each other. Would not Cromwell, who tolerated intimacies from none, eject this mere prisoner with even greater speed than he entered? They listened breathlessly, only to hear the voice of George Fox, "Peace be with this house"—followed by a solemn hush. Then a low word of greeting from Cromwell, and Fox's voice again came to them in snatches—unhurried, impressive in its very tones.

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

"In this thy hour of great responsibility, Oliver, keep thou above all in the fear of God, that thou mayest receive wisdom from Him, and order all things under thy hand to God's glory——"

And after several minutes, during which they could not catch a word, the soldiers heard Cromwell's voice raised in argument:

"But you quarrel with our very ministers."

"Nay, friend," replied Fox, "they quarrel with me and with my friends, but we enter into conflict with no man. We proclaim to all that the power of the Holy Spirit is given to each direct, and none may use his gift for hire."

The attention of the two soldiers was at this moment distracted by the entry of a group of officers who demanded that the Protector be told that his treasurer awaited to consult him on matters of great importance. Harvey entered to deliver the message, and Cromwell turned to him slowly, as though awakening from another world. Before Harvey could speak Cromwell strode to Fox, grasped him by the hand, and, gazing deep into those clear, untroubled eyes, his own harassed with care and brimming with emotion, murmured: "Come again to my house; for, if thou and I were but an hour of a day together, we should be nearer one to the other."

A long look, a handclasp as between brothers—and Cromwell wheeled suddenly, crying out loudly: "Gentlemen, of what matters would ye speak with me?"

George Fox, with Captain Drury at his heels, moved through the crowd of soldiers, who stared curiously at the prisoner holding his head so high before the Lord Protector of England. A moment later they stared still more, when Cromwell interrupted an officer to say to Harvey: "Run quickly after yonder good man and bid him go free wheresoever he willeth."

THE ALL-FRIENDS' CONFERENCE: AN ENGLISH POINT OF VIEW.

BY EDITH J. WILSON.

[Many American Friends will remember the writer of this paper as one of the four English Friends who visited America last autumn.—H. F.]

To English Friends, the All-Friends' Conference is an honest attempt to face up to all the implications of the inherited Quaker testimony to Peace, in the light of present-day circumstances and problems. We all realize that outworn explanations and expressions are quite inadequate in the face of the awful challenge of a world war. We all acknowledge that, at the time of the outbreak of war, our Peace testimony had become largely a matter of accepted tradition, notwithstanding many significant warnings from colonial policies abroad, and from militarist propaganda at home. We now realize that no accepted tradition can hold us in a time of crisis, and we also realize that not until our cherished beliefs have been *tested,* are we sure which are honest convictions, and which are merely pious preferences.

When a traditional belief is challenged, there are three ways of meeting the challenge. A man may decide (1) that he does not really hold the belief, and then he openly relinquishes it; (2) that though he still holds it as an ideal, he considers it impracticable at the present moment, and then he postpones it; (3) that it is a vital principle for which he would give his life, and then he stands by it. All these are entirely honest lines to take. In face of a great crisis, the ultimate decision as to personal conduct must lie with the individual himself. No organization, least of all a religious organization, can presume to decide for him or dictate to him.

But when the crisis is past, and indeed in all normal times, every organization is called upon to think out all the implications of the truth it professes, and seek so to educate its members in the underlying principles of that truth, that when the next challenge comes, they may be strong enough to live up to it.

That is where the Society of Friends is at the present moment. The acute war crisis is past. Its members took every conceivable line of action during the war, and the Society is now faced with the moral responsibility of considering the future of its corporate testimony to Peace. In England we are assuming that the testimony still stands, in view of the fact that the large majority of our young men refused to bear arms, and that the Society officially supported the "conscientious objector" position. We now seek to know what further responsibility this action entails. A perplexing situation has been created for us. Our young men who accepted exemption from military service did so on the score of rendering to the country some alternative service either at home or abroad. This was virtually accepting a privileged position as compared with those who went into the trenches; and a moral conviction that asks for a privileged position in a time of danger is difficult to justify. It involves the Society of Friends in the moral obligation of finding a way of peace that shall be as self-sacrificing as the way of war is to the soldier.

The society of Friends has had a relatively easy and sheltered time during the war, and now, in common honesty, it is called upon to throw itself with a holy zeal into the active service of Peace and Goodwill.

The All-Friends' Conference has tremendous issues to face. We are only just realizing that war is not confined to international conflicts. The spirit of war lies at the roots of our social, industrial, political, and economic systems, both in England and America. We must face the responsibility of this fact, and study the relationship between the competitive system at home and rival interests abroad.

Another big question is our responsibility to those non-Christian nations which have hitherto not followed the way of war. But they have looked on, and are asking themselves whether violence, after all, may not be a legitimate means to a legitimate end. The presence at the forthcoming Conference of representatives of these nations is one of its most valuable features. It is one that strikes the imagination, and is a practical illustration of the great principle that the Conference seeks to express, the principle of a universal brotherhood striving together to lead the world towards the light and love of God, and away from the horrors of the past.

We are assured that the next war, if there be a next war, will exceed in horror and destruction anything that the past has known. Surely the world needs the message of a better way, and perhaps the responsibility of England and America is greater than that of any other two countries. United by a common language and by a common faith, with many common memories, and many ties of relationship and sympathies of outlook and ideal, the time is ripe for a strong united message that shall be the present-day conception of our old Quaker testimony to Peace.

Out of the dusk a shadow,
Then, a spark;
Out of the cloud a silence,
Then, a lark;
Out of the heart a rapture,
Then, a pain;
Out of the dead, cold ashes,
Life again.

—JOHN B. TABB.

A poor man served by thee shall make thee rich,
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest. —E. B. BROWNING.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editor and Business Manager (until Ninth month 1st, 1920), HENRY FERRIS.

After Seventh month 21st, during the absence of Henry Ferris at the Conference of All Friends in London, the INTELLIGENCER will be edited by a committee of the Board of Managers.

PHILADELPHIA, SEVENTH MONTH 24, 1920

THE FUTURE OF THE "INTELLIGENCER."

NEARLY two hundred and fifty persons have now become "INTELLIGENCER ASSOCIATES," and agreed to contribute to its support for five years amounts ranging from $5 to $100 per year. About twenty added their names to the list at the Cape May Conference; and it seems likely that the present number of Associates can be considerably increased, perhaps even doubled, in the present year.

This strong organization assures an increase of about $2,500 a year in the income of the paper, and it may reach a much higher figure in the course of a year or two.

It is quite time that such a plan was adopted. Few Friends know how difficult it has been in recent years, on account of financial poverty, to carry on the INTELLIGENCER at all, to say nothing of improving it and making it the paper that it ought to be. If some readers have felt, as well they might, that it was too much a "one-man paper," lacking in breadth and variety, they may be interested to know that this was mainly because it has been *literally* a "one-man paper." so far as editing is concerned. The fact is that one man was all that the paper could *pay* for,—and even that one was obliged to get the larger part of his income from other business, although five-sixths of his *time* was devoted to the INTELLIGENCER.

To give an idea of the increasing difficulty of "making ends meet," take the items of paper and printing. In 1916 the paper used cost 3.85 cents a pound; that used in this issue cost 14½ cents, and the next lot, for which an order has recently been placed, is to cost 20 cents a pound! Five times the cost of printing has been increased, so that it is already costing more than *twice* as much as in 1916. What heights it will reach next fall and winter can only be guessed at.

Even with the new income from the Associates, therefore, it is plain that the new Board of Managers will have no easy task; and every reader who is not absorbed in trying to make his own private income equal his expenses, should do all he can to hold up their hands. For editorial work they will need at least twice as much as has been available for that purpose hitherto. The office force ought also to be at least doubled; for at this date it, like the editorial force, consists of one person, in this case a woman, whose work, as the old rhyme says, is "never done." And even a woman needs a vacation once in a while!

Accordingly, while the new organization is no doubt the best thing ever done to support and improve the INTELLIGENCER, the present list of Associates ought to be regarded as only a beginning. The paper has now more than three thousand paying subscribers. No doubt one thousand or more of these could afford to contribute $10 a year, which is about the average contribution of those now on the list. If there were one thousand Associates, contributing say $10,000 a year, the INTELLIGENCER might be made a power for good in the world whose value cannot be stated in dollars and cents.

But the improvement will not end with the INTELLIGENCER; the result will be greater interest and greater efficiency in our religious Society. It is an old maxim that we value a church in proportion to the amount that we will contribute to make it effective. It is evident that our members are taking greater interest not merely in the INTELLIGENCER, but in the principles of the Society of Friends, and their advancement in the world. This is indeed the end, toward which religious papers and religious societies are only means.

After all, what is the INTELLIGENCER published for? There are really only two values in life, money and love. Certainly the Associates are not expecting this paper to be run to make money. It is simply a tool, an instrument to accomplish the work of the Society of Friends.

And if that work is not to spread the religion of love, what is it? H. F.

NOTE AND COMMENT.

THE LEBANON HOSPITAL, SYRIA.

"The country which surrounds the Hospital is sacred to our memories, our hope, and our faith. Here in the land where the Great Healer went forth, where He delivered man from the thraldom of disease, where His sympathy was shown to those suffering from mental alienation, this little Hospital stands. It needs help financially. *Will YOU help?*

"It is interesting to note the variety of races represented. They come from all parts of Syria and Palestine, as far east as Bagdad, from Persia, from Asia Minor, from the Greek Islands, Egypt, and North Africa.

"Patients from nearly every country in Europe have received help in this the only Mental Hospital between Constantinople and Cairo. English men and women, as well as American citizens, have also received beneficial treatment here.

"The religions are as varied as the races. You will find Moslems, Jews, Druses, Protestants, Catholics, Maronites, Greek Orthodox, and others."

THE extract above is taken from an interesting circular describing this admirable institution, sent to the INTELLIGENCER by the Secretary in London, A. M. Gooch, who recently visited the United States. The report of the Director states that 170 patients have been under care and treatment during the year March 1919-20, the largest number in the history of the Hospital. Of this number 35 were discharged as cured, and 14 as improved.

Several patients have been admitted in an excited and terrified condition after maltreatment, and the terrible times they have passed through. They come from a wide area, this being still the only Mental Hospital in the country.

During the war the Turkish military authorities paid the Hospital in wheat for poor patients sent by them for admission, and after they left the French military authorities continued to supply wheat and other food-stuffs. Great demands are being made upon the Hospital. Patients' friends pay as they can, but

there is an ever-increasing number of pauper patients who cannot all be refused, if the Hospital is to maintain its name as a charitable institution. For the first time Syrian financial co-operation was secured from the New York Syrians, who are manifesting keen interest in this undertaking in their own country. The Committee in Philadelphia has existed since the foundation of the Hospital. Joel Cadbury is Chairman, and Asa S. Wing, 409 Chestnut Street, Treasurer.

THOMAS'S HISTORY OF FRIENDS.

The Bulletin of Friends' Historical Society (Phila.) for Fifth month, contains a notice of the new fifth edition of *A History of the Friends in America,* by Allen C. Thomas, A.M.

A new chapter has been written covering the years 1905-1919. This chapter opens with a view of the various groups of American Friends, with some reference to the developments within each group. This is followed by a more particular discussion of certain topics, such as The Pastoral System, Foreign Missions, Education, and the work among Indians and Negroes.

The most vital contribution to the new section is the part dealing with the Great War (pp. 245-253). Here is a succinct account of the struggle of Friends, in the face of misunderstanding and persecution, to exemplify anew "that life and power that takes away the occasion for all wars." The story of persecutions undergone and relief work undertaken is here told by one who can visualize these events against a complete background of Quaker history.

Throughout the account of recent years the work of Friends in Great Britain and Ireland is depicted, and its influence upon American Quakerism suggested.

The statistics, to 1918, are a welcome addition to the book. The new reference notes and supplementary bibliography will prove useful to those who wish to carry further the study of Quaker history in its various phases.

"Finally," says the reviewer, "it should be said that most readers scarcely realize the amount of painstaking research (often including many hours in verifying a single figure) that is required to produce such a condensed historical account, dealing with so many aspects of subject matter and such widely-scattered groups of people. A bulky work seems more impressive at first sight. The smaller volume often represents quite as much research, and also a finer art in condensation and perspective. Friends and others are again placed under obligation to Professor Thomas for this further product of his industry and skill."

REALITIES OF WAR.

"Modern civilization," says Sir Philip Gibbs, in reference to the battles of the Somme, "was wrecked in those fire-blasted fields, though they led to what is called 'victory.' . . . The old order of the world died there, because many men who came alive out of that conflict were changed, and vowed not to tolerate a system of thought which had led up to such a monstrous massacre of human beings who prayed to the same God, loved the same joys of life, and had no hatred of each other, except as it had been lighted and inflamed by their governors, their philosophers, and their newspapers. . . . Either the heart of the world must be changed by a real obedience to the gospel of Christ, or Christianity must be abandoned for a new creed which would give better results between men and nations. There could be no reconciling of bayonet-drill and high-explosives with the words 'Love one another.'"

Fire in the Hall of Chemistry at Swarthmore College on June 29th caused about $40,000 damage.

APPEAL FOR A JAMAICA SCHOOL FOR NEGROES.

The following letter to the editor received some weeks ago, has been delayed in publication. It will be noticed that the writer expects to visit Friends in America after attending the London Conference:—

Friends' Mission, Hector's River,
Jamaica, B. W. I., Fifth month 7, 1920.

Editor of Friends' Intelligencer:—

This will probably be a surprise when it comes to thee, but I trust that its purpose will elicit a sympathetic response.

My name is Montclair Hoffman, and am a colored young man, not yet 35. It may be a little unusual to you, but nevertheless, I am a Friend, and that not merely in name, but from most profound conviction. I was brought up a Friend, and never had communion with any other religious body.

Being members of the Five-Years Meeting, our outward practices may differ to some degree from yours, but in belief and principles we are one, and those Quaker ancestors who mean so much to you mean much to us, too, because of the things for which they stood.

As headmaster of the boarding school here, it has long been a concern with me that I should seek liberty to present to Friends of the other branch in Philadelphia, Baltimore and New York Yearly Meetings the needs of our school as I go forth to build up its endowment. The great question has been whether our Board, which is one of the strongest of the Five-Years Meeting departments would approve such a course. I have brought the concern to Jamaica Friends, and they have approved, and now the American Friends' Board of Foreign Missions fully unite in this concern, and will duly indorse my minutes for service among Friends of the other branch in the limits of the three Yearly Meetings already mentioned. This is indeed a cause for joy. Friends were always, mostly, united in their attitude toward the Negro and on peace. They now work together for the latter cause, and who can say that the former may not be a point of contact for further unity?

I am authorized by Ross A. Hadley, Secretary of the American Friends' Board of Foreign Missions, to take up the matter of my mission to the liberal Friends with some of their leaders, and ask their co-operation in arranging that I may reach all meetings in the proposed limits and also individual Friends, and hope that I may be helped by the Intelligencer. This is such a remarkable decision for our board to reach! I can't but be thankful, and I do pray that Friends of the other branch will have open ears for the call. This means that our Board, which is one of the Five-Years Meeting boards, will receive funds from the liberal or Hicksite branch for the advancement of one of their foreign fields. All funds subscribed would be paid or sent to a member of your branch, and that one would forward to the treasurer of our Board in Richmond, Ind.

I love the Hicksites, for they produced Lucretia Mott and husband; Aaron M. Powell, and many others, and I feel drawn to them much.

I shall be a delegate to the London Conference, and will carry a traveling minute to English Monthly Meetings, so do not expect to reach America till mid-autumn, or near that time.

A thousand Jamaica Friends, of the race for which Friends did so much, will be answered by thy reply, and the board in Richmond will, I know, be glad to hear that Friends of the other branch are ready to unite and help in this way.

Until thy answer comes, may God bless and keep us in His great love. Sincerely thine,

Montclair E. Hoffman.

KIND FEELING AMONG FRIENDS.

In the new edition of Allen C. Thomas's *History of the Friends in America,* is the following paragraph:—

"Not for over a century has there been such a feeling of good-will as exists at present (1919). It is more and more recognized that kindly feeling and co-operation are quite possible though there may be at the same time great differences of opinion even on important matters." (Page 225.)

LITERARY NOTES.

THE STORY OF FRIENDS' WAR WORK.

A Service of Love in War-Time. By Rufus M. Jones. 284 pages. Illustrated. The Macmillan Company, publishers.

The genesis of this book is revealed in the introduction, in a characteristic story. "I am merely endeavoring here," writes the author, "to interpret the effort which American Friends have made to express their spirit of human love to a part of the world—an innocent part—caught in the awful tangle of the tragedy. I should not have written it, certainly not at this time, if it had not been for the irresistible appeal of Isaac Sharpless, President Emeritus of Haverford College, who laid the task upon me with an urgency I could not withstand. He wanted this much of the story told while it was still fresh and lively and he insisted that I must undertake it. I told him that I was too busy and could not stop to do it. He replied with his usual calm rejoinder which no one could ever resist: 'Nevertheless, thee must do it—a man can always do more than he is doing!' After that I knew I had to do it, even if it *was* impossible, for more than once he has laid his hand on me to do the impossible."

The basis of the work itself is also clearly and impressively stated. "The members of the Society of Friends and other Christians of similar faith who, under the compulsion of their deep-seated convictions, could not accept the methods of war, loved their country with as much devotion and fervor as did any of its citizens. They did not take their unique and difficult position because they were obstructionists. They took it because they were inwardly pledged to a way of life which, if extended through the world, would eliminate the seeds of war, and would bring new and higher forces into operation within the fabric of society. They could not, therefore, of a sudden change the faith of a lifetime and substitute the methods of war for the slower but not less effective forces of love and co-operation. They felt that for them to surrender their ideals of life in this crisis of history would be to prove recreant to the fundamental hopes of humanity.

"Most of the officials with whom I had frequent dealing in Washington, and many unofficial people, were convinced that we who took this position were consistent in our course and were doing right when we kept unswervingly on the path of life which our fathers had walked before us. Again and again I was told: 'You are doing what you ought to do. We need to have in the world, especially now, some people who believe in the conquering power of love and who express in deeds the conviction that Christ's Kingdom of God is something more than a dream or an illusion to be surrendered at every hard pinch. Some day we shall all be glad that you stood out, held on and would not yield to the mighty appeal of the hour.' This position, as I have said, was no hasty expedient; it was as deep as life itself. To go back on it was to barter away the very faith which made life a rich and precious thing.

"But the one impossible course for those of us who held this faith was to refuse the call to fight and at the same time to refuse all responsibility for the tragedy, to withdraw into some calm retreat, assume for ourselves a holier attainment than that possessed by other Christians and secure an easy safety purchased by superior piety! No, to do that was to lose the soul as surely as though a contract had been signed with Mephistopheles. The world tragedy was a common tragedy for which we were all in our degree to blame and the agony of which in some measure we were all bound to bear a share. It was not possible for one who had a real, living, throbbing soul within him to run away into some bomb-proof shelter built by faith and to wait in security until the storm rolled by. The great Pioneer who marked out the way of life we wished to take did quite otherwise when His crisis came. We wanted to show our faith in action and to show it in a way that would both bring healing to the awful wounds of war and at the same time take us out of self and selfish aims and carry us into the furnace where others were suffering."

The accounts of the perplexing days after the United States entered the war, of the formation of plans for work in France, of the constitution of the American Friends' Service Committee, of the many conferences with Government officials, of the organization of the first "Haverford Unit," of the problems of the draft and "conscientious objectors," of the questions of financial support and administration, are too long to be rehearsed here, however briefly. They are all of deep and permanent interest. But no chapter is more thrilling than that entitled "The Keepers of the Faith," which tells how a little band of Young Friends, hardly more than boys, inexperienced, untried, often alone and friendless, had to meet the terrible tests of war,—the misunderstanding, the persecution, the hatred, the jeers, the tortures, the deception and the various efforts of unsympathetic or brutal officers to beguile or force them into military service. For all time to come the story of these brave Quaker boys will live to inspire and thrill future generations.

Will it inspire the *young* alone? Will not men and women of riper years, too long accustomed to the mere formal answering of "Queries," catch something of the spirit which animated these boys when summoned before a military tribunal to answer the question, *"Do you maintain a faithful testimony against all wars?"*

To those who through the years of conflict have done what they could to uphold the ancient testimony of Friends against all war, and have seen the hand of God opening for them a way where there seemed to be no way, this book will be a precious memorial for all future time. It proves that, however weak and wavering we have been during the storm of war, our faith in the power of love is built upon a rock. It proves that if we will but follow our Light, it will guide us through, however dark the way may be,—

> "As thro' a night of storm, some tall,
> Strong light-house lifts its steady flame."

H. F.

A BOOK OF ENGLISH HOME STORIES.

The Time of Her Life, and Other Stories. By Maude Robinson. Illustrations by Percy Bigland. The Swarthmore Press, Ltd., London.

This book is a series of word pictures, we might say, with drawings from the hand of Percy Bigland,—one of England's artists well known to the Friends of our own country. Its stories are portrayals of home life among English Friends, in the period between 1682 and 1875.

In the first story, which gives its name to this charming book, we are introduced to William Penn,—not as a scholar, nor as the great statesman who served his king, and later came to America and helped to organize its government; but we feel ourselves present in the Friends' meeting he is addressing, we go with him to the home where he was invited for supper, we hear the genial talk of William Penn whose inquiries bring to his knowledge little Tryphena Holloway,—just the age of his own "merry Letitia." He is so much interested in little Tryphena who needs the out-of-door life of his own little maid, that he gets the mother's consent to take her home with him for a little visit.

We feel a more intimate acquaintance with this truly great man as we see his care for the welfare of this little child, and again in his own home,—as gentle as he was strong. The stories are so graphic in their telling as to make us feel that we are really looking upon England's meadows,—"such meadows! Yellow with cowslips, and round the hedges, borders of azure blue bells, delicate wind flowers, and stitchwort (*telleria holostea,* known to us in the chickweed family) and bright crimson early vetch." William Penn had already told Tryphena "My little maidens hear the nightingale all day long at Worminghurst, and would all night, too, if they were not fast asleep."

When they were in the coach, he interrupted his examination of a pile of papers, to point out to her on a far-away hill top, a group of the Great Bustards,—birds as large as turkeys, which in those days abounded on the open hills. After the fifteen miles' journey was ended, the little girl was most kindly welcomed, and her new friend Letitia showed her all the country sights that were so new to her; the cows, the black Sussex pigs, the new little colt, and Letitia's own quiet pony, on which Tryphena had her first ride.

It was Sarah Pennifield whose "First Yearly Meeting" we are told about. She was a young country girl,—her home a farm-house. She was invited by Sarah Charman, a ministering Friend, to attend with her family. Sarah had a very simple wardrobe, and her luggage was a large bandbox tied up in a blue checked handkerchief, while her kind friends the Charmans had neat little trunks. The Charman chaise carried a hamper with provisions for the week they would spend in lodgings,—a large ham, and butter and eggs from their own farm. Not only were the domestic arrangements for London Yearly Meeting of 1810 quite different from the present, but the scene in the yard was also very different; as all who attended were in something like a uniform of browns and grays and drabs. We are told that Sarah wondered, "Was it real simplicity, as girls flitted past in delicate pearl-gray silk dresses and bonnets, with silk stockings and morocco slippers?" It was a new world to Sarah; and to her the interest deepened as the days went by. How she cherished the memory of Elizabeth Fry!

In "Creaturely Activities" are shown two types of the Quaker home of the date of 1853. In the Hyde Hall family there was very strict regard for the "letter of the law" of Quakerism. The children were not allowed to read such books as "Uncle Tom's Cabin," or "The Wide, Wide World." The daughters were kept, under protest, to cottage bonnets and shawls; and the boys were their fathers in miniature. The result to the children, of making them conspicuously peculiar in dress, and disregarding their hunger for the interests in common of the human family, led them into ways of deceit and insincerity.

In happy contrast with this type of "Friendly home" is that of their kinsfolk Paul and Miriam Vincent. After tea the father would say to Wilfrid, "Now, boy, get thy lessons learned quickly for schoolma'am Rose, and then I will have a game of chess with thee." Likewise the twins were helped by their mother in their tasks of verses and spelling, after which she also joined in a merry game of dominoes with the little ones, before they went to bed.

It is not easy to lay down the pen that has been privileged to make this rare book known to the homes to which *Scattered Seeds* has access. It presents the very essence of Quakerism, with clearness and simplicity, sometimes with touches of delicate humor; and with a spirit in unison with all that makes for joy and peace.—Elizabeth Powell Bond, *in Scattered Seeds.*

"A FEW MINUTES WITH SHAKESPEARE."

Under the above heading, S. R. Downing writes as follows to the West Chester (Pa.) *Local News*, apropos of the giving of "As You Like It," by the pupils of the Community School of West Chester:—

"As You Like It,"—a play by William Shakespeare, in which the tots of Friends' High or Community School wanted either to be Orlandos or Rosalinds, brings to mind a gift to me, as a lad, of a book called "The Beauties of Shakespeare." In thankfulness to an elderly cousin, the giver, I read it page after page throughout, with but an inkling of what it all meant.

But that inkling in after life drew the line for me between the higher and lower literature. A fondness for the former rather than the latter was instilled by this little book that I did not, as a boy, fully understand. But in all my after years, because of it, in great part, I eluded the mean, mediocre plays and ever sought the best. And thus, too, with literature generally.

What a little, unusual, seemingly unreasonable, out-of-the-way thing will change the current of a life even at its beginning and with but an inkling to start with. For illustration, a little, few-years-old tot reciting *Touchstone,* showing a pure logic and the emptiness of it; the melancholy wisdom of *Jacques;* the superb coquetry of *Rosalind;* the accomplished wooing of Orlando, all under the covering of nature in the forest of Arden.

How such a beginning will permeate a life. These children, or even some of them,—may we hope all of them,—will thank in their hearts their teacher for this innovation as I ever have thanked my cousin for her gift. I stop at Downingtown Friends' Cemetery now, read her name and think with gratitude.

Under the trees at Fifteenth and Race Streets, Philadelphia, during Yearly Meeting, I am generally accosted by a middle-aged Friend, who overflows with the witticisms of Shakespeare. He extends his hand with this salutation of Touchstone: "I met a fool i' the forest." Under this Quakerly forest of Arden, some hearers would conclude that the salutation was a gross reflection instead of an honor. A fool in his heart gets things mostly awry,—a sage becomes the fool in the fool's conceit and logic the only wear suited to his cap and bells.

The splendid Shakespearian wit, and so much in it that we need to know; and in West Chester we have just discovered that childhood can be an entrance into the joys of this best of literature.

"YE STUDY BROWN."

The *Friend* (Phila.) says:—We were very much pleased to receive, in response to our request for college themes about Friends, a magazine called *Ye Study Brown*, written, illustrated and published by Mary Louise Fritchman in a course of journalism at Wellesley.

The editorial of this magazine, as well as the leading article, is about Friends. The latter, entitled "The Quaker and Progress," begins: "The trend of the modern and the progressive is away from the old, the established forms toward new standards, or at least toward greater improvement upon the old. People are accustomed to think of the Quaker, or more properly speaking, the Friend, as a religious fanatic, narrow-minded and conservative. But the truth of the matter is that the Friend is one of the most sanely progressive members of society."

The third article is a lively account of Westtown, written in answer to "A Boarding-School Inquiry," which appeared in the *Atlantic Monthly* a short time ago. Photographs of the school add much to the descriptions.

In all the articles pertaining to Friends, Mary Louise Fritchman has shown a sympathetic attitude, and an appreciation of Friends both as they are and as they were. We wish that space would permit us to quote many more choice comments and bits of description which help to make this a unique piece of work.

"Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last bestowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality; both together make an excellent temper."—*William Penn.*

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

AN APPEAL FOR HOSPITALS.

Following is a description of conditions in the hospitals of Gratz, Austria, as found by the workers of the Quaker Mission in Vienna, May 21, 1920:—

We have just come back from Gratz, where we went to arrange for the distribution of fodder for the cows, which is to increase the production of milk.

While we were there we went over to the Landeskrankenhaus, the huge hospital, famous all over the world, where English and American students used to go to study, beautifully situated and splendidly equipped. They have a separate building for each kind of illness, eye, ear, nose, throat, teeth, nerves, maternity cases, medicine, surgery, a fever-hospital and an isolation-building for small-pox. There are three operating theatres; one for non-septic cases, one for medium cases, and one for very septic cases. These buildings are all arranged in a garden where the patients can walk. They can accommodate 2,200 patients.

We were taken to the kitchen, beautifully fitted up with copper and steel boilers, but there was little to cook; they have no meat, and cannot get any fat.

The laundry was also beautifully arranged, but all the linen was in rags.

In the mending-room, a large, airy place fitted with sewing-machines, they can make nothing *new;* they patch, darn, cut in pieces, sew together; they were cutting the shirts three centimetres narrower and *unravelling the edges of the material to get cotton to sew with.* They have to use it double on the machine, and naturally it breaks every few inches. We offered them reels of cotton, for which they were grateful, but what are twenty reels to them? "An industrious girl will use 1,000 metres in a day."

The bandages we saw on the patients were pitiable; rags sewn together and sterilized. They used all their stocks during the war, and they cannot get more.

They took us to see some of the tuberculosis patients, who were sitting with their sores exposed to the sun, gaunt and emaciated. They should live on a diet of eggs, cod-liver oil and milk; but the hospital has less than *two pints of milk a day* for sixty patients. They showed us two cases who could not swallow, upon whom they had operated, putting a tube through the thin wall of the stomach. Fluids such as milk and eggs could pass through the tube,—but there was no milk and no eggs. We saw them fed,—they were given only *water!*

The doctors are in despair; they are giving up their salaries and living on their savings that the patients may live. The doctor, who took us around had done two operations that morning on a cup of tea without milk, and a small piece of bread.

They do not blame any one; they simply *show* things.

Another hospital at Gratz will soon have to shut altogether for want of supplies. They are down to *three* hypodermic syringe needles; they have no rubber tubing for operations; no sheets, *no ether.* There is a general lack of anaesthetics.

The hospitals in Vienna are turning away patients who can hardly crawl, for want of ether to operate.

This is not hearsay; *we have all seen it.*

The patients are getting eczema, because the ointments have to be made of inferior fat. They have no good soap, not even for operations. They lack anaesthetics. In the children's hospital, when they must operate, they try to say to themselves:

"Children forget so soon!" They are *so* good to the children. Their one cry is: "Oh, help us to get things for the *children;* we can get along somehow ourselves, but it is so hard on the children."

Can you help us with the hospital?

It is a vast task, but we can tackle it bit by bit, and the Austrians are grateful. "We are a grateful people; we do not forget what is done for us." Whatever you can give, whatever it is, will be of help. Can you send us hypodermic needles, or help us with rubber gloves, tubing, sheeting, thermometers, soap, or vaseline? Bales of cotton cloth are needed to make sheets, bandages and linen to wrap the babies in,—for they have to use *newspapers* for the babies even in the hospitals. Send bales of material to be made up into clothes here, as it is a waste of time to make up clothes that have to be altered, and it would give work here; send needles and cotton to sew with; but above all, *ether* for the operations, and hospital and medical supplies of all kinds.

If you can help, or if you can interest your friends in helping, you will be doing a great humanitarian work. The sick and suffering cannot help themselves, nor can their own people do anything for them.

THE LATEST FROM SERBIA.

Loreta Rush, of Fairmount, Indiana, one of the Service Committee workers stationed at the Serbian headquarters at Mitrovitza, writes in a letter dated June 2nd of the delight of the Unit in receiving a consignment of goods from America:—

"Truly it was a dilapidated assortment of boxes and barrels that finally came to the Serbian section. Most of the boxes had either lost parts of their covers, or were on the point of coming to pieces. Only one barrel had a top. One box had gone all to pieces, scattering its cans of chlorinated lime to the four corners of the car.

"Incidentally, on that score it is amazing to note that one of our helpers found the workers in the customs office at Skoplje *eating* the chlorinated lime! They said it did not taste like milk!

"It was fun opening these boxes. Not a glimmer of an idea as to what we were getting, as no list of the things shipped were received here. Imagine opening boxes of chocolate and Horlick's tablets!! Better than Christmas!"

From the headquarters at Mitrovitza, Loreta Rush acts as a clearing-house for news for all the workers in the various fields in Serbia. In a frequent typewritten letter (copy of which comes to the Philadelphia office) she skims over the newspapers and magazines, and in a breezy condensed way gives the news of the world, touching on everything, including European politics, the last revolution in Mexico, trade conditions in Japan, exchange rates, and the scores of the American baseball leagues.

THE QUAKER WORK IN ESSEN.

"Don't think for a minute that there will be any great improvement in food conditions here before September. Green vegetables will be on the market, but they are a wholesome diet for people in normal conditions who, during the winter, have been eating too much *heavy food,*—meats, fats, etc. The children here have *not* been so fed, but have been eating bulky foods which contain little nourishment, and they cannot now nor during the coming months get what they need except from us."

The above is an extract from a letter written to the Berlin office, May 28th, signed by Robert W. Balderston, Richard L. Cary, Ruth Clark, and Edith Collin Moon.

FOOD CONDITIONS IN BERLIN.

A letter from Friends' Service Committee workers says:—

One very remarkable thing which we see in the streets of Berlin, and which has become so common that one forgets to notice it, is the files of bread wagons conveyed by soldiers. The bread is in open wagons, in the great loaves three-fourths of a yard long and very brown. Very often the soldiers ride in the wagon with the bread, and sometimes sit upon it. To an American eye it is a most amazing sight.

One often sees, too, a child coming home from the baker's with a long loaf of bread unwrapped under his arm, or a neatly-dressed gentleman with a piece of newspaper about the loaf strolling down the principal street. When food becomes so precious, the conventions which we have developed around it are very likely to be loosened.

Frequently one sees someone in the street car take a package from his pocket, unwrap it, and produce a "stulle" (sandwich), and without the least embarrassment in the world fall to eating as he journeys.

In offices, too, and in banks, one sees clerks eating sandwiches as they work. This may seem to indicate a

great amount of food on hand,—but in truth it indicates quite the reverse. When people are hungry, the bit of food that is near constitutes a real temptation.

CHILD-FEEDING IN EUROPE.

One week ago we announced that on August 1st the Allied Relief Administration would cease to function and the American Friends' Service Committee would take complete charge of child-feeding in Europe. At a conference held in New York City on Saturday, June 26th, the Service Committee were informed that the Allied Relief Administration, of which Herbert Hoover is Chairman, has decided to continue its work in Europe, and therefore, it would not be necessary for the Service Committee to take over the work in the two other countries. Mr. Hoover, however, urged the Service Committee to continue its child-feeding program in Germany, and offered to help in any way he could.

The reason for Mr. Hoover's change of plans can be summarized as follows:—

The need in Europe will be as great, if not greater, during the coming winter than it has been during the past winter. Up until the present time it has not been possible to say just how much relief this year's crops would bring. Now it is known that they will not add very much to the food supply of Europe.

Mr. Hoover has decided to continue his warehouse plan, and sell ten-dollar food-drafts to any who want to purchase for their friends or relatives in the Central Empires or Poland. This means that he will keep a strong personnel on the field, and this same personnel can handle the feeding as well as the warehouse work.

Mr. Hoover will continue to support the work of the Friends in Germany, and will aid in soliciting money from the American public, as well as in handling shipments to European ports.

The last report from Germany reads: "Feeding 615,000 children in 87 cities through 3,289 feeding centers." Each meal costs five cents. The Service Committee plans to feed on the average 500,000 children each day between now and June 1, 1921. We ask all Friends to share their abundance with those who have nothing.

AS SEEN BY A VIENNESE GIRL.

The following description of the relief work now being carried on in Vienna by the Quaker Unit was written by a Viennese girl assisting with the work. The letter was forwarded to the Philadelphia office by Martha T. Speakman, of Philadelphia:—

Vienna, June 7, 1920.

I am a Viennese girl just come from school, with great interest for social work. A friend gave my name to the Friends, and one day I was asked to come and help them. I had never heard anything about them, and knew very little about Quakers, but when I heard that foreign people had come over to Vienna to help us in our great distress, I instantly flew to help them as far as I could. And hands were needed everywhere.

That was at the end of December. The Friends had overtaken the care of children under six. After the doctor's examination at the Welfare Centre, the child got a card with which the mother could draw rations at our depots, which we started in every district. The ration for families with 3 and more children consisted of 1 tin of sweetened, 1 tin of unsweetened milk, ½ pound of flour, or semolina, or oats, ¼ pound of cocoa, ¼ pound of sugar, ¼ pound fat, and one piece of soap, ¼ pound of rice.

There are no words to describe the joy of the mothers getting such lovely things for their little ones, who never had any thing good as long as they lived. And that these rations are given out every week was considered so beautiful that people would not believe it at first. One woman told me: "it is just like Christmas. I feel as if a good angel had come from heaven to bring me these things." You can imagine what it means to a mother who was accustomed to give her little one black coffee morning and afternoon, and for dinner nothing else but cabbage, to be able to give him now cocoa morning and afternoon, and make him porridge for dinner.

From time to time we have a clothing sale at the depots, where the mothers can buy one garment for each member of the family, and it is infinite joy to me, going through the streets of Vienna, to see all the little girls in the pretty Mission frocks and apron which, to the delight of the children, have a *pocket* in each of them; the boys wearing the new shirts on Sundays, and the mothers coming to the sale to show off their new blouses.

The doctors much appreciate our help, telling they get great increasement in weight, the children being sent to the doctor every month.

An immense lot of work and of good is done for our poor innocent little children. Over 40,000 children are now fed by the Friends' Mission in this way, and the number is going to be increased to over 50,000, but there are still more and more children waiting for it. One speaks about 200,000, and how long is this most generous help going to last? Children, once accustomed to this lovely things, will feel it worse. We can only hope that friends all over the world may think of us in our great need and forgive us, once a proud and prosperous nation, have become beggars now.

(Signed) Lili Platschek.

GERMANS ASK EBERT TO THANK QUAKERS.

A newspaper despatch from Berlin, July 4th, stated that the budget committee of the Reichstag had asked President Ebert to issue a formal public statement expressing the gratitude of the German people to the American Quakers for their relief work.

SERVICE NOTES.

Shipments of clothing, etc., received during week ending July 10th: 12 in all, 8 from Mennonites; 675 garments in all.

CHILD-FEEDING REPORTS.

The latest cable from the Berlin office of the Service Committee states that 632,000 children are now being fed daily in 88 cities in Germany. These meals cost approximately five cents apiece; and therefore the daily expense for food alone is approximately $31,600, beside the overhead. The Philadelphia office has on hand funds to continue the work in a limited way for the next year; but to do the amount of child-feeding that is absolutely necessary to give a normal amount of nutrition to the coming generation will require $5,000,000 more. Contributions of any amount, therefore, are very much desired.

PERSONAL.

Wilbur K. Thomas, Executive Secretary of the American Friends' Service Committee, sailed July 8th on the S. S. *Olympic* for a visit to all the fields of Quaker relief in Europe. This includes a survey of child-feeding operations in Germany; anti-typhus and agricultural work in Poland; infant-feeding, clothing, and general relief in Austria; agricultural and orphanage work in Serbia; and the Maternity Hospital at Chalons, France.

Mr. Thomas will attend the London Conference of All Friends in August, and plans to sail for America on the 28th of August. In his absence, Vincent D. Nicholson will have charge of the office as acting secretary.

"THANKS FOR AMERICA'S AID."

Robert Yarnall of Philadelphia, who is in charge of the child-feeding district in Germany, with Frankfurt-am-Main as headquarters, has sent to the Philadelphia office a sample of a new bread-card issued by the City of Frankfurt for use during August, 1920. There is a picture of the American Quaker (dressed in the style of William Penn) ladling out food-stuffs to a group of little children. Underneath the picture is the inscription, "Thanks for America's Aid."

In an appreciative letter to the Burgomeister, Mr. Yarnall stated his appreciation of the tribute paid to the Quakers by the City of Frankfurt, but stated that he wished it entirely understood that the Quakers were only acting as agents for the *whole of the American people.*

This card is used by the whole population in order to secure any flour and bread. The food is not supplied by the Service Committee and the inscription is merely a tribute to the help that the Quakers are doing in the child-feeding.

CHILD-FEEDING STATISTICS.

With the completion of the plans of the American Friends' Service Committee for the following year, all contributors to the work in Germany are receiving a detailed report showing just how the contributions were expended.

Up to July 1, 1920, a little over $3,000,000 has been received. With this the following commodities were purchased and shipped:

Flour, 4,793½ long tons; beans, 872½ long tons; rice, 802 long tons;

lard, 754 long tons; sugar, 1,125 long tons; cocoa, 287½ tons; oil, 120 barrels; peas, 927 tons; condensed milk, 407½ tons and 34,532 cases; evaporated milk, 6,715½ tons and 30,740 cases.

In addition to this there were shipped the following articles contributed by individuals and business firms in this country:

120 barrels of cod liver oil (52 gallons to the barrel), 31,524 garments, 16 boxes of clothing, not opened, 8 bales of cotton flannel, 1 bale of outing flannel, 117 boxes of soap (100 to 125 cakes to a box), 5 boxes of lard (80 lbs. to a box), 3 cases of condensed milk, 2 cases of corned beef ($100 for the two cases), 14 bags of flour (100 to 150 lbs. to a bag), 6 boxes and barrels of food (mixture) (196 lbs. in box), 2 carloads of macaroni.

The German government has just agreed to give the Committee all the flour and sugar that we need in these child-feeding operations. This will materially increase the number of children who can be fed. It has been decided to enlarge the scope of the work, and undertake and also solicit funds for hospital supplies and for general relief work for adults in connection with the Hoover food-draft plan.

CHANGES IN PERSONNEL.

SAILING: Mrs. Frances B. Toplitz, New York City, for Germany; Alice Ratliff, Fairmount, Indiana, for Germany; Dr. Emily Cromwell Seaman, New York City, for Poland.

Returned, Gertrude Simms, Richmond, Indiana, from France.

CASH CONTRIBUTIONS.

WEEK ENDING JULY 10TH.

Five Years Meeting		$1,463.95
Other Meetings:		
Newton Prep. Meeting, N. J.	$71.00	
West Branch & Hickory Grove, Iowa	100.00	
Middleton Friends, O.	20.00	
Caln Quarterly Meeting, Penna.	24.50	
Chicago Friends (both branches), Ill.	450.00	
Plymouth Prep. Meeting, Pa.	60.00	
Damascus Mtg., O.	25.50	
		751.00
Contributions for General Work		78.93
For Germany		3,788.48
For Austria		422.63
For Syria		1.00
For Poland		5.00
For Serbia		7.50
For Central Europe		10.00
For Europe		32.54
Interest on Liberty Bonds		45.00
Total		$6,606.03

CURRENT EVENTS

THE CAPE MAY CONFERENCE.

(Continued from last issue.)

FIRST-DAY, THE 11TH.

GREATLY augmented by week-end visitors, the conference gathered in devotional session in the beach auditorium. Isaac Wilson offered a prayer of thankfulness for the many privileges accorded.

Emma Lippincott Higgins dwelt on the need of a more vital faith. "We need," she said, "not a new religion, but a new expression of the one we have. We should not talk about brotherhood and not practice it." She urged turning from "the refinements of theology to the essentials of religion," which were "love of God and love of fellow-man."

Joel Borton drew an analogy between the improved roads around us and the "ways of righteousness." The ways are straightened and obstacles removed in the spiritual life as in the physical," and he urged the individual to change his way of life to conform.

George A. Walton emphasized the need of education of the spiritual as well as the intellectual side. "The delicate wires of our lives would burn out if charged with the full voltage of God's love, but let us receive to our capacity," he said, and he appealed that the spiritual nature be developed and not starved.

Others who spoke were David Henry Wright, Mary Decou, Edith Branson, Caroline J. Worth and Pauline W. Holme. In response to the suggestion of Chester Osler, the meeting closed with silent prayer for the young Friends abroad who are giving their lives for their brothers in stricken lands.

Another devotional session took place in the afternoon, followed by a young people's meeting under the auspices of Young Friends' Movement of Philadelphia, Baltimore and New York. Elbert Russell addressed the evening meeting on "The New Frontier," in which he contrasted the life of the early settlers after the landing of the Pilgrims with later and present day. The frontier life, he said, had developed strong, self-reliant men and women, with a love of adventure, craving risk and danger.

"We have the leisure and means," he said, "to carry on the work of special reform and religious extension, which animated the Pilgrims and William Penn. Let us devote ourselves to social and moral frontiers. In these new frontiers there are jungles to be cleared, beasts to be named, and savages civilized—here is room for great adventure."

The evening meeting was preceded by a song service and a beach meeting.

SECOND-DAY, THE 12TH.

Education was emphasized as the solution for the race problem by Dr. James H. Dillard at the morning session. "We are all, colored and white, only fifty years out of slavery," said Dr. Dillard, who is president of the John F. Slater fund for establishing county training schools in the South. "The amount of money the poor colored people themselves contribute toward these schools is marvelous," he told the Friends, "and the self-sacrifice and devotion of the colored teachers, who are graduates of Tuskegee, Hampton, etc., make them worthy to be spoken of with the saints and martyrs."

The Slater Fund began by financing four training schools in 1913; this year they will report having assisted more than 150.

"Deplorable as lynchings are," said Doctor Dillard, "we must remember that there are not many people engaged in them, and there is some hoodlumism everywhere. The race problem will be solved by educated religion, when all believe and practice Christ's teachings."

"Isaiah used advertising methods," asserted George A. Walton, in continuing his course on the leadership of Bible heroes. "He put up a tablet, or poster, when he was trying to persuade his nation against allying itself with the Assyrians. The inscription meant 'swift booty, speedy prey,' and then Isaiah gave his newly-born son the inscription for a name."

In speaking of the Apostle Paul, Doctor Walton said his success in spreading Christianity was due to his ability to make the most of every opportunity. "The magnetic force of his personality was the outcome of God's power in his heart, and this power can be acquired by each one of us," said Doctor Walton.

Two round-table discussions preceded the regular sessions. George H. Nutt, of George School, in the conference on "Friends' Principles," denounced the "unmitigated abuse of people." "It is nothing short of blasphemy," he said, "to think every one is wrong but ourselves." He advocated compromise in efforts to obtain unity and progress, though not compromise of principle.

"What shall we do about our prisons?" was the topic discussed under the leadership of Anna M. Michener, who has recently been doing extension work with Columbia University. "The stories of cruelties in our prisons brought back by the conscientious objectors have aroused anew the interest of Friends in prison reform," said Miss Michener. "What we need to-day is a scientific study of the effect of the present system on the prisoner and on the guard. Can it be said that prisons accomplish their purpose when we have the assertion of Mr. Miller, Thomas Mott Osborne's assistant, and his successor as warden at Sing Sing, Dean Kirchwey, that the prison is recruited from Elmira Reformatory?"

She urged Friends to take up this study, for which their reputation for disinterested service in reconstruction work has especially fitted them.

"Our ordinary daily work is also holy and essential to God," said George A. Walton at the evening session. The subject of his address was, "Living Our Faith at Home, in Social Mingling and at Work."

"There is always a call for special service," he continued, "but it is also holy work to keep up the physical side of our nature, without which the spiritual would never be enabled to develop."

The speaker emphasized our dependence on each other. Even for the simplest meal we call on the labor of men of many countries. "Brotherhood is, therefore, an essential fact in the economic world," he said. "We make the mistake," he continued, "of exalting the preacher too much. It takes as much Christian spirit to wash dishes as to preach a sermon.

"The liquor traffic is absolutely doomed by the fact that we demand so many things in our modern life which formerly would have been considered luxuries. We have no time to take into our systems that which slows us up when there is so much to be done. The keeping of the physical life is as holy in the sight of God as the great services given by some. Everything in God's business and all which tends to accomplish His work is equally holy."

THIRD-DAY, THE 13TH.

"There has been a rebirth of the Society of Friends in the last four years," said Vincent Nicholson, assistant secretary of the American Friends' Service Committee, addressing the conference on "Living our faith in special service."

"A real mission has again gripped Friends, uniting branches and all sections in fellowship of service," he said, and emphasized the opportunity given the minority group to express itself in active service. Friends have given two million dollars to this work, and have handled three million more, contributed by those outside the society. Friends are now actively engaged in relief work for France, Serbia, Belgium, Russia, Austria, Hungary, Germany and Poland.

"The question which confronts us now," he said, "is whether we shall withdraw our frontiers? All other relief agencies are leaving the field. Except for the Mennonites and the Salvation Army, none of the churches are actively interesting themselves in the unspeakable misery in Europe."

In Germany, he said, the Friends' missions are giving one hot meal a day to 700,000 children in sixty cities. He felt that if this slender line can be thrown out, the Friends may gradually be able to "combine the cords of cooperation into a cable strong enough to save shipwrecked Europe."

George A. Walton followed with his last lecture of his Bible series, "The Leadership of Jesus." "Jesus's method of leading the multitude was preaching," said Doctor Walton. "The secret of his power was that he never talked over their heads, but drew his illustrations from common things. Jesus was criticized in his day for being radical and unconventional, because he did not adhere to the letter of the Jewish law, and ate with publicans and sinners. But he brought a message of hope and love to his fellow countrymen, who triumphed because they saw him live it and they became 'fishers of men.'"

"The personality of the teacher is the important thing," said George H. Nutt, of George School, leader of the round table discussion on "Our School as a Religious Concern." Emma Lippincott Higgins, of West Chester, added that the school is the greatest agency in the life of the world, not excepting the home.

The round table on "What Is a Square Deal for the Negro?" was led by Anne Biddle Stirling. "The situation is one for work, not pessimism," she said, and quoted figures to prove that where there is least education for the Negro there lynchings are more frequent. At the opening of the morning session the conference passed four resolutions.

The first called on Friends to support those candidates who oppose any change in the Volstead act.

The second deplored the prevalence of the use of tobacco, and suggested more attention to education as to its harmful effects.

The third urged members to continue their efforts to prevent war and to encourage good-will and fellowship between individuals and nations.

The last resolution expressed the appreciation of the conference for the untiring and devoted service of the retiring officers, Dr. O. Edward Janney and Josephine H. Tilton.

During the afternoon the dramatization of the story of "Joseph and his Brethren," was given by members of the junior conference. This interesting Bible drama was first presented by pupils of Friends' School in Germantown, and has already been described in the INTELLIGENCER.

A number of returned reconstruction workers told of work in different fields abroad.

"Old civilization is an utter wreck," declared Dr. Jesse H. Holmes, one of the European workers just returned, and who spoke at the evening session.

"The statesmen are only going to build up on old lines; they are brilliantly doing the things which ought not be done—keeping peace by bayonets and poisonous gases. The machinery of Christianity has collapsed. The churches have rubber-stamped the action of the government in every case. All war is against women and children—for Christian nations are keeping off the food supply. No, America is not, and I thank God for it."

After a brief survey of the different European countries, as seen so intimately, he closed with a feeling appeal that those present dedicate themselves anew to the service of God—that they form a nucleus of love in the midst of hate.

FOURTH-DAY, THE 14TH.

"The Call of God to Men To-day," was the topic of the closing session of the conference.

Elbert Russell, principal of Woolman School, was the speaker. Unflinching, unwavering loyalty to Christ in this day, as was given by George Fox in his day, was deemed the first requisite.

"To learn to make justice the rule of action," was next in importance. The speaker quoted President Wilson's dictum, "Be just to the men we do not want to be just to," as a rule, and said, "It is hard to hate the people you are being good to."

He declared people were more afraid of losing property than love. The nation puts civil liberties above all else.

"Any who felt we were on the edge of the millennium when the peace treaty was signed have been disillusioned," he said. "Friends have tried to play good Samaritans by feeding the war-torn and bleeding lands of Europe, but there is another hunger, that is for the bread of life, in which new inspiration may be found for civilization."

He questioned whether the preparation for such service was sufficient, for in the reaction from professionalism of ministry Friends have erred in too little preparation. "I honor," he said, "the long roll of those who unprepared did the best they knew; but there is need of education for service. In these days it is not the rusted, broken and twisted sword that wins the victory. The polished shaft is needed to do the Lord's work."

He declared that he was appalled at the excess of deaths over births in the membership, saying the birth-rate will not keep up the membership, much less increase it. He deplored the large percentage of unmarried men and women.

"We are not passing on the call of God to our children," he explained, "and we are not trying to proselyte. Men go into business and are occupied with it, but women are taught to want the luxuries made possible only by inherited wealth."

He emphasized the need of ministers, missionaries and teachers, especially the latter, as a call to young women.

"Swarthmore College presents a call. The 30 per cent. of Friends attending there are not sufficiently fostered by the Society during their four years' course," he said.

"Fraternities have more influence than have Friends. Friends are doing a splendid work at State College; why not at Swarthmore?"

That the appeal was heard and heeded was shown by the calling of a meeting of Swarthmoreans at the close of the morning session, when a club was at once formed to take up the matter at Swarthmore College as suggested.

There were a number of brief expressions at the close of the lecture, dwelling on the helpfulness of the conference, individually and collectively, and with silent prayer the session ended.

LAING SCHOOL COMMENCEMENT.

THE *Laing School Visitor* has a feature of additional interest, in the fact that it is now printed by the pupils of the school, on their own press, under the instruction of the teacher of manual training. The issue for June gives an interesting account of the school commencement, from which we take the following:—

School closing this year extended from June 13th to June 16th inclusive.

On Sunday the 13th, we had our first Baccalaureate Sermon at three o'clock, in the school building. It was preached by the Rev. T. Harrison, Rector of St. Mark's P. E. Church, Charleston. A part of the Aurorean Club of Charleston, namely, Prof. J. D. Moore, pianist, Prof. Logan, violinist, and Dr.

Miller who played the clarinet, furnished us with music.

On Monday, June 14th, at eight o'clock the little folks gave their closing exercises. There were many recitations, dialogues and solos. Perhaps the solo enjoyed most was one sung by James Miller, entitled "Buddy." This the audience enjoyed greatly.

Tuesday the grammar grades rendered an operetta, entitled, "The Princess of Poppy-land." The costumes and the way each part of the play was rendered, kept the admiration of the audience for an hour and a half, and was a complete success.

Wednesday was the last day, and, as on Sunday, the girls wore white dresses and white ribbon bows, while the boys were dressed in dark suits. The six students finishing the course this year were distinguished by their class colors, blue and white, which they wore. The school marched in singing, and after the programme, the buildings were opened to the public for inspection. There were many pieces in the Sewing Department, including waists, aprons, bungalow aprons, girls' and misses' gingham dresses, pillow-cases, pleated skirts, middy blouses and underwear. There were several pairs of shoes in the Cobbling Department that had been mended by the boys in that department, the remainder having been sold during the year.

The Manual Training Department had many pieces: tabarets, music cabinets, magazine-stands, medicine-closets, tables, knife-and-fork-boxes, tie-racks, etc.

The Domestic Science exhibits were made up of layer cakes, doughnuts, cream puffs, cinnamon buns, jelly rolls, loaf bread, canned vegetables, including beets, sliced and whole, peas, asparagus, onions, blackberries, string beans, catsup, plum jelly, and jam.

Each class-room had portions of its daily work, test work and seat work out for inspection. Each exercise was well attended and visitors as well as patrons expressed themselves well pleased with our year's work.

The prizes awarded were as follows:

Highest average for year, Grammar Department, $2.00, Hilda E. Winns. Highest average for year, Primary Department, $1.00, Anna L. Maybank. Highest average in conduct, Grammar Department, $2.00, Beatrice V. Snype. Highest average in conduct, Primary Department, $1.00, Victoria McNeil.

Rosella Green and Anna B. Davis were awarded books for the highest average in the First Grade.

DELEGATES TO THE LONDON CONFERENCE.

A CIRCULAR from Philadelphia Yearly Meeting says:—

"The following persons having been nominated by the Committee on Peace and Emergency Service, upon the authority of the Representative Committee, were approved by the Meeting and appointed as our Representatives to the Conference of all Friends to be held in London, Eighth month 13th to 20th, 1920:—

"Walter Abell, William C. Biddle, Joel Borton, Ruth S. Bowers, Samuel J. Bunting, Jr., J. Augustus Cadwallader, Arabella Carter, Edith S. Coale, William C. Coles, Rachel D. DuBois, Julia T. Eves, William Eves, 3rd, Henry Ferris, William R. Fogg, Anna B. Griscom, Jesse H. Holmes, Hannah C. Hull, William I. Hull, Beulah A. Hurley, Ethel P. Jefferis, Charles F. Jenkins, Rachel Knight, Lucy Biddle Lewis, J. Lawrence Lippincott, Mary W. Lippincott, Marion H. Longshore, Alice T. Miller, William Hall Paxson, Hannah F. Perrott, Horace Roberts, Anna S. Roberts, Chester Roberts, Anna Travilla Speakman, Wilson M. Taylor, George A. Walton, J. Barnard Walton, Emma G. Walton, J. Harold Watson, Frances M. White, Mary A. Yarnall."

Following is also the revised list of delegates appointed by the Yearly Meeting held at Fourth and Arch Street, Philadelphia:—

William C. Allen, J. Henry Bartlett, Jane W. Bartlett, Elizabeth R. Biddle, J. Henry Cadbury, Elizabeth A. Christ, Anna S. Cox, Joseph Elkinton (deceased), Sarah Elkinton, Anna C. Evans, Edward W. Evans, Alfred C. Garrett, Joseph H. Haines, George H. Hallett, Jr., Rayner W. Kelsey, Agnes B. Leach, Morris E. Leeds, M. Albert Linton, Alfred Lowry, Edith Moon, Hannah C. Pyle, Charles J. Rhoads, Edward G. Rhoads, J. Henry Scattergood, Florence T. Steere, Edith Stratton, Francis R. Taylor, Agnes L. Tierney, Anne W. Pennell, T. Raeburn White, Stanley R. Yarnall, Elizabeth C. L. Allen, Howard Brinton, William B. Harvey, Elizabeth B. Jones, Mary J. Moon, Esther Rhoads, Helen P. South, Arthur J. Vail.

THE official address for Friends attending the Conference in London is "C/o Conference of All Friends, Devonshire House, 136 Bishopgate, Without, London E. C., England."

FRIENDS IN NEW YORK.

EXECUTIVE MEETING AT NORTH COLLINS, N. Y.

THERE are moments in our lives when we experience the truths of an adage or saying. So to the faithful who, despite the very inclement day of pouring rain, came together on Seventh month 18th, at 11 a.m. and 2.30 p.m. at the old Friends' meeting-house a mile or so south of North Collins and listened to the forceful words of our well esteemed friend Isaac Wilson, came the reward.

The thoughts of the morning meeting grew from the poet's suggestion that "The Spirit walks and talks in the garden of our hearts," and those of the afternoon from the text "I am the door." Each being opened, expanded, made beautiful and so simplified, in Isaac's way, that we who listened felt the great truths and realized our privilege in being gathered there and ministered unto, in His Name.

We missed the expected Friends from Farmington, N. Y., and Pelham, Ont., who, until the last hours had planned to be with us and we regret their loss of the meetings.

Isaac Wilson went from us to hold an evening meeting with Friends in Buffalo at the home of Phoebe F. Valentine.

E. H. L.

A HOPEFUL SIGN.

DR. Francis E. Clark, founder of the Christian Endeavor Society, who recently returned from a four-months' European tour, in a report on economic conditions in foreign countries says: "The feeling of distrust and hatred existing between nations leads one to believe that every man who crosses a national border must be harboring evil designs."

He gives a gloomy picture of conditions generally throughout Europe, but says that there are signs of promise because of the welfare work being accomplished by the missions of American and British Friends. "Here and there one sees a faint rainbow against the dark cloud. In northern France, in Austria and Poland and other countries, the mission of the American and British Friends has done a noble work in rebuilding thousands of houses in the devastated villages, and in supplying the peasants with seed and fowls and cattle and bees, that they may start life afresh.

"I was, moreover, greatly impressed with the genial, self-sacrificing Christ-like spirit with which their work was done. The leavening influences of such a spirit is as valuable as the material aid given. They were peace-lovers, and some had suffered imprisonment for their faith. They could do their work as successfully in former enemy countries as among our recent allies. They mollified the embittered feelings of the late belligerents, as well as at the same time they provided them with food and clothing and shelter. They took no salaries and lived most economically in most uncomfortable surroundings, and commended to everyone the faith which they profess."

BIRTHS.

VINCENT.—In Bloomington, Ill., on the 30th of Sixth month, to Frank and Florence E. Vincent, a son, named JAMES WARNER, a great-great-grandchild of Elizabeth H. Coale, of Holder, Ill.

DEATHS.

BRICK.—At Crosswicks, N. J., Sixth month 23rd, EDGAR BRICK, aged 83.

Though not a member of our religious society, he was an earnest Friend at heart, and while in health was a regular attender of meeting.

He was always ready to assist in the needs of the meeting.

DUDLEY.—At Medford, N. J., Seventh month 17th, SARAH J. DUDLEY, in her 60th year.

FELL.—At Forest Grove, Pa., Seventh month 18th, JESSE B. FELL, aged 74 years.

SMITH.—M. ELIZABETH, widow of Hutchinson Smith, Sixth month 22nd, at her home in Jenkintown, after a six months' illness.

In the career of daughter, wife and mother, she attained her eighty-second year. The fulfillment of Life was her's.

In her last conscious moments she said, "I know now, I am going to be released, and I die happy."

WICKERSHAM.—On Seventh month 15th, MARY R. WICKERSHAM, in the 72nd year of her age.

She was the daughter of Daniel and Mary Roberts Walker, and her death occurred at the home of Mary S. Lupton, near Clearbrook, Va. Interment at Hopewell, Va.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SEVENTH MONTH.

24th—Westbury Quarterly Meeting at Westbury, L. I., at 10.30 a.m. In the afternoon there will be a session under the care of the Advancement Committee of the Quarterly Meeting. The new Young Friends' Movement of the Yearly Meeting plans to hold a meeting between the sessions. All Friends or near-Friends between the ages of fifteen and thirty-five are cordially invited to attend the meeting and join the Movement.

25th—Philadelphia Quarterly Meeting's Visiting Committee will visit Germantown Friends' Home, at 7.30 p.m.

27th—Concord Quarterly Meeting, at Concord, Pa.

28th—Purchase Quarterly Meeting, at Purchase, N. Y.

31st—Philadelphia Quarterly Meeting, at Merion, Pa., at 1.30 p.m. will be followed by conference under care of Young Friends' Movement. Box supper on lawn. Trains will be met at Merion. Trolleys will be met at Bala.

EIGHTH MONTH.

1st—First-day, 3 p.m. A meeting for divine worship will be held at Newtown Square Friends' Meeting House, Del. Co., Pa., under care of the Circular Meetings Committee of Concord Quarter. For young and old; for Orthodox and Liberal; for sectarian and non-sectarian. Please come.

2nd—Miami Quarterly Meeting will be held at Green Plain, near Selma, Ohio. Please note that this is a change from the usual date, the 9th, which would conflict with Indiana Yearly Meeting.

15th—Philadelphia Quarterly Meeting's Visiting Committee will visit Merion Meeting at 11 a.m.

FUN.

"MOTHER, what are you going to give me for my birthday?" "Oh! anything to keep you quiet." "Well, I don't think anything will keep me quiet except a drum!"—*London Opinion.*

SHE was inspecting the newly furnished house of a certain genial profiteer. When she had seen all its glories, she turned to the host and asked, in all innocence, "But where are your books?" "Our books," he replied; "oh, we keep them in the city, of course."—*Morning Post.*

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J
Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

SUPPLEE

Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

FUN.

"Please hurry," said the wife, impatiently, to her husband. "Have you never buttoned a dress behind before?" "No," replied her husband also impatiently, "you never had a dress that buttoned before behind."—*Our Dumb Animals.*

A Pittsburgh chemist announces the discovery of a process for extracting sugar from sawdust at a cost of three cents a pound. Thus is Edward Lear vindicated:—

There was an old man of the Rood
Who said, "We use sawdust for food;
It is cheap by the ton
And it nourishes one;
And that's the main object of food."
—*Springfield Republican.*

"This picture," said Mr. Gawker. "Was painted in a garret," replied the proud owner. "Well! Well." "A hundred thousand wouldn't buy it now." "No?" said Mr. Gawker, eyeing the masterpiece more closely. "And I'm one of the hundred thousand."—*Birmingham Age-Herald.*

It had long been a habit with Harold, who was now a senior, to approach his father for extra money quite frequently. "My father never gave me one-half as much as I allow you," said the parent, one day when his son's demands had been particularly excessive. "Were you satisfied, dad?" asked Harold. "Certainly I was." "Then why should he?"

A French magazine claims to have discovered in a New York paper an advertisement to this effect: "A gentleman who has lost his right leg is desirous of making the acquaintance of some one who has lost his left leg, in order to become associated with him in the purchase of boots and shoes, size 8." The very observant French editor very politely comments: "An American may occasionally lose a leg, but he never loses his head."—*The Ave Maria.*

Ian Maclaren was a great *raconteur* when the spirit moved him. He had a delightful story of his young days illustrating the inherent caution of the Scot. Walking through Glasgow with an elder, they met Dr. Bonar, a divine, who gave them kindly greeting. Ian Maclaren began to wax enthusiastic in praise of the saintly and highly venerated man. "Oh, aye," said the elder, "there's naething positively veecious aboot Doacter Bonar."—*London Morning Post.*

One of the great difficulties [at the General Conference in Des Moines] was that the delegates on the rear seats could not hear what was said from the platform. During this cry for help from the embarrassed members, "We would like to know what is going on at the front," a delegate arose on the front row and called out, "Can't you hear back there what this man is saying?" "No, we can't." "Well, stay there, I am coming back to join you."—*Western Christian Advocate.*

BALLINGER & PERROT

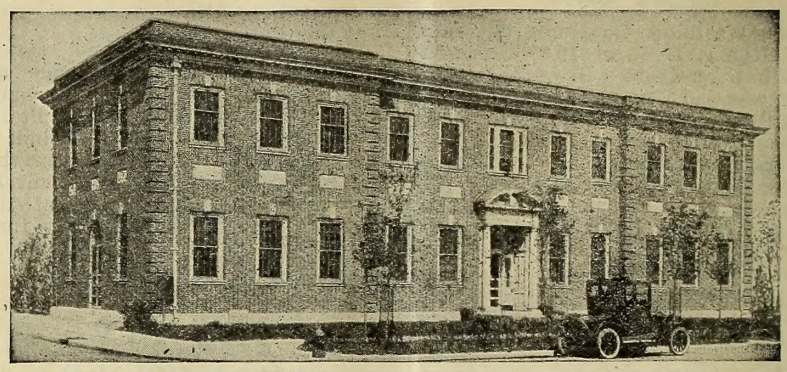
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools





W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

THE NEW FRIENDS' BOOK OF STORIES FOR CHILDREN.
"THE CHILDREN'S STORY GARDEN."
Order Now—Price $1.50.
WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

FUN.

An agnostic collegian expressed some doubt to Whittier about the authenticity of the Bible. "I don't believe in things I have not seen," he said. The poet looked at him quizzically a moment and remarked, "Then thee does not believe in anything unless thee or thy friend has seen it?" "No, sir. I do not." "Did thee ever see thy brains?" "No." "Does thee know of anybody who has seen thy brains?" 'No." "Does thee believe thee has any?" said the Quaker poet, his face all smiles.

WANTED.

POSITION WANTED — PRACTICAL nurse wants care of an invalid, mountains or country preferred. Satisfactory references. Address P. 214, FRIENDS' INTELLIGENCER.

WANTED—IN FRIENDS' INTELLIGENCER office a High School girl or boy to assist with office work until school opens. Experience not necessary. Apply at once Room 302, Young Friends' Association Building, 15th and Cherry Streets, Philadelphia.

WANTED—POSITION AS MANAGING housekeeper, or matron of school or college dormitories. Address C 212, FRIENDS' INTELLIGENCER.

WANTED—A young or middle-aged lady for companion and housekeeper. Friend preferred. Ellie M. Jarrett, Horsham, Pa.

COPIES WANTED—We are very short of copies for Third month 6th, and will greatly appreciate having any that are no longer in use returned to us. FRIENDS' INTELLIGENCER Office, 140 N. 15th St., Phila.

WANTED—COMPETENT PERSON TO assist with care of twenty months old baby and light housework. Home in mountains. Excellent board and room, with moderate wages. Either for summer or permanently. Address B. 213, FRIENDS' INTELLIGENCER.

FOR SALE.

FOR SALE—FIVE SHARES OF STOCK in the First National Bank of Woodstown, N. J. If interested address owner, Allen J. Flitcraft, Wabaningo P. O., Muskegon Co., Mich.

WE MANUFACTURE
SCREENS FOR WINDOWS, DOORS AND PORCHES.

We enclose porches in glass. Is your home metal weather-stripped? What work have you to do? Do you want it done well? Write us.

O'CONNOR COMPANY, INC.,
CHESTER, PENNSYLVANIA.

BONSOR
FANCY POULTRY
TERMINAL MARKET

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Strawbridge & Clothier

SILK AND COTTON FROCKS MUCH UNDER REGULAR PRICES

Women preparing vacation wardrobes, can do so with unusual economic advantage just now—many of the prettiest Frocks of the season are here for their choosing at savings of many dollars.

Gingham and Voile Frocks, $5.00 to $13.75

Plaid ginghams, all-white voiles and navy blue, Flemish blue and black voiles, figured in white or tan. Straight-line and tunic models.

Dark Voile Dresses Special at $15.00

Draped, tunic and tier effects, developed of white-figured dark voiles—beautiful allover pattern in black-and-white. Navy blue, Flemish blue and black in the collection. An excellent assortment of models.

Silk Dresses, Special, $18.75 to $30.00

Crepe de chine, taffeta and flowered crepe Georgette, in a variety of attractive models. Navy blue, taupe, Flemish blue and black.

Strawbridge & Clothier—Second Floor, Market Street

SMALL BOYS' WASH SUITS
Close-out Lots, $2.75, $3.25

Good news for parents of boys of 3 to 7 years! A clearance of Wash Suits in middy and Oliver Twist styles. Chiefly of sturdy wash fabrics in plain dark shades, some in lighter effects. All well tailored, finished with braid or emblems. At reductions of one-third to one-half.

Gray Crash Trousers—Special $1.95; Gray Covert—$1.75

Navy Blue Serge Trousers, lined; 9 to 16 years, Special, $2.65

Strawbridge & Clothier—Second Floor, Filbert Street, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

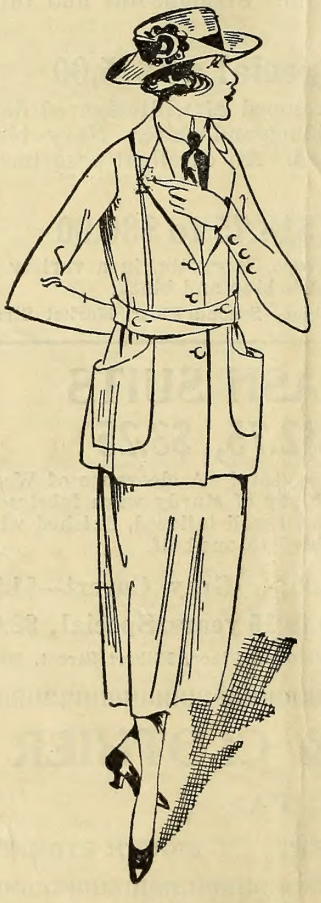
Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SEVENTH MONTH 24, 1920

MANN & DILKS
1102 CHESTNUT STREET



Sale of

TYROL WOOL
REG. U.S. PAT. OFF.

Ladies' and Misses'
Girls' and Junior
Suits and Coats

19.75 24.75 29.75

Tyrol Wool at these prices means a saving of almost a half.

Styles That Are Wearable This Fall as Well as Now.

Ladies' Hats
½ Price

MANN & DILKS
1102 CHESTNUT STREET

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865

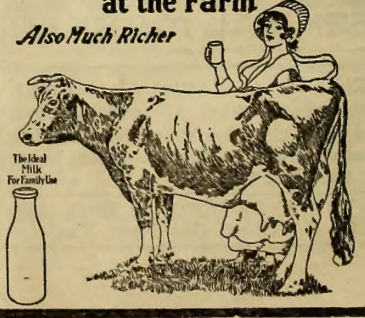
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, SEVENTH MONTH 31, 1920

VOLUME 77
NUMBER 31

MIDSUMMER.

MIDWAY about the circle of the year
There is a single perfect day that lies
Supremely fair before our careless eyes;
After the spathes of floral bloom appear,
Before is found the first dead leaf and sere,
It comes prescursor of the autumn skies,
And crown of spring's endeavor. Till it dies
We do not dream the flawless day is here.

And thus, as on the way of life we speed,
Mindful but of the joys we hope to see,
We never think, "These present hours exceed
All that has been or that shall ever be";
Yet somewhere on our journey we shall stay
Backward to gaze on our midsummer day.

—*Andrew Bice Saxton.*

FRIENDS' SERVICE IN WAR-TIME.

BY ELIZABETH FOX HOWARD.

Published in pamphlet form by Friends' Council for International Service, Devonshire House, Bishopsgate, London.

I.

THE Society of Friends is essentially a religious community, a fellowship of men and women bound together under the spiritual leadership of Jesus Christ. It is not merely a Peace Society, nor are its aims—as is sometimes mistakingly supposed—negative and unprogressive. Quakers have been regarded primarily as opposed to ritual and priesthood, to the outward sacraments of the Church, to the taking of oaths, and to war, and it may be that at some periods of their history they have neglected the positive and constructive side of their message.

But when the Society of Friends arose in the Seventeenth Century it was the outcome of an intensely vital spiritual experience, a first-hand rediscovery of Truth.

George Fox, the founder of Quakerism, and his followers were mystics, having more in common in their thought and teaching with Ruysbroek, Eckhardt and Jacob Boehme, than with Luther or Calvin.

Quakerism was based on the certainty that God is still in His world, that now, as of old, He reveals Himself to human souls, that truth is a living, growing thing, more important than the form in which it is enshrined, and that each succeeding generation may hope for a fresh spiritual revelation. At the root of all Quaker thought and practice there lies the belief that there is something of the Divine nature in every man, something which is capable of infinite expansion and development. The early Friends spoke of it in mystical language as "the seed." Isaac Penington for example thus described his personal experience of the presence of God in his soul: "The Lord caused His power to fall upon me, and gave me such an inward demonstration and feeling of the seed of life, that I cried out in my spirit: 'This is He; this is He; there is not another, there never was another. He was always near me, though I knew it not.'"

But as Prof. Rufus M. Jones points out,* "If these men had their moments of transport when they felt themselves 'in the Paradise of God,' and perceived that 'the whole creation had a new smell,' they never lost their hold upon the central purpose of their lives—to transform this present world and these actual human fellows about them to the end that the will of God might become the will of men, and that society here on earth might take on a likeness to the Kingdom of Heaven."

While recognizing something of the Light of God in every human soul, Friends have never failed to acknowledge that this Divine Light and Love were focussed supremely in the life and death of Jesus Christ. He is the unseen Head of every gathering, whether for worship or for Church government, the standard by which they try to regulate their lives. As they meet in the living silence of their hour of worship, they desire to hear His voice in the secret place of the heart, and to accept His guidance for their every thought and action. They have no ritual and observe no outward sacraments, believing that the whole of life is sacred, and that the realization of God's presence depends on no outward acts. They cultivate the prophetic rather than the priestly elements of religion. "Men do not want sacred persons to do their religion for them," writes Rufus Jones, "they want illuminated leaders who can enlarge their vision, who can interpret in the language of to-day the eternal realties of the Spirit." Such leaders may be found among women, equally with men, and in the practical affairs of life also Friends hold the ideal of equality between the sexes.

It is this belief in the inherent worth and dignity of every human soul that has led Friends to lay great stress on strict integrity, truthfulness and simplicity in all human relationships to refuse to strengthen their word by an oath, and to discard superfluities in dress and manner of living. Theoretically at all events they recognize no class distinctions, and their system of Church government is entirely democratic in character. George Fox enjoined his followers to "honour that of God in every man." More especially has their realization of the brotherhood of all men led them to oppose war as essentially contrary to the whole spirit of Christianity; but they have recognized that it is useless merely to protest against acts of warfare without trying to destroy the roots of the evil from which it springs. George Fox, when a prisoner for conscience' sake, was offered his freedom and a captaincy in the Parliamentary Army. Refusing liberty at such a price, "I told them," he says, "that I lived in the

*Introduction to *The Beginnings of Quakerism*, by W. C. Braithwaite.

virtue of that life and power that took away the occasion of all wars."

The first great venture of faith in the application of Christian principles when dealing with native races was William Penn's "Holy Experiment,"—the founding of the colony of Pennsylvania. There was to be justice and liberty for all alike; no armed force should be used, and the Spirit of Jesus Christ was to permeate all its institutions. The response of the Indians was wonderful, and as long as the principles of Penn were maintained—for over seventy years,—there was no blood shed between colonists and natives, and perfect harmony prevailed. It was a bold experiment in those troublous times, and no nation, few individuals, in this Twentieth Century have had the faith and courage to make a like venture!

The possibility of arbitration as the best means of settling international differences was grasped by Friends long before the idea had penetrated the general consciousness. Penn in his "Essay Towards the Present and Future Peace of Europe" (1693) makes proposals for a League of Nations, which shall settle differences at an international assembly, meeting preferably at the Hague. It is worthy to rank with the proposals of Henry IV. of France, Saint Simon, and Emmanuel Kant.

It has been pointed out that the early Friends like the Christians of the First Century were seized with all the joy and wonder of a new discovery which was too good to keep to themselves. Within the first few years, their ideas had spread so rapidly that one in every hundred of the population of England was a Quaker, and they had carried their message of life to America, along the shores of the Mediterranean, and to most of the countries of Europe. Dangers and persecution only spurred them on to more heroic adventure. As they traversed sea and land, spent long years in prison, or broke the wonderful silences of their meetings with God-inspired words which transformed lives and brought light to seeking souls—the words of Augustine were fulfilled in these men and women:—"One loving spirit sets another on fire."

Quakerism did not at this early period take much permanent root among the Latin races. It was in the American colonies it spread most widely, so that at the present time there are about 125,000 Friends in the new world, far outnumbering those in Great Britain, or other parts of the world.

In the Seventeenth Century groups of Friends sprang up in Holland, Scandinavia and Germany, and there are still Friends in Denmark and Norway, but in countries where compulsory military service has prevailed, it has been impossible for Quakerism to flourish. Friends must either be untrue to one of their deepest convictions, or seek another country where they could enjoy freedom of conscience. This was the reason why large numbers of men left Germany and founded Germantown in Pennsylvania, becoming honorably associated with the earliest movements for abolishing the slave trade in America.

In England, through the steadfast endurance of bitter persecution, Friends won for themselves and others a large measure of civil and religious freedom. By the Act of Toleration in 1689, liberty of conscience was finally granted by law to all Protestants, and Friends were also allowed to make a declaration of loyalty instead of taking the oath of allegiance. To this day it is customary for Friends to make an affirmation in a Court of Justice instead of swearing on the Bible.

(*Continued in next issue.*)

MESSAGE OF THE YOUNG FRIENDS' CONFERENCE.

To All Young Friends Everywhere:

Representing Friends from all parts of the world, we have come together in our Eleventh Annual Young Friends' Conference. From the first evening session when we felt that we were drawn into closer and more intimate fellowship with the Master, day after day throughout the Conference, our hearts have "burned within us as we have talked with Him" on the road to a larger service. The world of a generation ago is no more—the long accepted social conditions are crumbling. We have seen with clearer vision than ever before that if we are to know the love of Christ, we must seek more earnestly to share to the full our material and spiritual blessings—our all—with those who know most of toil and sorrow and disease, of blight and darkness and bitter despair. We believe that Friends ought to bear a larger share in applying the spirit and teachings of Christ to the actual life of the world. It is time that action take the place of desire for action, that movement take the place of helpless contemplation. It is time not only to protest our love for humanity, but to live out that love in the world as we find it about us.

Therefore, it is with deep inner searchings that we consider the great calls for service that come to us. Urgent appeals for workers in our own denomination must be met—a score of calls in the foreign fields, the crying need for teachers in our schools, the fervent hopes of the Home Mission Board awaiting young men and women to place their lives at the disposal of the Master. From the great world outside come a multitude of calls to a newer but no less fundamental service. Insistent are the demands that we avail ourselves of every opportunity to study and remedy the existing social conditions, which tend continually to produce misery, stunted personality and great wealth for the few at the expense of the many. At home and abroad there are millions of people, hungry in body, mind and spirit—hungry for that which we as Young Friends can bring them, if we will. Again we have heard the cry of the world's need, and the voice of Christ calling us to pray "the Lord of the Harvest that he would thrust forth laborers into his vineyard."

With this call to an increased service, there comes also an earnest desire that we may prepare ourselves for the work at hand. The old dominant form of leadership is gone, and to take its place there must be a new leadership —that which consists of "personality harnessed up in service." No better method of developing such personality has ever been found than that close living with God, that quiet waiting upon him for power and for vision which alone can give us the strength to so live that our visions become reality. There has come to us anew a realization of the power of a life consecrated to Jesus Christ. Such a life can be content with no half-hearted or superficial service, but only with that service toward which a deep love of God will draw it with irresistible force. May such a compelling love enter into the soul of every one of us.

Richmond, Indiana, July, 1920.

AN ENGLISH HOLIDAY.

Those who are sailing for the London Conference on this last day of July, will enjoy this description of an Englishman's "holidays." And those of us who stay at home will be better able to imagine the atmosphere and some of the experiences into which our delegates will enter as they set foot upon the soil of old England. We hope they will all have some time for such glimpses as we have here. The article appears in the July "Venturer," under the title "On the Road," signed by "S. G."

Although the Englishman has often been charged with taking his pleasures sadly, it was the genius of an English-

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

man that sent an Italian peasant girl off on her one-day's holiday singing

"The year's at the spring
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled.
The lark's on the wing;
The snail's on the thorn;
God's in His Heaven—
All's right with the world."

Hilaire Belloc, in one of his Sussex sketches, suggests that the real red-letter days of our lives are those which we do not specially anticipate or prepare for; their perfection comes because of some unexpected quality in Nature on the day in question. This is profoundly true. The joy of discovery is a very real thing to those who are not mere pleasure-seekers when on holiday bent.

It is the way we set out for holidays that often makes the realization disappointing. We worry about where we are going to sleep and the high charges of hotels and boarding houses. We begin with a long journey in a stuffy railway carriage and arrive weary and perspiring at the station of our selected seaside resort to find no porters to move our pyramid of luggage. How much better the method of Stevenson in his travels in the Cevennes. One of the most delightful chapters in "Travels With a Donkey" is that in which he tells how he slept in the open forest. Stevenson knew how to rid himself of the chains and impedimenta of our civilization; he was a born discoverer of the little happenings that make the holiday a romance and an adventure.

It has been my good fortune to spend four days on the road in Southern England in the first week in June. My luggage did not weigh more than ten pounds in all: a night-shift, brush, comb, toothbrush and pair of slippers, collar, handkerchiefs and waterproof cape sum up what I travelled with. I made no preparations ahead beyond obtaining permission to see over one or two farms along the route of my journey.

From twenty miles north of London I cycled through the heart of the Metropolis to Croydon and Keston, thence through Surrey and Sussex to the sea, returning by another route which took me over the forest-clad hills above Midhurst to Hindhead, across the Thames Valley to the northern heights of London and so home.

To see the City of London from the seat of a bicycle is to get a new impression of twentieth century civilization. I felt like a pigmy passing through a giant ant-hill. Humanity overflowed into every street, but was held by invisible cords from breaking away from the centre of things —I alone was free to observe and pass on.

Soon after the start of my journey I chatted with a grey-eyed farmer from North of the Border, who was making the daily rounds of his fields. In one, four or five men were hoeing among turnips; another man was horse-hoeing between the rows. My friend had been wise in getting his mangels sown before the drought set in, and consequently the young plants were strong and healthy looking. His potatoes likewise promised a good crop. This farmer was an example of a new type that is fast re-making our English agriculture. Born and bred near Glasgow, like many more of his countrymen, he has made farming in the home counties a profitable investment. His motto, which is often on his lips, is "the best is always cheapest," and this he carries out in the purchases he makes of stock and seed, the labor he employs and the crops he produces. In addition to this service for the country, my friend is one of the most valued members on the County Agricultural Committee.

Later in the day I was shown round another farm on the borders of Surrey and Kent. Here a London doctor has started to keep pigs on the open-air system. Some rough woodland has been partially cleared and fenced off in sections of about a quarter of an acre. A sow and her litter or eight to ten gilts are given one of these runs. A simple wooden or corrugated iron shelter is provided, to which the pigs can retire at night or in rough weather. The system seemed natural and far more attractive than the method of close confinement in an ordinary sty. The pigs were very active and remarkably inquisitive and friendly. Moreover, they were beautifully clean and healthy looking. When well cared for, the pig proves to be one of the most intelligent of our domestic animals. I was much struck with the sly humor in the eye of a large boar which greeted us with a toss of his head—he might almost be said to have learned the art of winking!

At another open-air pig farm near Ditchling, belonging to Mr. S. F. Edge, of motor fame, which I visited on the second day of my tour, I learned much about the treatment of these animals. Mr. Edge is an enthusiast in everything he takes up, whether it be motors or farming, and he has set a fine example by the courageous way in which he has tackled the problems of cultivating the heavy Wealden clay of Sussex. He is a strong advocate of the motor-tractor and deep-ploughing, whilst his pastures show the beneficent properties of basic slag, with which they are liberally dressed. The agricultural chemist has paved the way for a new era of farming in the homeland, and his experiments prove the possibility of vastly increasing the productivity of the soil, provided intensive methods are adopted. As one of the new school of farmers remarked to me, "The trouble with so many farmers is that they don't drain their land; it is water-logged more than half the year and cracked by heat and drought in the summer." Co-operation among farmers is breaking down distrust of one another, and agricultural schools and colleges are giving an impetus to the new generation to adopt up-to-date methods. Milk-recording Societies are now recognized as invaluable to the dairy farmer, for it is upon improvement in the milking qualities of the dairy herd that the future of this branch of farming depends.

Mr. Edge expressed himself pessimistically about dairy farming, remarking that he doubted whether the ordinary Englishman cared about milk so long as he had his beer! Whilst there is some truth in this charge, the work of the Pure Milk Societies proves that when cleanliness is assured there is always a willingness on the part of the public to pay the cost of the real thing.

The foregoing notes and reflections sum up some of the impressions made upon me by conversations with farmers during my four days' tour through Hertfordshire, Surrey and Sussex. I saw hay being cut and carried at the foot of the South Downs, where wheat and barley were in ear and promising a good harvest. On the light, sandy soil near Worthing, the small-holder and market-gardener had already picked and sent to town his early peas, whilst the lifting of new potatoes was in full swing. A field of honey-scented white clover was in process of being worked by the bees of thrifty cottagers who know the value of honey in these days of sugar shortage. Everywhere wild roses and elder bedecked the hedgerows, ox-eye daisies whitened the hill pastures.

At Littlehampton and Bognor I caught a glimpse of the sea, stayed awhile at Chichester to muse in its cathedral nave; then went the uphill way through Cocking and Midhurst, set among Sussex oaks and beeches, to Hindhead, the heather-clad height where one gets a panorama of Southern England as from a mountain top. During my night there the clouds descended and covered the hilltop, and a gentle rain refreshed the parched land. So, with morning, I started home from a strange and silent land; the mist hid the view, no song of bird was heard, only the gentle hum of my bicycle broke the stillness as I free-wheeled down the long slope to Witley Camp, the deserted and disappearing relic of the grip of war upon the peaceful life of the fields of England.

S. G.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editor and Business Manager (until Ninth month 1st, 1920), HENRY FERRIS.

PHILADELPHIA, SEVENTH MONTH 31, 1920

THE INTER-CHURCH WORLD MOVEMENT.

RECENT newspaper reports regarding the future of the Inter-Church World Movement show that enterprise will be discontinued or greatly modified. Whether one approves of the general methods used by this movement or not, it is certainly desirable that some plan by which the Christian Church can function as a unit shall be worked out. Let us hope that some way will be found.

In commenting on the Inter-Church World Movement, Dean Charles R. Brown, of the Yale School of Religion, speaking before the International Congregational Council in Boston, said:

We have sore need of getting away from the tyranny of big things back to the ultimate significance of the regenerate man wisely striving in his particular station to do the will of his Master. The Inter-Church World Movement, for example, was a noble dream which ought to have become true. It did not, as we all know now—it became to a large extent a nightmare. This was due mainly to the lack of wise heads to accompany the warm hearts, furnish more judicious plans and sounder financial methods. We cannot get far on the basis of a cold and worldly prudence nor can we go far if we allow a hollow enthusiasm to usurp the place of or atone for the lack of sound judgment.

The "New York World" recently published a three-column account of the failure of the movement, saying:

Capital has served notice on the Protestant Churches of the United States that they must keep their hands off industrial relations. It has told them, in effect, that their concern is with the life to come, not with the life here.

This account points out that the chief difficulty in getting funds for the general program of the movement has been due to the fact that "big business" objects to the activities of the department on "Industrial Relations." A commission of that department was appointed last fall to make a survey of the steel industry from the point of view of the church.

Bishop Francis J. McConnell, of the Methodist Episcopal Church, headed this commission. The other members were Dr. Daniel A. Poling, who represents the United Evangelical Church, and is Associate President of the World's Christian Endeavor Union and a Vice-President of the Anti-Saloon League; George W. Coleman of Boston, former president of the Northern Baptist Convention; Alva W. Taylor, professor of social work in the Disciples Bible College, Columbia, Mo., John McDowell, head of the social service department of the Presbyterian Church; Nicholas Van der Pyl, Chairman of the Ohio Fair Price Commission and a professor at Oberlin College, of the Congregational Church, and Mrs. Fred Bennett of Englewood, N. J., President of the Women's Board of Foreign Missions of the Presbyterian Church.

Two others were named on the commission but were not able to take an active share in its work. They were Bishop Charles D. Williams of the Protestant Episcopal Diocese of Michigan, and Bishop William M. Bell, of Harrisburg, Pa., of the United Brethren Church. These two served, however, as advisory members and signed the report when it was completed. There were no dissenting members among the seven others, which in itself made the report unusual.

INVESTIGATORS WENT INTO FIELD.

All but the advisory members of the commission went into the field themselves. They spent a week in Pittsburgh, and then went on to Gary and Chicago, and other centres of the industry. They talked with employers as well as with laborers. They went into mills as well as into the homes of the men. They had, furthermore, the expert service of investigators from the Bureau of Industrial Research, of which Robert W. Bruere is director. These investigators included Heber Blankenhorn, George Soule, Robert Tittell, D. J. Sapass, Karl Wisehart and Marian D. Savage.

The work in the field was started in November. Almost immediately capital struck its first blow. This was in the form of an attack on "The Anarchists of the Inter-Church World Movement," published in the December bulletin of the Ohio Manufacturers' Association. Attention was called to the fact that Bruere had once been a lecturer at the Rand School and a member of the Socialist Party. Blankenhorn, who was acting as secretary of the commission and had just been discharged as a captain in the Intelligence Department of the army, was classified as another "anarchist."

Immediately after the publication of this bulletin the executive committee of the movement met at Atlantic City. The charges were met squarely, and a committee of which John D. Rockefeller, Jr., was a member, made an investigation of the accusations. It was a searching investigation, too, and the committee reported that the charges were without foundation.

MANUFACTURERS RETRACTED.

The Executive Committee accepted the report with only one amendment; it struck out the word "scandalous" with which Chairman John R. Mott wanted to characterize the bulletin of the manufacturers. The upshot was that the manufacturers made a retraction and an apology.

In February the commission set to work drafting its report. It spent the better part of two months, and the document was dated March 30th when the Executive Committee was notified that it was ready for its consideration.

The report has been completed for weeks, but authorization for publication could not be secured. It is said that the report does not content itself with generalities but takes up in detail the lives of the workers as affected by the steel industry. The report, which contains some 90,000 words, is to be published, it is promised. Meantime the Inter-Church World Movement must be entirely reorganized. Those who give largely have withheld support, and the recent widely advertised drive resulted in only a third of the amount which had been expected. The largest disappointment was that "friendly citizens" who were counted on to underwrite the expenses of the drive, gave only a tenth of what was counted on.

That some form of united church effort will go forward is expected. The general committee of the Inter-

Church World Movement, meeting in New York Seventh month 7th, adopted a report of the reorganization committee headed by Bishop Thomas Nicholson of the Methodist Episcopal Church:

"The committee is unanimous in the conviction that the main purposes and objects for which the Inter-Church World Movement was created should be conserved, and therefore the movement should be continued, though on a greatly modified scale.

"It is understood that eventually the direction of the movement shall be in the hands of a board officially appointed by the co-operating denominations."

Bishop Nicholson, in urging continuance of the movement, declared "reactionary" tendencies, which he said were shown in the two national political conventions, "will be manifest in the churches if we permit this movement to end."

THE appeal of the Armenia America Society, to which we are glad to give space in this issue, will no doubt attract the attention of many Friends. From our contact with Dr. Sydney Gulick, at the George School Summer School a few years ago, and with others of those who are organizing this form of Armenian assistance, we can well afford to give whatever we can spare. To those who had the opportunity of coming in daily contact with Mooshek Vorperian, the Armenian boy, who attended George School year before last, and who, in spite of his buoyancy of spirit and his keen interest in his American opportunities to prepare himself for service to his people, was finally overcome by the strain of his terrible experiences, this appeal will come with particular force. Mooshek's mental and spiritual power will always be remembered as one of the strong forces for good in school life at that time.

NAMES of Intelligencer Associates not previously published:—

Amy A. Barnes, White Plains, N. Y.
Grace W. Brown, George School, Pa.
J. Augustus Cadwallader, Yardley, Pa.
P. Sidney Cadwallader, Yardley, Pa.
Sarah W. F. Cadwallader, Yardley, Pa.
Susan T. Carswell, Brooklyn, N. Y.
Bertha K. C. Cleaver, Kennett Square, Pa.
Florence N. Cleaver, Kennett Square, Pa.
Abbie C. Cranor, Conshohocken, Pa.
Mary K. Eves, Wilmington, Del.
Phebe A. Field, Port Chester, N. Y.
Walter S. Griscom, Dolington, Pa.
Jesse H. Holmes, Swarthmore, Pa.
Lavinia C. Hoopes, West Chester, Pa.
Mrs. Lewis D. Horner, Woodstown, N. J.
Jessie W. Masters, Philadelphia.
Edwin L. Palmer, Primos, Pa.
Emma Webb Price, Swarthmore, Pa.
W. B. Starr, Cisco, Texas.
J. Hibberd Taylor, New York City.
Lydia Y. Warner, Philadelphia.

"THERE comes a point in our love for our fellow-men when we realize that our own unaided power of helping them is inadequate and blind. Then it is that, if we love them enough, we instinctively turn to God on their behalf, and seek the reinforcing of our love with His. Prayer is just love raised to its greatest power; and the prayer of intercession is the noblest and most Christian kind of prayer, simply because in it the love of the spirit reaches its highest and lowliest and widest range."—*R. H. Coats.*

NOTE AND COMMENT.

THE LEAGUE AT WORK.

WHILE the idea of the League of Nations has been tossing about on the sea of American politics the League itself has been quietly and in a business-like way going about its business. Those who have looked upon the League as a sort of police force, at best keeping bellicose nations out of war and at worst dragging the United States into war are given food for profitable reflection in the brief sketch of the League's proceedings given by a writer in the *Survey*.

Since its official organization on First month 10th last, the League has, through its council:—

Established the international health office, to bring the administrative health authorities of the different countries into closer mutual relationship, to facilitate the exchange of information and the development of co-operation and to advise the international labor office.

Appointed a committee of twelve distinguished jurists who are already at work on a plan for a permanent court for the settlement of national disputes.

Nearly completed the organization of the international labor office, which already has begun the publication of world labor data and called a second international conference to meet at Genoa in Sixth month.

Prepared for a world conference to be held soon to consider safeguarding of international transportation.

Prepared plans for carrying out treaty stipulations regarding protection of minorities, and plans for carrying out mandates over former German and Turkish territory and for a permanent mandates commission.

Begun active administrative work in the Saar valley and in Danzig.

Appointed a commission of inquiry on Russia.

Prepared to constitute at the next council meeting a permanent commission for disarmament and to consider recommendations for effecting its purpose.

Here are substantial beginnings of an instrument for bringing in a new world order of mutual acquaintance, understanding and co-operation for national and world betterment and for peace. That the United States had a great part in setting the instrument in motion is a fact that belongs to history.—*Reprinted in The Friend from The Springfield Republican.*

TWO SOUTHERN GOVERNORS REPLY TO ADVANCEMENT ASSOCIATION'S TELEGRAMS.

THE National Association for the Advancement of Colored People with headquarters at 70 Fifth Avenue, New York City to-day made public replies to telegrams sent to Governors Bickett of North Carolina and Hobby of Texas with reference to lynchings in those two State recently. One Negro was lynched at Roxboro, N. C., on July 7th and two brothers were lynched at Paris, Texas, on July 10th. The Association wired both governors asking them what steps would be taken to arrest and punish the lynchers. Governor Bickett replied that he had already offered a reward of $400 each for the arrest and conviction of the lynchers, adding that this was the limit allowed him by the State and he was horror-stricken on account of the awful crime. Governor Hobby of Texas advised that "Lamar County and Texas are amply able to take care of situation without suggestions from the outside."

In commenting on the two messages, James Weldon Johnson, Field Secretary of the Advancement Association, said:

"The reason why Texas has had seven lynchings this year and North Carolina only one can easily be seen when the attitude of their respective governors is contrasted. In the Texas affair where two colored boys were lynched, later developments threw grave doubt as to their guilt of the crime of murdering their landlord, with which crime they had been charged. As long as recalcitrant reactionaries like Hobby of Texas are in office, lynching will continue.

Some day soon America is going to realize that she must intervene in Texas as well as in Ireland.

"In the North Carolina case, the white employer of Ed. Roach, the Negro lynched, has given a signed statement to the press that Roach was at work at the time the criminal assault took place, for which crime Roach was killed by a mob."

Governor Bickett in his statement said:

" . . . I beg to say that I am calling upon the Solicitor of the District in which the lynching occurred to take every possible action to apprehend the guilty parties. I am also offering a reward of $400 for each party apprehended and convicted. This is the limit I am permitted to offer by the laws of this State. It is not necessary for me to say to you that I am horror stricken on account of this awful crime."

Governor Hobby's telegram read:

"The occurrence at Paris is deplored by the citizens of our State, but Lamar County and Texas are amply able to take care of situation without suggestions from the outside."

THE ARMENIA AMERICA SOCIETY.

TO HELP AMERICA PLAY THE GOOD SAMARITAN.

There exists in America a great body of people deeply sympathetic with Armenia, anxious that America shall not fail in its duty toward her. So far as food and clothing and temporary rehabilitation go, the Near East Relief accomplishes their desire. But they feel that America has duties toward Armenia that the Near East Relief cannot carry out because they involve government and political action,—not necessarily the assumption of an American mandate, but very certainly the assuring that the Armenians shall not be slaughtered and that the new state shall have safety and the best chance possible for success.

A company of men including Hamilton Holt, editor of *The Independent*, Dr. Stanley White, secretary of the Presbyterian Board of Foreign Missions, Dr. Sidney L. Gulick, representing the Federal Council of the Churches of Christ in America, and Rev. Ernest W. Riggs, President of Euphrates College, Harput, met in New York July 14th, to organize a society to bring before America these needs of Armenia and to stimulate America to satisfy them.

The new organization takes for its name the Armenia America Society. Its Executive Committee consists of Walter George Smith, of Philadelphia, Chairman (Mr. Smith is a distinguished Roman Catholic who has personal knowledge of conditions in Turkey through his service on the preliminary investigating commission of the Near East); Hamilton Holt, Robert J. Caldwell, a leading New York cotton merchant, Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, Dr. Robert Ellis Jones, Canon of the Protestant Episcopal Cathedral, of St. John the Divine in New York, Dr. Stanley White, and ex-Governor William N. Runyon, of New Jersey, with President Riggs as Office Secretary.

The Society puts its fundamental aim as follows: "To unite in co-operation the many friends of Armenia for the purpose of ascertaining the needs of Armenia, of bringing those needs before the American people and of securing the satisfaction of those needs through American assistance." The Society announces its immediate purposes thus: "To give as wide publicity as possible to the facts regarding Armenia's present political situation, showing the responsibility of America towards Armenia. To influence our own government, directly in Washington and indirectly by influencing the constituencies of our representatives in the Senate and in the House, to the end that: (1) the United States should not remain inactive regarding the safeguarding of the lives of Armenians now defending themselves against massacre in their own homes, but our government should undertake at once some efficient means for saving them from impending atrocities; (2) in marking out the boundary between Turkey and Armenia the President should be free to follow the racial pluralities which existed before the massacres of 1895 rather than be restricted to the vilayets of Van, Bitlis, Erzeroom and Trebizond; (3) the United States should lead the Nations in securing safety for the Armenians within their homeland and the establishment of a truly representative government over the territory that shall be assigned to them; also in securing the release from captivity in Moslem homes of Christian women and children and the safe return of the exiles."

The Society will enroll members as rapidly as possible. There is no membership fee. Every man and woman in sympathy with the aim of the Society should enroll in it. Persons contributing five dollars or more towards the expenses of the Society will be voting members.

Dr. James L. Barton, President of the Near East Relief, and the whole Near East Relief Organization is in the warmest sympathy with this sister society, which will complement the Near East Relief Work. Mr. Smith and Dr. White were on the original Near East Relief Commission.

Persons desiring to enroll in the Society should send in their names to Ernest W. Riggs, Secretary Armenia America Society, 287 Fourth Avenue, New York City.

KEEPING CHILDREN OFF THE STREETS.

Vacation days bring again the problem of "keeping children off the streets." That this is a community responsibility is made clear in suggested standards for children's play published in "Standards of Child Welfare" by the Children's Bureau of the U. S. Department of Labor. These standards cover in detail the subject of organized recreation for city children only, but it is hoped that in the near future similar standards will be worked out for rural children, whose need for wholesome recreation under intelligent leadership is as great as the need of city children.

The standards given declare that at least 2 hours of organized play every day throughout the year are necessary for every child. To insure this, there should be a playground within a quarter of a mile of every child under 6 years of age, one within half a mile of every child over 6, and a baseball field not more than a mile distant from every boy old enough to play on a team. One acre to serve 500 children is advised as a minimum amount of space. This general playground should not be used for games requiring a great deal of space. Baseball, football, tennis and similar games should be provided for by an athletic field containing about 6 acres.

Active play, the standards warn, should be carefully directed, and vigorous games should be followed by quiet ones. Every child over 10 years old should have a chance to play on a team of some sort, and special emphasis on team games for girls is recommended.

Where lack of funds makes it necessary to limit equipment, the standards point out that game supplies such as basket balls, base balls, bean bags, etc., are more important than fixed apparatus, though swings and a sand box are essentials for little children.

Leadership is declared to be of fundamental importance and should never be sacrificed to elaborate equipment. Experience has shown that splendidly equipped playgrounds are little used when they lack the inspiration of real leadership, while nearby alleys and streets are crowded with children. The interesting suggestion is made that children be formed into groups of from 8 to 12 members "with a gang leader self-selected and

self-propagating as in the old neighborhood type of gang."—*Children's Bureau, U. S. Dept. of Labor.*

BRIEF ITEMS OF INTEREST.

In a membership of nine thousand belonging to North Carolina Yearly Meeting there are three thousand two hundred and two members under twenty-one years of age.

Timothy Nicholson, of Indiana, now 92 years old, has been for 40 years President of the Anti-Saloon League of that State and has happily lived to see this part of his life work come to fruition.

In London Yearly Meeting Dr. Jesse Holmes said to those present: "Drop your business and go and spread Quakerism in life and word on the Continent."—*The London Friend.*

"We must assert that national loyalty is not the final consideration for Christian people."—*William C. Allen in London Yearly Meeting.*

"There were signs of the bursting of new life, of a freshness of outlook and a daring in facing the problems of our time, that made one feel that of the Society of Friends, it may hopefully be said, 'The best is yet to be.'"—*Notes on London Yearly Meeting—London Friend.*

"The life and career of John C. Winston also reminds us that there is a ministry of life as real and as acceptable as the one set apart in 'holy orders.' Sermons of right living are preached by those who are occupied in big business, in official life or in humbler pursuits."—*American Friend.*

One hundred and twenty-three earnest women of Chester County, on July 17th, in West Chester, organized the first Republican Committee in the State of Pennsylvania. Isabel Darlington was chosen chairman.

At the opening of the International Congress of World Surgeons in Paris, Dr. W. W. Keen, of Philadelphia, the president, in the first technical paper dealt with the effect of alcohol on the human body, which he described as bad.

New Garden First-day School numbers two hundred pupils with an average summer attendance of one hundred and fifty.

In the Maternity Hospital at Chalons, endowed by remaining relief funds, two nurses, Margaret Hawkins, of Swarthmore, and Lorna Graham, of Philadelphia, are working as representatives of the Service Committee.

The farmers of the South Ardennes are using in garden cultivation 175,000 American farm implements, shovels, hoes, rakes, hatchets, taken over and distributed by the "Society of Friends" Unit of the American Red Cross. The implements coming from two large United States Army Engineer supply dumps taken over by the Quaker Relief Workers and put within reach of the farmers badly needing them.

In February 2,500 starving children from Vienna were taken to Milan where they went into Italian homes to be cared for free of charge, this being the tenth in a series of such assignments.—*Advocate of Peace.*

A Swiss chocolate syndicate has given twenty tons of chocolate for distribution through the Infant Welfare Centers in Vienna.

An Australian representative in London Yearly Meeting made a delightful Irish bull when he said:—"Australia's future is before her; England's is behind her."

Poor Richard's Almanacs from the collection of Dr. Jesse Green and others, sold for $70 and $80 each recently.

"I show you the hotel. It is near," said a formerly unapproachable companion, in broken English, as we neared Leipsic. Our walk soon came to an end. I said slowly in English: "You have been very kind, thank you." Then came my great surprise. Taking off his hat and grasping my hand, he said: "You—and your—friends—have done—so much for—our children that I must do—this—leetle for—you. Auf Wiedersehen."—*Albert J. Brown.*

It is planned to enlarge the work of Friends in Mexico by establishing a People's Institute at Matamoras to be in charge of Douglas L. Parker and wife.

J. Rowntree Gillett gave in Dublin Yearly Meeting such a touching account of famine in Central Europe, that the unusual course of taking up a collection—a substantial one—was resorted to.

Melvin Carol, of Brooklyn, is in France overseeing the carrying out of the 1,000,000 franc hospital at Chalons, which is to be a permanent memorial of Friends' work.

"In the west and northwest," said Elwood C. Perisho who has been spending some time among the North Carolina Friends, in speaking of the children's attendance, "we are told they cannot remain for meeting, but in North Carolina they *can* and they *do*."

A London newspaper correspondent says: "Two thousand Quakers stand as the only tolerated mediary between the antagonistic elements in Ireland. . . . The Irish Protestants do not consider the Quaker church as a definite Protestant institution; but as it is not allied to the Catholic church, and as most Quakers in Ireland are of English or Scotch descent, the Ulster men are on good terms with the Irish Quakers and have confidence in them." And because they are not allied with the Protestants the Catholics are also friendly with them.—*The American Friend.*

Sulgrave Manor, England, the ancestral home of George Washington, is being restored to its original sixteenth century appearance by the American and English Sulgrave institutes. Two rooms recently completed were visited by the American bishops attending the Lambreth Conference, its first American visitors. It is intended to make it a fitting counterpart of Mount Vernon. American gardens planted with American flowers are being arranged.

Twelve young women have now completed the spring course at the Ambler School of Horticulture and are now gathering and preserving the fruits and vegetables that they have been cultivating.

Friends have now added $75,000 to fight starvation and the plague in Central Europe.

The *Australasian Friend* says it was the *Manchester Guardian* (England) that initiated the fund to help the starving people of Europe. The sum collected was doubled by the Government and the whole turned over to the Friends' Emergency Committee for distribution. Later they sent a reporter whose published report seems to have been satisfactory to the subscribers.

The Federal government has purchased all the large lithographs made by Joseph Pennell of war work in America. These drawings, seventy in number, will soon be displayed in the Library of Congress or the National Museum in Washington. The British government has also purchased all of the original lithographs of war work made by Joseph Pennell in England.

J. J. Clarke of Brighton, England, is now secretary of the Y. M. C. A. in Calcutta. The family are Friends and will attend the Friends' Church.

Dr. Hornaday of the Bronx Zoological Park has just shipped a gift of 225 rare birds to Regent's Park Zoo in London. A similar gift has been sent to the Antwerp Zoo, in the endeavor to help them back to their pre-war footing.

In Vienna a society for "Friedenserzierung" (education for peace) has been started. It will work to influence schools, and for the general education of the people through published text-books and other educational literature, lectures and study courses.—*Australasian Friend.*

Benjamin N. Duke, of North Carolina, the tobacco king, says: "I have never used tobacco in any form in my life and have never had any desire to do so, although I have been connected with the cultivation and manufacture of the weed since I was a boy."

English Friends are looking forward to the coming All-Friends' Conference with a great deal of eagerness and concern. They hope that a far-reaching program of advanced service for the whole world may be its result.—*American Friend.*

Sir Thomas More in his "Utopia," seeking a perfect form of worship, introduces a pause of "so still silence on every part that the very fashion of the thing striketh unto them a certain fear of God, as though He were there personally present."

Jeager Wheeler, the wheat wizard of Canada, has been given an LL. D. from Queen's University, Kingston, Ontario. "We'd like to see more of the parchments go to men who wrestle with and employ the laws of nature. Too much we have praised men for gifts in letters. It is a lopsided academic standard. Mr. Wheeler has done more scholarship than a dozen men could write in books."—*The Christian Register.*

It has now been definitely decided that the Liberty Bell is not going to be repaired.

A division of employment to secure positions for women discharged from the House of Correction has been established by the Department of Public Welfare.

In thirteen different States Neighbors' Day, June 12th, was heralded by proclamations of their different governors. Cardinal Gibbons said he regarded "this kind of organization as an excellent means of breaking down racial and other prejudices and of teaching men and women in a practical way their duties of Christian charity and helpfulness towards their fellows."—*The Survey.*

The drunkard is practically gone. The proof is absolute and statistical as taken from the population reports of jails and alcoholic wards in hospitals; the converting of farms for inebriates to other uses; the closing of "cures." Bum, vagrant, drunkard, hospital rounder have dropped out of official records."—*The Survey.*

The Odes and Psalms of Solomon, re-edited for the Governors of the John Rylands Library, by Rendel Harris and Alphonse Mingane, Volume II, has been issued by the Manchester University Press.

"The possessor of a bird-bath for his lawn has a summer-long option on the pure joy of life. He will find himself more than repaid for his trouble, and probably astonished at the number and variety of birds common to his neighborhood that he never saw before."—*St. Joseph Gazette.*

The Indictment of War is "an anthology of prose and verse from the great writers of all ages, who have written against war." (London: Daniel, 9 by 5½, pp. 548, 10s. 6d. net.)

It is interesting to learn that for the first time for very many years a meeting has been held within the shadow of George Fox's birthplace. Under the leadership of James Coney, a group of Friends from Hartshill, Nuneaton, Coventry, and Broughton Astley, met at Fox's monument on the outskirts of Fenny Drayton, and addresses were given on the importance of bringing the spirit of Christ to bear on all aspects of individual and corporate life.—*Workers at Home and Abroad.*

Of Isaac Sharpless the Journal of Friends' Historical Society says:—"His knowledge of Quakerism in the Colonial period was unique," and he has been described as "perhaps the greatest Quaker ever produced in America."

"But Doctor," protested a patient who began to feel herself indebted to Dr. James Tyson, "thee knows nothing of me, how does thee know I will ever pay thee?" "Thee uses the little word *thee*," he answered. "I trust it."

Dr. Henry Noble McCracken, president of Vassar College, has sailed for Geneva, Switzerland, where, for the next two months he will engage in furthering the projects of the Junior Red Cross in various parts of Europe. Organization of the Junior Red Cross in all countries represented in the League of Red Cross Societies was advocated by the League last winter. It is for the purpose of making available such information as European Red Cross officials may desire concerning the possibilities of the Junior Red Cross that Dr. McCracken has gone abroad.

American children are supporting four homes for orphans of Italian soldiers and officers. These are located at Collestrade, Sezze, Piperno and Messina, Italy. The American people, through the Red Cross, helped to found these homes and the generous gifts of the children of America to the Junior Red Cross have enabled them to be maintained since the war. Many of the little children who have been given homes in this way are tuberculous as a result of the privations endured during the war. The treatment and nourishing food they are now receiving will undoubtedly restore many to health.

A shipment of dolls made by the Junior Red Cross children at Mooresville, N. C., and meant for children in Europe was mis-sent to U. S. General Hospital No. 19, at Oteen, N. C., where ex-service men are recovering from wounds. A request for the return of the shipment brought this reply: "If the makers of these dolls could have seen the merriment and actual pleasure they gave the men, the error in shipment would not be regretted. Nothing distributed in a long time has given the boys so much fun."

The *Engineering News-Record* says that France has put under cultivation up to May 1st, 43 per cent. of her desolated farm land, now probably 60 to 65 per cent. From an official document of June 20th, the ten devastated districts are already producing enough cereal for their own needs and may be able to send some to other parts of France.

Kansas Yearly Meeting (1919) in its session on Indian work, had a vocal solo by a Winnebago, accompanied on the piano by a Comanche, a piano solo by a Kickapoo, and the address by a Winnebago. "The latter, by Dr. Henry Roe Cloud, in its quiet eloquence and masterful appeal, so expressive of the heart and soul of the Indian, moved the meeting as we did not see it moved on any other occasion."—*American Friend.*

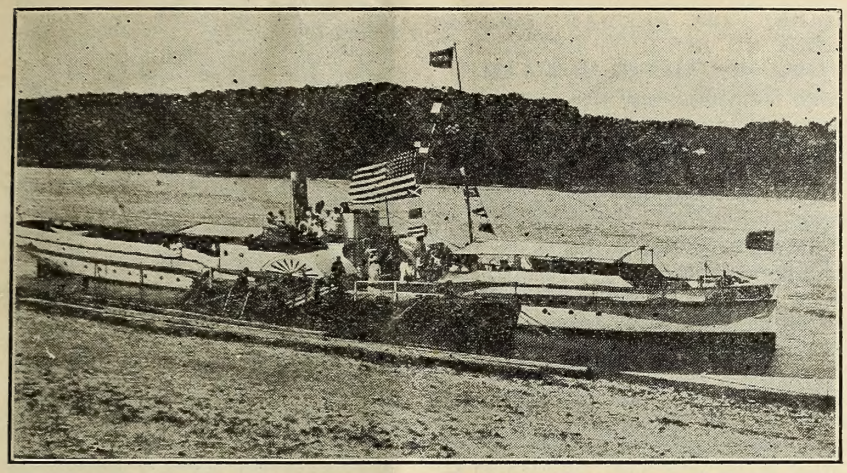
E. K. B.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.



EXCURSION FOR QUAKER UNIT AT HAMBURG.

"The other day the German head of our feeding here planned a boat excursion on the Elbe for us and the various people who work in his office and in the kitchens. A boat was chartered especially for us and when we came to the landing what was our surprise to see it gaily decorated with flags and a huge American Stars and Stripes floating over it. The German flag floated at the rear, of course. Imagine a German flag floating down the Delaware now when we are stars and stripes floating over it. — CAROLINE NICHOLSON.

AN AUSTRIAN'S DESCRIPTION OF THE SOCIETY OF FRIENDS.

Written for a Vienna paper just prior to the Conference of all the European fields held in Vienna in June.

"During the next few days a Quaker Conference will take place in Vienna. Leading representatives of the Society of Friends from England, America, Germany, Poland and Serbia will meet here to confer on their present and future work. This is a favorable opportunity to give information about the Society of Friends to those who with gratitude and admiration have for the past year been receiving help from these devoted workers.

During the war, above the madness of hatred and the din of battle, there was heard from time to time a voice of love and helpfulness. Between two announcements of successful grenade attacks and the sinking of ships, one read the simple notice that the English Society of Friends were mitigating the lot of the interned "enemy aliens," supporting their families and collecting money for all kinds of charitable work. When military service was introduced into England, one heard occasionally (none too often, for the Jingo press were loath to make such announcements) of young men who refused to render military service. They based their objection on the law of God which forbade them to kill and which was more binding upon them than the law of man. Many of these C. O.'s were put in prison and were threatened and maltreated, as men who oppose violence are always threatened and maltreated in a State which rests on violence. Some turned to that last resort of prisoners, a hunger strike, and were not released till they nearly collapsed with exhaustion. Of these young men a considerable number were members of the Society of Friends.

This Society sent a Mission to the devastated areas of France during the war, to start hospitals and distribute food and clothing, and many a poor woman has told how she must have died of hunger and destitution, had it not been for the help of the Quakers. Where houses had been destroyed, the young men of the Mission built wooden huts for the homeless families, and a short time ago, the corporation of a village which had been completely razed to the ground, and which has now been rebuilt as a little colony of wooden houses decided to call their renovated village "La Cite des Amis."

The Friends' town. Is that not a beautiful name? There should be such towns in every country, or at least in every place, where this group of sincere men and women have traced the magic circle of their deeds of love. They came to us as soon after the armistice as they could obtain permission to enter an "enemy country." These men and women came to us in simplicity and gentleness; they put up their "camp beds" in a big, dreary, deserted so-called "palace," and began to work. First they visited the hospitals and investigated the need. Oh, what a sad picture! Misery and need everywhere! Tragedy and indescribable misery. They sent for foodstuffs from England, surgical instruments, medical supplies, cod liver oil, linen, and warm clothes. These were given to the needy with words of loving sympathy, and the gift was blessed with the heartfelt wish that all feelings of hate and animosity should disappear. Help for the sick was extended to help for the children. The first thing was to get milk for the little ones. Every week some of the men went out to the surrounding country districts, and brought back several hundred kilos of butter for distribution to the hospitals at Vienna. They themselves had meagre fare—they spread their bread with a little margarine—but the sick and the children of Vienna got milk and butter. They themselves sat in the large cold rooms of their palace, which a cautious owner (probably to avoid its being handed over to the housing authorities) had placed at their disposal—but the sick were able through their help to get wood and coal. And we who saw them at their work, and heard the friendly words with which they accompanied their gifts, felt our hearts glow in the midst of the winter cold.

During the past year they have come to us in increasing numbers, and in this city where the bitterest misery of the war is felt, they have brought help to thousands. Materially they have helped with food and clothing,—with Children's Homes,—Convalescent Homes,—Breakfasts for needy Students. But above all this sounds the message of love with which they offer their help, almost as if they were asking pardon for all the evil in the world.

Who are they who are doing all this, and much besides, quietly and without fuss, without the appearance of charity, without any trace of complaisance, just for love of service—service which no authority could force, but which is a simple necessity arising from the deepest experience of a pure heart.

They are the spiritual descendants of those "Seekers after Truth" who, in England, in the middle of the 17th century, freed themselves from religious formalism and ordered their worship according to the simple teaching of Christ. "The Seekers ofter Truth" who thirsted for the Truth and who wanted no intermediary in religion, "as Corder Catchpool says in his pamphlet 'The Quakers,' who were conscious with a deep intensity of the divine testimony in the human soul." Small groups met together and a won-

derful new Society grew up. George Fox, a young villager from Leicestershire, was the first to put into words his experience of "the Inner Light" and to gather his friends together for worship without a priest, or a church or any other sanction but that of a real deep longing for union with the Divine.

The members of this new sect called themselves "Friends of Truth," and that was later shortened into "Friends." But those who saw them deeply moved under the influence of spiritual revelation, gave them the nickname of "Quakers,"—"tremblers."

Fox and his followers protested against vice and oppression wherever they met it—against extravagance—against low wages or dishonesty in business—against encroachment on the part of officials and prison attendants, and the violence of the soldiers. They stood out decisively against war.

GERMAN REPORTS ON CHILD-FEEDING NEWS.

THERE was universal rejoicing in Germany over the fact that the Service Committee is to continue its child-feeding work for the coming year. Appreciation of the German people is told in a flood of letters and postcards sent to the Berlin office and now being received in Philadelphia. The most conspicuous was a letter from the German Chancellor, though perhaps the most pathetic are those messages written by the little children who are enjoying the food. One letter written in English has been added here for the interest of the general contributors.

LETTER FROM A GERMAN CHILD.

"Hamburg, June 21st.

"On the dear Society of Friends.

"I thank you very much for the fine eaten, which you have spent us. We got usually 3 times in the week it gives Chocolate-sup, 2 times peas-sup and one time rice. To this it gives a slice of fine white bread. So fine white it does not give now in Germany. My mother rejoices very at the eaten because we came out better with our bread. Here it gives only 5 little slices of bad, very bad broad. Those 5 little slices I have formerly eaten at the breakfast. Of the sup we get 2 soup-plates full, occasionally 3 plates. We all are very fond of the eaten. We were examined by the school doctor. He said, that we all badly nourished. First out of our school 14 boys were allowed to eat, now eat with about fifty boys. I have increed 1½ Germany pounds in two weeks. I am thirteen years old and go now ¾ years long in the Kirchenpauer Realgymnasium in Hamm. First I went six years long in the Realshool of Eilbeck. I must now go almost 6 years long into the school. I have now English 1¾ years long. In this school I am the second. It gives you the best compliments.

WERNER GENTASCH.

"P. S.—Just now my father tells me he has read in the paper that you will further spent us the fine eaten. I rejoice me already at that."

THANKS OF GERMAN PEOPLE SENT TO AMERICA BY CHANCELLOR HERMAN MUELLER.

THE following letter was sent by the German Chancellor to Berlin office of the American Friends' Service Committee:—

Berlin, June 7, 1920.

Der Reichstanzler:

"Having been informed that the Mission organized by the American Quakers for the feeding of German children and mothers, which as originally planned was to last until July, will now be extended into the next year, I wish to take advantage of this opportunity to express to the distributors of this relief as well as to all those in the United States who have contributed in the collection of funds how fully the German people appreciate this work of brotherly love. Hundreds of thousands of mothers are conscious of the blessing of having their children, who have been brought up under the worst possible conditions so far as their health was concerned, receive now strengthening food. The officers of the German charitable organizations are satisfied that their efforts to counteract the spread of destitution among other classes of the population have been made especially effective by this form of foreign relief.

"The German people must and will by their own strength and by hard, constructive labor overcome the cruel effects of the war and develop for themselves a new era of accomplishment. But the energy of the people will be revived at its roots by the work of relief which increases the chances of life of the German children. For the coming generations I express to all those connected with the work of relief my warmest thanks.

"At the same time I wish to assure you that your methods in carrying out your plans for relief and your excellent organization of the feeding command general recognition and admiration. The members of your organization have operated everywhere in a disinterested and unselfish manner and with devotion to the work. They have consequently been able to carry their relief, without making any distinction of party, class or religion, to the most needy children only, and to work in harmony with the German Committee for Foreign Relief and with the German officials.

"For the continuation of this relief, which has been made possible by the co-operation of so many classes of the American population and which is being carried forward in the spirit of true justice and a brotherly love and a goodness knowing no boundaries, I wish a rich blessing."

(Signed) HERMAN MUELLER.



OFFICIAL city bread card used in Frankfurt-am-Main, Germany. Without this card, no person can get either bread or flour. This applies to all bread or flour, not only that distributed by Friends.

CASH CONTRIBUTIONS.

WEEK ENDING JULY 17.

Five Years Meeting	$373.62
Salem Preparative Meeting, Mass.	2.40
North A St. Friends, Richmond, Ind.	20.00
Philadelphia Yearly Meeting, 15th and Race Streets	1,401.31
Orange Grove Monthly Meeting, Pasadena, Calif.	25.00
For General Work	1,422.65
For Germany	2,123.08
For Austria	294.50
For Syria	20.00
For Poland	255.00
For Serbia	250.00
For Central Europe	15.75
For Europe	105.00
For Chalons Maternity Hospital	300.00
For Clothing Department	451.78
Total	$7,060.09

Shipments of clothing received during the week ending July 17th, 20 in all; 6 from Mennonites, 1 for Austrian Relief, totaling 1,637 garments.

Returned worker: Emily Fletcher, June 23rd, from France.

THE YOUNG FRIENDS' MOVEMENT.

CAMP—AUGUST 21ST TO AUGUST 28TH.
CAMP—AUGUST 28TH TO SEPTEMBER 6TH.

Can thee go either time? Write at once for information to Headquarters, 154 N. 15th St., Philadelphia

"WORD SNAP SHOTS" OF CAPE MAY CONFERENCE.

OUR OPPORTUNITY.

One of the thoughts emphasized most strongly at the Cape May Conference was the golden opportunity for service in every phase of our modern civilization. With the closing of the war came the final destruction of our former conventionalities. This gigantic task—to rebuild the minds and bodies of men and to render service to others is the work of the Society of Friends.

Let us answer the pleadings of the hungry and crippled world and show all peoples the way to righteous living through the guidance of the Inner Light. MARY JONES.

THE COMING "YFMS."

Yfms all—draw near and harken! Would you look into the future of the Young Friends' Movement? Then you must know the younger youth of the Conference. Several things were evident among them,—chiefly live wire. Search as one might there wasn't a splinter of dead wood there. By the time Margaret Walton is representing George School's Y. F. M. it is expected that James Willits, of New York, and Enoch Harlan, of Baltimore, will have their pet mole crabs trained to race so cleverly at "diggin' in" that they'll bring them to the Devil's Tea Table at the Joint Yfm Camp.

In a "minute movie"—Liza says I can't have more—I can't tell you all the things you may expect to see—anyway, it's a s'prise. Sometime when William Cadwallader is chairman and Billy Thom is treasurer—just read history! MARGARET E. BYRD.

Two features of the Conference stand out especially clearly, the spirit of youth and the development of intellectual and spiritual honesty in the addresses and discussions.

There was an unusually large number of young people present, and the attitude of the conference was forward looking and reasonably free from the fear of change which is the mark of age whether in old or young.

After the first few days the Conference advanced from the stage of comfortable platitudes to that of uncomfortable realties as they were presented to us by Dr. Holmes and Dr. Russell. Both emphasized specifically and forcibly the fact that only that civilization and that religion will endure which is based on the Spirit of Christ. ANNA B. GRISCOM.

SPORTS.

What can emphasize friendly spirit more strongly than sports? In them, old as well as young can participate and everyone enjoy themselves. At the Cape May Conference, games were played on the beach in the afternoons and such games as electric shock, base ball and volley ball were enjoyed by all. The basket ball relay in which the various Yearly Meetings contested, created much excitement. Games not only afford recreation and amusement but serve the purpose of getting people better acquainted.

Motoring and sailing parties were arranged for Sixth-day and Second-day afternoons and were enjoyed by everyone who went.

MARTHA CORSON.

Had we gone to the Cape May Conference merely to make new acquaintances or renew old friends, it would have paid. Had we gone merely for a vacation beside the ocean, to swim, sail, play in the sand, or get sunburned it would have paid. But in addition to these the conferences and lectures were a constant inspiration urging us to answer the call of God in our hearts to be of service, not only in our homes and our communities, but to all mankind.

With an unexpected two days' leave of absence from the office at my disposal, I lost little time getting to Cape May, reaching the Young Friends' Center early that Saturday morning.

There was no trouble finding Convention Pier. I arrived just in time to learn that no larger a proportion of college graduates come from among the Society of Friends than from the country as a whole, a sad side-light on our professed attention to the education of our children. After dinner came a stroll toward the railroad station in search of a drug store, for Esther Holmes' changed complexion served as a dire warning to take proper precautionary measures against sunburn. A gentleman was leaving the drug store, so, taking advantage of the privilege to which his blue Conference badge entitled me, I began a conversation about the delightful bathing along the South Jersey coast. "So unfortunate," he said, as we parted, "I cannot stay a full week here. But come over and visit me some day." "I'll be glad to do so, where do you live?" "England, I'm Dr. Earp."

Volley ball and baseball on the sand are vastly different from those games played on firm ground; countless complexities enter into the games which bring new and experienced players to terms of equality. How appropriate that the games that afternoon should be followed by a long plunge in the ocean, and some of us had the novel experience of shaking hands with new acquaintances while swimming beyond the line of breakers.

Passing over the evening's address, Sunday morning found some of us in the surf before breakfast. A heavy mist hung over the water so that the bathers could not see the beach, and a glorious morning's swim it was, out of sight of land in the peculiar sunlight that found its way through the fog.

Two more ocean baths during the day, skillfully wedged in between parts of the Conference program, another brief night's rest and out on the beach early Monday morning before breakfast for a devotional meeting. Following the Conference exercises came a two-mile tramp down the beach to the lighthouse to learn on our arrival there that it had closed for the day at twelve o'clock and to find Quaker literature scattered even in these remote regions. A scramble through dinner to catch the truck carrying us to the landing for a sailing trip, three hours of mild excitement sailing up and down the bay but never venturing out in the ocean, another hustle on our return to catch the 6.15 train for Philadelphia and a long night's rest before work the following day. THOMAS A. FOULKE.
A Week-Ender.

The meetings on the beach at 7.15 in the morning were full of interest and inspiration. They were held only the last three mornings of the Conference. The first part of the meetings were devoted to discussions, then we worshipped together. The discussions were varied—much emphasis was placed on our working in our home meetings and attendance at business meetings was particularly stressed. All who attended these little group meetings want to have them as a regular part of the program for our next Conference. MARGARET E. CHANDLER.

THE MEALS.

In writing of conferences and conventions and weddings, there is one item that is habitually overlooked,—the meals. People take meals so much for granted that unless a doctor is necessary as a sort of dessert the bill of fare seldom gets outside the dining room. It was noticed, however, that at the Conference the Auditorium was conspicuously empty for certain periods during the day; and that for the morning sessions the back rows filled in groups of two and three, depending on the temperature of the breakfast coffee or the number of bones the fish contained. Certainly our food was excellent; well chosen, well prepared

and most carefully and slowly served. The bathing could not have been so pleasant, the talks so inspired or sleep so refreshing without it.

S. WYNNE KEEVER.

FRIENDSHIPS AT THE CAPE MAY CONFERENCE.

At Cape May every one had an opportunity to renew old and to make new friendships. We were sure that blue badges denoted both Friends and friends, so we freely exchanged ideals and found that was indeed true. I feel that these friendships inspired us to a higher service to our fellowmen.

JAMES B. SMITH, JR.

A conference with all of its various phases,—lectures, games, bathing, meetings,—why did anyone ever miss one, and why doesn't everyone go to the next?

To those who watched it from the outside there was one spirit of fellowship which pervaded everybody everywhere. In the mingling of old and young, old friends and new, we realized one phase of the idea George Walton gave us:—that we all need each other. People are dependent on each other for everything they wish to do. When we bought our tickets to Cape May, we didn't stop to think how many people were employed to make the paper, print the ticket, sell the fare, etc. We are dependent on all kinds of service for our happiness; we cannot meet our own needs. And since we need all kinds of service, we have a right to consider the everyday work that we do and that others do as a righteous duty and to feel the thrill one feels who does something more daring. The everyday work is hardest to do steadily and well, yet it is the background and foundation for all bolder enterprises.

And so, as we go back to our daily life, the drudgery and routine seems less and the work more vital, for it too is God's work and must be done. God is a kind Father but He is firm and expects much. The Master Builder wants cheerful workers who do not tire. As ceaselessly as the ocean waves roll upon the sandy beach, so God works on, and He will win. And as He works, and as we work, we must keep apace with changing realties; for, as Elbert Russell told us, we are facing a new frontier, and that new frontier with its hardships and problems, can only be solved by a fresh realization and application of Christianity, by the careful cultivation of our hearts, so no weeds of hate can grow and love will continually spring forth. This is the uniting spirit which will help us in all phases of life.

VIRGINIA D. KEENEY.

OVERHEARD AT CONFERENCE.

Old Cape May Resident (after having watched the procession to the Auditorium): Say, is these here Quakers anything like Mormons? There's about seven women to one man!

Overheard at the Dance: I wonder if they really can dance? I always understood they had some kind of a disease—Quaker-foot, I think they call it—that kept them from dancing.

Our Waiter: Ladies, is dis here affair a Leap Year affair? Seems to come every four years!

In the Shop: Do you know, they say the Quakers have been in town most a week, and I haven't seen one of those broad-brimmed hats or bonnets yet!

Interested Friend: How old is thee?

Native: The what?

On the Boardwalk: These Quakers act just like anybody else, don't they? I wonder what they do when they're home?

Answer by Wise One: Oh, they just have Conferences all the time, all over the world. That takes up all their time!

Seriously, however, and in spite of the amusing misconceptions which these people had about Friends, we saw over and over in their attitude a very real trust and respect which we should cherish as a gift from those in our Society whose lives and characters have made this attitude possible. And I think we can safely say that the Cape May residents, at least, have had an opportunity to learn that the Friends are working with them for good, and that they are not so "queer" after all. Certainly from the Mayor to the newsboys, their cordial helpfulness and interest added a great deal to the pleasantness of our week there.

ELIZABETH MILLER.

THE FRIENDS' UNION AT STATE COLLEGE.

A phonograph, rugs, a living room clock! Has thee any of these to spare? With the permission of a member of the Advancement Committee, the Friends' Group at State College, Pa., is asking readers of the Friends' Intelligencer for the above named articles, which, if obtained, will be placed in the living room of its new home, The Friends' Union, to be ready for use this fall. The articles are of course not necessities, but we all know that they would be much appreciated in such a situation.

No specific make or style of phonograph is specified for naturally any one that is in good running order will be gladly accepted.

The rugs, two in number, should be about six feet by nine feet and of the same pattern as they both will be used in the same room.

The time-piece desired is preferably a wall clock, with a tick not too loud to disturb First-day meeting, which will be held in the living room.

The house will accommodate thirty people and the twenty-six Friends who already are expecting to live there will be a very happy bunch, especially if the living room is made home-like and cozy by the presence of a phonograph, the rugs and a clock.

If thee knows any of the group, they will be glad to give further information, or thee may communicate with Arthur James, West Chester, Pa., president of the group; or C. Mervin Palmer, 100 Delaware Ave., Ridley Park, Pa., secretary.

The Friends Student Hostel, or home for boys who are Friends, at State College, Pa., is now being put in order and furnished.

We would be grateful for the donation of a set of *library furniture. Also pictures.* Address S. Jennie Fisher, State College, Pa., 803 West College Avenue.

CURRENT EVENTS

FRIENDS IN CALIFORNIA.

Orange Grove Meeting had its annual picnic supper on the Meeting-house lawn on Seventh-day the 14th instant. Quite a goodly number were present, although the day had been very warm and the usual cool evening breeze seemed slow in coming. There was no set program, but a little recitation and music from volunteers enlivened the occasion. The Friends enjoy an opportunity for friendly chat, and this time the slight earthquake shocks of the day before afforded an interesting topic of conversation. Los Angeles had been shaken up considerably, although no great or serious damage had been done. One may feel a little curiosity as to what a "shake" is like, but a single experience is generally sufficient.

At the last Monthly Meeting it was decided to appoint a Committee on Legislation, a sub-committee of the Philanthropic Committee, whose duty it will be to keep informed on all proposed legislation in which Friends are particularly interested and to report any necessary action to the Monthly Meeting. If matters come up that are too urgent to be postponed to a Monthly Meeting, the committee is authorized to bring them up for meeting action at the close of any First-day meeting.

ELLEN H. E. PRICE.

William Lyon Phelps, professor of English Literature at Yale, declares he gets credit for only twenty-five per cent. of the after-dinner speeches he actually makes. "Every time I accept an invitation to speak I really make four addresses. First, is the speech I prepare in advance. That is pretty good. Second, is the speech I really make. Third, is the speech I make on the way home, which is the best of all; and fourth, is the speech the newspapers next morning say I made, which bears no relation to any of the others." —*New York Tribune.*

BIRTHS.

GILLETT.—On July 20th, at the New York Nursery and Child's Hospital, to George Gillett and Janet Payne Whitney, a son, named WILLIAM GILLETT.

MARRIAGES.

CARPENTER-HOEKSTRA.—At Friends' Meeting-house, 15th Street and Rutherford Place, New York, on Sixth month 30th, under the care of the New York Monthly Meeting, ALICE HOEKSTRA, daughter of Jacob Annes Hoekstra and Eliza Anderson Hoekstra, the latter deceased, and WILLETS CARPENTER, son of Franklin T. and Jane W. Carpenter, both deceased.

BALDWIN-MOORE.—At the home of the bride's parents in Ercildoun, Pa., on Seventh month 14th, under care of Fallowfield Monthly Meeting, FRANCES ELIZABETH MOORE, daughter of George Winfield and Elizabeth W. Moore, and OLIVER HARRISON BALDWIN, son of Oliver P. M. Baldwin and Mary E. R. Baldwin, of Parkesburg, Pa.

DEATHS.

FELL.—At Forest Grove, Buckingham, on Seventh month 18th, JESSE B. FELL, aged 74 years.

GAWTHROP.—Suddenly on Seventh month 22nd, at his late residence in Swarthmore, Pa., HENRY GAWTHROP, in his 80th year. Interment at Eastlawn Cemetery, Swarthmore.

GILLINGHAM.—Suddenly at Maryville, Tennessee, Seventh month 4th, LAURA H. GILLINGHAM, daughter of the late John W. and Alice Armitage Gillingham. Interred at Ardsley, Pa.

GREEN.—In West Chester, Seventh month 26th, Dr. JESSE C. GREEN, in his 103d year.

VAIL.—Suddenly, Seventh month 1st, at the residence of his daughter, Caroline Vail Smith, Newton Highlands, Mass., JAMES H. VAIL, in the 73rd year of his age. Son of Lindley M. and Rachel H. Vail (deceased), and beloved husband of Georgie S. Vail, nee Haviland.

KIRSCHT.—At the home of his daughter in Narberth, Pa., on Sixth month 11th, CHARLES W. KIRSCHT, formerly of West Grove, Pa., in the 75th year of his age; an approved minister in the Society of Friends.

HICKS.—At Westbury, Long Island, Seventh month 17th, EDWARD HICKS, aged 80 years, son of the late Isaac and Mary F. Hicks.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.
HOTEL BRUCKER
SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)
An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J
Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

CRETH & SULLIVAN
INSURANCE
Fourth and Walnut Streets, Philadelphia.
JOSEPH T. SULLIVAN MARSHALL P. SULLIVAN

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $700. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

SEVENTH MONTH.

31st—Philadelphia Quarterly Meeting, at Merion, Pa., at 1.30 p.m. will be followed by conference under care of Young Friends' Movement. Box supper on lawn. Trains will be met at Merion. Trolleys will be met at Bala.

EIGHTH MONTH.

1st—First-day, 3 p.m. A meeting for divine worship will be held at Newtown Square Friends' Meeting House, Del. Co., Pa., under care of the Circular Meetings Committee of Concord Quarter. For young and old; for Orthodox and Liberal; for sectarian and non-sectarian. Please come.

1st—Purchase Quarterly Meeting, at Purchase, N. Y., at 10.30 a.m. (New York State time). Trains on Harlem Division of New York Central R. R. leaving Grand Central Terminal at 8.06 and arriving from the north at 8.23 (both Eastern Standard time) will be met at White Plains.

2nd—Daniel Oliver, of the Friends' Mission at Ras-el-Metn, Syria, who was at his post during the war, will tell of his thrilling experiences, at 8.15, at the Penington, 215 East 15th Street, New York. All are invited.

2nd—Miami Quarterly Meeting will be held at Green Plain, near Selma, Ohio. Please note that this is a change from the usual date, the 9th, which would conflict with Indiana Yearly Meeting.

5th—Abington Quarterly Meeting at Gwynedd, Pa., at 10 a.m. Isaac Wilson expects to attend. A conference under the care of the Co-operative Conference Committee and the Young Friends' Movement at 3 p.m. Subject: "How can we get the most from our Meetings for Worship?"

7th—Blue River Quarterly Meeting, at Benjaminville, Ill.

8th—Preparative Meeting will be held at the close of the Meeting for Worship in New York and Brooklyn.

9th—New York Monthly Meeting will be held in Brooklyn, 110 Schermerhorn Street, at 7.30 p.m.

9th—Miami Quarterly Meeting, at Green Plain, Ohio.

9th—Indiana Yearly Meeting, at Pendleton, Ind.

12th—Prairie Grove Quarterly Meeting, at West Liberty, Iowa.

14th—Salem Quarterly Meeting, at Salem, Ohio.

15th—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

15th—Philadelphia Quarterly Meeting's Visiting Committee will visit Merion Meeting at 11 a.m.

BALLINGER & PERROT

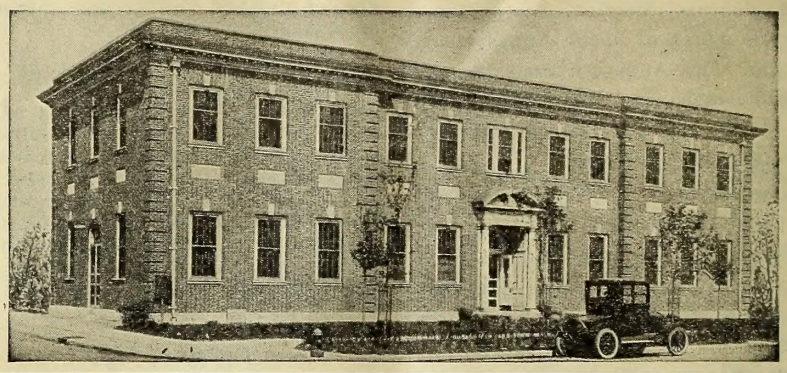
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

George Foster White, *President and Treasurer.*
W. Lane Verlenden, *Vice-President*
Walter Rhoads White, *Trust Officer*
Morgan Bunting, *Secretary*
Lewis Lawrence Smith *Solicitor and 2nd Vice-President*
M. L. Kenney, *Assistant Treasurer*
W. Raymond Evans, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

"Story Sermons for Children"

The new title for "The Man with Iron Shoes"

Price $1.25—Parcel Post .06

WALTER H. JENKINS,

140 N. 15th Street, Philadelphia

Successor to Friends' Book Store

FRANK PETTIT
ORNAMENTAL IRON WORKS

Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.

809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

Say this when you write to advertisers: "I am a reader of Friends' Intelligencer." You will get good service, for everybody wants the custom of Friends.

BELL, PRESTON 23-74

KEYSTONE, WEST 44-28 D

S. D. Hall

CLEAN HIGH GRADE

COAL

39th and Parrish Streets

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia

Both telephones, day or night

FUN.

"WHO is that slangy fellow?" "A teacher of English enjoying a day off." —*Louisville Courier-Journal.*

SOPHOMORE: "How many subjects are you carrying?" Freshman: "I'm carrying one and dragging three."—*Penn State Froth.*

SHE: "I don't like preachers who read their sermons from manuscript." He: "I do. If a man writes out his sermons, he is much more likely to realize their length."—*Boston Transcript.*

BRIGGS: "Well, I see this year they are going to make a big fuss about the landing of the Pilgrim Fathers." Griggs: "But it's too late to do anything about it now. It can't be helped." —*Life.*

WANTED.

WANTED—A young or middle-aged lady for companion and housekeeper. Friend preferred. Ellie M. Jarrett, Horsham, Pa.

WANTED—ASSISTANT TO PRINCIpal of Gwynedd Friends' School, to teach lower grades. Apply to Walter H. Jenkins, 140 N. 15th St., Philadelphia.

POSITION WANTED—BY TEACHER, from July until September. Willing and capable, glad to do anything to help out. Address H. 220, FRIENDS' INTELLIGENCER.

BOARDERS WANTED — TWO OR three boarders wanted in Friends' family in Collingswood, N. J. Pleasant home, all conveniences; near trolley. Terms moderate. Address E. 221, FRIENDS' INTELLIGENCER.

POSITION WANTED — PRACTICAL nurse wants care of invalid in mountains during August. Doctor's reference. Apply B. 222, FRIENDS' INTELLIGENCER.

POSITION WANTED — BY HIGH school girl, clerical, during August; or assist in adult Friends' family in country. Address F. 223, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY FRIEND, woman of experience, in linen room; Boarding School preferred. Or companion to semi-invalid. Address W. 224, FRIENDS' INTELLIGENCER.

FOR RENT.

FOR RENT—LONE LADY WILL share her furnished home. Low terms. Box 20, Rancocas, N. J.

WE MANUFACTURE
SCREENS FOR WINDOWS, DOORS AND PORCHES.
We enclose porches in glass. Is your home metal weather-stripped? What work have you to do? Do you want it done well? Write us.
O'CONNOR COMPANY, INC.,
CHESTER, PENNSYLVANIA.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

Strawbridge & Clothier

HUNDREDS OF BOYS' SUMMER CHEVIOT SUITS AT HALF PRICE

They Are Now Marked $9.00 to $18.75

We have taken these Suits direct from our regular good stocks and we have reduced their prices to one-half former selling figures for immediate clearance. They are of handsome summer cheviots, light in weight, and in the serviceable medium colors. Sizes 8 to 17 years—now $9.00 to $18.75.

Small Boys' Wash Suits—$3.75 and $4.75

These, too, have been taken from our stock and marked at clearance prices that average close to one-half their retail value. Many are marked at less than half price. They are of durable fabrics, and in the styles most becoming to boys of 3 to 8 years.

2000 Pairs of Khaki Knickerbockers—$1.25

Sturdily made of strong, serviceable khaki. Sizes 8 to 17 years.

Strawbridge & Clothier—Second Floor, East

1500 MEN'S SHIRTS Of Striped Percale } $1.95

—which is just about the manufacturer's price for these same Shirts to-day. They are well cut to afford comfortable fit and have been carefully made with soft turn-back cuffs. Although there are 1500 in the collection, they'll go quickly at this price—so men should try to choose early.

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS SEVENTH MONTH 31, 1920

MANN & DILKS
1102 CHESTNUT ST.

Our Once-a-Year Sale

Spring, Summer, Fall
and Winter Goods

About ½ Price

1.00, 1.50 Silk Neckwear... .75	12.00, 15.00 Best Silk Shirts.8.85
4.00 Crochet Four-in-Hand..2.50	1.75 Knee Drawers ..... .95
6.50 Office Coats 4.00	3.50,4.00 Fine Madras Shirts2.75
7.00 Bath Gowns 3.50	75c Cotton Hosiery 37½c

8.00, 10.00 Silk Broadcloth and Tub Silk Shirts, 5.75

18.75 White Flannel Pants
(ENGLISH CRICKET **14.75**

Bathing Suits **Bathing Pants**

Raincoats, Overcoats, Wool Vests, Union Suits, Underwear, Golf Pants, Golf Suits, Cheviot Shirts.

MANN & DILKS
1102 CHESTNUT STREET

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

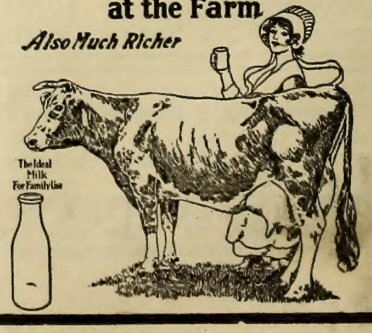
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, EIGHTH MONTH 7, 1920

VOLUME 77
NUMBER 32

FOLKS NEED A LOT OF LOVING.

FOLKS need a lot of loving in the morning,
The day is all before with cares beset,
The cares we know and they that give no warning,
For love is God's own antidote for fret.

Folks need a heap of loving at the noon time,
In the battle lull, the moment snatched from strife
Half between the waking and the croon time,
While bickering and worrying are rife.

Folks hunger so for loving at the night-time
When wearily they take them home to rest,
At slumber-song-and-turning-out-the-light-time,
Of all the times for loving that's the best.

Folks want a lot of loving every minute,
The sympathy of others and their smile
Till life end, from the minute they begin it
Folks need a lot of loving all the while.

—*Strickland Gillilan.*

A SUGGESTED RESOLUTION

FOR THE CONSIDERATION OF THE ALL FRIENDS' WORLD CONFERENCE TO BE HELD IN LONDON, EIGHTH MONTH, 1920.

THE peace of the world is still in the balance, and continues to be outweighed, not alone by the unyielding self-interest of nationalities, but by their readiness to accept war as the arbiter of last resort in all international differences.

The machinery of government in all lands has been built upon the militaristic idea, and the idealisms of peace have been left wholly to private discussion and investigation. Political agencies function more easily in terms of the patriotic, and unfortunately the appeal of patriotism is generally an appeal for compulsion by force of arms whenever the international sky begins to darken.

The law of the jungle is the law of physical might. Under it he takes who can, and every man is his own avenger. But the law of civilization has found a better way for the individual, and nowhere is it written that man may resort to violence to avenge an insult or to achieve his selfish ends.

Governments through official procedure devote themselves to the protection of individuals from personal injury, and by the orderly processes of law compel society to live according to the rules of friendship and good will. Thus far they have not only failed to protect their corporate selves from the ravages and inhumanities of war, but nowhere is there a department of government charged with the sole responsibility of seeking to find the means of avoiding war.

Nations must be taught that the foundations of the world order must be moral and spiritual, and that there must come, both to national and international society, an extension of those moral standards of deportment which govern in individual relationships. But these lessons must come through self teaching. So long as nations think in terms of war and devote their machinery in times of international stress for war and its practice, so long will war be perpetuated. If nations can be led to think in terms of peace, and can be induced to charge certain departments of government with the responsibility of finding ways and means of preserving peaceful relationship with their neighbors, the dawn of world peace will in large measure begin to be realized.

For years I have felt that the culmination of the peace movement should be an appeal to the civilized governments to set aside some department of administration for the study of all international problems and relationships, with a view to being able to offer expert and practical advice in finding satisfactory and peaceful settlements of all international differences. I had hoped to be able to meet my appointment as a delegate by attending the All Friends' World Conference in London and present this concern in person. Inability to realize this hope has led me to send this statement with the following suggested resolution for the consideration of the conference:

SUGGESTED RESOLUTION.

Resolved, that it is the sense of the All Friends' World Conference, now being held in the City of London, that the interests of world peace would be greatly promoted and lasting peace be more positively assured, if the civilized governments of the world would set aside some department of administration for the study of international problems and relationships, with a view to being able to suggest to their respective governments practical and peaceful settlements of all differences which may arise between themselves and other governments.

To this end we authorize the appointment of an International Friends Committee to have this whole subject matter under consideration, to correspond or confer with other interested individuals, groups, or organizations, and, if way opens for it, join with these in calling a conference or in establishing a movement that will make an appeal to the civilized nations in harmony with the purposes of this resolution.

Respectfully submitted,
S. EDGAR NICHOLSON.

Richmond, Indiana, U. S. A., Seventh month 6, 1920.

TO CELEBRATE THE 300TH ANNIVERSARY OF AMERICA'S ORIGIN.

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is *the signing of the Mayflower Compact and the landing of the Pilgrims;* and the other is *the meeting of the first American legislative assembly.*

On November 11, 1620, in the cabin of the *Mayflower,* a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, from "Brittania," entered into what history has styled the Mayflower Compact. This agreement bound the 41 adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass., "the *Mayflower,* carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at "James City" (Jamestown), Virginia, for the first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

This year (in 1920) these events are being commemorated in the United States, in England and in Holland. In August, the origin of the Pilgrim movement will be celebrated in England. And early in September, meetings will be held in Holland in memory of the Pilgrims' sojourn in that country.

In September, a "second *Mayflower*" will set sail from Southampton, England, to follow to the American shore the path taken by the original *Mayflower.* (But this second *Mayflower* will be modern, and therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland and the United States, will anchor in Provinceton Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone. Nor solely by the New England and South Atlantic States. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests,"—and to re-emphasize those principles which these ancestors established—and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth Harbor, a colossal statue of Massasoit, the Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock, which in 1741 was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago and Boston have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American Mayflower Council have been active in co-ordinating these plans.

Community Service (Incorporated), One Madison Avenue, New York, has drawn up suggestions for the use of communities planning to celebrate. These have been distributed for the use of schools, churches, clubs and general community groups throughout the United States and her territories. By writing to Community Service at the above address, individuals can secure valuable information and counsel regarding suitable plays, pageants, tableaux, recitations, ceremonials and music suitable for use in their communities.

Bertrand Brown, *War Camp Community Service.*

THE CHALLENGE OF THE NEW AGE TO THE CHURCHES.

BY EDMUND H. REEMAN.

The following is selected from a leaflet published by the American Unitarian Association:—

How will the organized forces of religion fare under the new intellectual, civil and social conditions of the new order? How will they face the new demands of the immediate future?

Will the churches be able to so interpret democracy to itself as to inspire the newly awakened democratic consciousness of the world with such a sense of its own dignity and divine possibilities as will from the outset add solemnity to it and give a definite spiritual direction to its striving?

Will the churches be able to show that they themselves have caught the new spirit to sufficient degree to enable them to turn their backs upon much of their own past and to face forward in the courage of a new faith in man and in the fundamental stability of his moral instincts?

Will the churches, leaving old phrases behind them, learn the language of the world's new hopes and faith in time enough to become the seers of new visions and the articulate leaders in new endeavors?

To supply statesmanship and policies for the new day is task great enough. But to supply spiritual vision and spiritual leadership; to turn the vast forces of the new democracy into channels of activity that will lead to spiritual results; to speak the word that will make men conscious that their new-found power is a divine thing and carries with it solemnizing responsibilities; to point a way, amid a maze of paths, to increasing happiness and permanent good; to supply a moral equivalent for war that will perpetuate its heroisms without reproducing its horrors; to really lead

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

a new world pulsing with the sense of new strength and throbbing with the excitement of long-sought liberty into ways of solid peace, into paths of new learning and discovery and of consistently unselfish endeavor—and not to lag behind and lamely follow—this is a task still greater.

To interpret life as it now is and not as it was; to show that it has present religious meanings and inherent spiritual values; to leave old shibboleths of sect and creed and party in the dust with old thrones and crowns; to find a new name for old truths that will redeem them from the suspicion of being but half-truths; to find new rallying cries for human hope and faith, and a way of carrying forward ancient truth without prejudice to future discovery and present knowledge; to light the beacon of a larger good for a time that has rendered ancient good uncouth—all this means a tremendous demand and indicates something of the nature of the challenge of the new age to the churches.

That many great churches of Christendom stand at a serious disadvantage in facing the challenge of the new age is evident and ought to be sympathetically remembered. It is the initial handicap of many churches that the forms of their organization, together with the phrases of their creeds, belong to a period and bear the stamp of an age remote, not alone in time, but in spirit and understanding, from the new day that is dawning.

Owning allegiance to neither priest, nor pope, nor the letter of any ancient creed or symbol; rejoicing alike in the truth of old times and the truth of new times; reverently pursuing the path of knowledge, understanding and faith; holding steadfastly to the conviction that life's spiritual values are present values, and grounding all in a profound faith in man and his common divine potentialities, I know of no other group of churches so well prepared and so spiritually well equipped for the religious tasks of the new age as the group of churches called Unitarian.

The question is not, Are we big enough? The new world will not be greatly interested in the magnitude and magnificence of our ecclesiastical pretensions. It will be concerned far more deeply with the nature of the message we may have to utter and its applicability to the new situation. The question for us, is, Have we the courage to reaffirm for this new age, and in the widest way we know, the great principles of our inspiring faith in God and man?

Not in fear and trembling, wondering how long we can sustain the old sanctions in the new circumstances of the world's new life, do the men of the liberal churches face forward, but in confident assurance that the principles of liberty and progress in world government and in religious faith merging together will bring mankind at last to fuller knowledge of life's meaning and to abiding peace and joy.

"Now, when some who have never experienced hard labor themselves live in fulness on the labor of others, there is often a danger of their not having a right feeling of the laborers' condition and of being thereby disqualified to judge candidly in their case. . . . A person who hath never felt the weight of misapplied power comes not to this knowledge, but by an inward tenderness, in which the heart is prepared to sympathize with others."—*John Woolman.*

FRIENDS' SERVICE IN WAR-TIME.

BY ELIZABETH FOX HOWARD.

Published in pamphlet form by Friends' Council for International Service, Devonshire House, Bishopsgate, London.

(*Continued from last issue.*)

The Eighteenth Century was unhappily a somewhat quiescent period in the history of Quakerism. While growing in numbers and in outward prosperity, much of the early fire had died down, and far too much stress was laid upon restrictions on conduct, and the minutiæ of theological beliefs. Instead of being a "camp of the Lord" from which ardent souls pressed forth into the world intent to spread the good news that had changed their own lives, the Society of Friends became for a time a self-contained and self-satisfied body of people, bent on preserving their own purity of life and teaching,—eminently respectable and respected, but comparatively inactive. Yet even during this period they were active in philanthropy, and threw their growing influence into prison reform and the abolition of the Slave Trade. The names of John Woolman, and Elizabeth Fry shine out conspicuously, the tender and beautiful spirit of the former rendering him peculiarly sensitive to the evils of the social conditions he saw all around him. Not only the treatment of criminals but that of the insane occupied the attention of Friends, and even in this somewhat uninspired period of Quakerism, they were ahead of their times in the matter of education, for girls no less than for boys. It must not be forgotten that with all their limitations and mistakes many of them lived useful and goodly lives, strictly honest, unswervingly truthful, full of love to God and man. An American Friend who died a few years ago, thus describes the impression made upon her as a girl by the Quakers of the early Nineteenth Century. "Because they believed themselves to be the friends of God, they realized that they must be in the truest sense the friends of all the creatures He had created. One could not fail to realize this sense of universal friendship, through all the worship and work of the Society, and personally so deeply was it impressed upon my young life, that, to this day, to be a member of the Society of Friends means to me to be everybody's friend; and whenever there is any oppression or suffering anywhere in the world, I instinctively feel sure that among the first to hasten to the rescue will be a Committee of the Society of Friends!"

Throughout the Nineteenth Century, Friends became more and more alive to the needs of the world about them. They learned once again to come out of their sheltered seclusion and to throw themselves into the work of social reform, and of home and foreign missions. The Adult School Movement which has now grown far beyond the scope of any one religious body, owes its origin to two Birmingham Friends, Joseph Sturge and William White. This Movement had befor the war, and will have in the future, an influence on international friendship, which may have far-reaching results in helping to draw together the workers of England and Germany.

In 1858, the Yearly Meeting of the Society of Friends issued an address condemning the system of slavery, the selling of liquor to native races, "the guilty traffic in opium with China," and the unrighteous annexation of territory. Ten years later the Friends' Foreign Mission Association was started, and from very small beginnings in India, has now taken root in six different fields. In China, where until recently militarism was unknown, Friends have found an especially warm reception for their ideals of brotherhood, peace and justice between man and man. During recent civil wars, Quaker missionaries, unarmed and well-known as the friends of all parties alike, have been able to

save towns from bombardment, and to treat successfully between the opposing armies.

The Friends' Foreign Mission Association has stood unswervingly for the principle of the *supranationality* of foreign missions, and has used its influence as far as possible to induce the other British missionary societies to act on this during the difficult years of the recent war. At a time when the German missionaries were being deported from their fields of work, and interned in England or elsewhere, with small prospect of being allowed to go back to their stations, it was a great happiness to Friends to do what little they could to help them, and to let them feel that between those who were trying to spread the Kingdom of Christ, there must be no barrier even in war time.

It is difficult, in attempting to give a very short sketch of the activities of Friends in the past, and of their general attitude and beliefs, to avoid all appearance of complacency. We are well aware how continually both in the present and the past, they have fallen short of the high ideals for which they stand.

Quakerism is essentially a way of life, rather than a collection of dogmas. It makes great demands on those who profess it,—demands which unfortunately are only too often evaded. Yet the record of over two hundred and fifty years has shown a succession of faithful and even heroic lives, and the events of the past five years have made it clear that the principles by which Friends have endeavored to live still hold good in the present day. In the following pages we shall try to describe how the Society has fared through good and evil report during the past tragic years; not in any spirit of self-glorification, but in order to encourage all who are striving to build up a new world.

II.

In the first week of August, 1914, the Meeting for Sufferings (as the Executive Committee of the Society of Friends is called), met under the dark shadow of the outbreak of war. The blow had fallen so suddenly and unexpectedly that Friends, in common with the rest of the world, felt stunned and bewildered. What should be their attitude in the face of so appalling a calamity? To many it came as a bitter disappointment that in spite of hopeful movements in favor of arbitration and good understanding between nations, it was still possible that Europe should be plunged into war against the wishes of the vast majority of the peoples concerned. Friends, like others, were aghast at the invasion of Belgium, and the plight of the refugees driven before the advance of a powerful army. It seemed more than probable that England herself would be invaded before many days had passed. Love of country is by no means incompatible with an international spirit, and most Friends were filled in those terrible first days of the war with an ardent desire to do all that they rightly could to help and enhearten their fellow countrymen, as well as to encourage a sane and unembittered public opinion.

The Meeting for Sufferings drew up a "Message to men and women of Goodwill in the British Empire" which was published in the newspapers, and otherwise very widely circulated. From this we give one or two extracts. "What is to be the attitude of Christian men and women and of all who believe in the brotherhood of humanity? In the distress and perplexity of this new situation, many are so stunned as scarcely to be able to discern the path of duty. In the sight of God we should seek to get back to first principles, and to determine on a course of action, which shall prove us to be worthy citizens of His Kingdom. In making this effort let us remember those groups of men and women, in all the other nations concerned, who will be animated by a similar spirit, and who believe with us that the fundamental unity of men in the family of God is the one enduring reality even when we are forced into an apparent denial of it. . . . May we banish thoughts of bitterness, harsh judgments, the revengeful spirit. To do this is in no sense unpatriotic. We may find ourselves the subjects of misunderstanding. But our duty is clear—to be courageous in the cause of love and in the hate of hate. May we prepare ourselves even now for the day when once more we shall stand shoulder to shoulder with those with whom we are now at war, in seeking to bring in the Kingdom of God."

It was perhaps natural that a considerable number of Friends should have been swept off their feet by the rising tide of popular feeling, and that many young men should have joined the army, feeling the call to this particular form of sacrifice stronger than the principles in which they had been brought up. Perhaps indeed in the days before the war, we had not learned as much as we might have done of the heroism of peace, and the glory of sacrifice which may involve the laying down of one's own life but can never involve the organized slaughter of one's brother men. To stand aside when others were offering their all to their country's cause, to be misunderstood and to seem to have chosen the coward's part,—all for the sake of a great and perhaps impossible ideal,—this strain proved too much for any whose Quaker principles were not rooted in something far deeper than mere tradition or inherited beliefs. But the vast majority of young Quaker manhood and womanhood chose a different kind of service, and as one avenue after another opened up for active relief or ambulance work, they threw themselves into it with gladness and devotion. A smaller number, perhaps the choicest spirits of all, followed a still harder path, and as will be shown later, endured years of imprisonment and suffering for conscience sake, proving themselves to be worthy successors to the glorious heritage of the Seventeenth Century Friends who "joyfully entered prisons as palaces, and esteemed the bolts and bars as jewels."*

*William Dewsbury—died in prison in 1688.

(Continued in next issue.)

JOSEPH ELKINTON.

'Tis hard to bid farewell to thee,
Loved lover of us all;
Few felt like thee, all good is one,
Whate'er the sundring wall.

So quick to see the beautiful
In every living thing;
So glad to cover friend and foe
With love's o'erbrooding wing.

So sympathetic with the poor,
The alien and the sad.
Weeping with sufferers who wept,
And smiling with the glad.

God's optimist, whose faith foresaw
The victory of good,
Christ's reign of righteousness and peace
And worldwide brotherhood.

Tireless in turning great and small
To that of God within,
To seek the trysting-place where man
Can find release from sin.

Brother promoted, having passed
The training school of earth,
Thy service in the deathless spheres
Is yet of richer worth. —MAX I. REICH.

Reprinted from The Friend.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

PHILADELPHIA, EIGHTH MONTH 7, 1920

THE WORK OF THE CHURCH.

WE are this week printing "A Statement of Principles" prepared by the Massachusetts Federation of Churches, which we recommend as of interest to all persons who are in any way concerned regarding the religious life.

Is the Christian Church to think mostly of the life hereafter, or the life that now is? Are we to spend our time in speculation as to the Trinity, the resurrection of the body, and the many other matters that make a large percentage of the books of our religious libraries; or shall the Christian Church spend its time in an attempt to make the Christ principles prevail in the lives of men in the year 1920?

The Massachusetts Federation of Churches' statement follows a similar statement made by the Roman Catholics some months earlier, and one made by several other religious organizations.

We believe our readers will wish to have this statement where they can refer to it. It may well serve as the starting point of discussion of the vital principles involved. We plan to print immediately a number of articles on "The Work of the Church in 1920," which we believe will be informing and inspiring. The Massachusetts Federation of Churches' statement may not point out the life along which Christians should work. What do our readers think?

Especially, what do our readers think of that section of the statement headed "Mutual Obligations?"

THE MASSACHUSETTS FEDERATION OF CHURCHES

A STATEMENT OF PRINCIPLES
BY THE COMMITTEE ON INDUSTRIAL RELATIONS.
PROFESSOR HENRY K. ROWE, CHAIRMAN.

Adopted by the Executive Committee April 6, 1920.—Revised June 8, 1920.

The industrial situation has called out a number of statements of principle together with concrete recommendations from organized groups of churches. In these statements there is general agreement as to the need for new methods that shall more perfectly embody the spirit of justice and secure co-operation in industry. It is proper that the churches of Massachusetts should express themselves, for no state in the Union is more concerned with industrial questions. This state has led in legislation. It was the first to organize a State Bureau of Labor. It has provided machinery for conciliation and arbitration. It should be a pioneer in bringing about a better understanding between the parties to industry.

Upon no one organization does the responsibility rest so heavily as upon the churches to urge and inspire to this end those associated in the industries of the Commonwealth. It has seemed advisable, therefore, to the Executive Committee of the Federation, after consultation with the Committee on Industrial Relations, to suggest a constructive program, first for the improvement of industrial relations, and second for the guidance of the churches. The Committee has no panacea to propose, but it believes that there are basic principles for industry; that there are ways and means that have been proposed or can be devised which should be given a fair trial; and that there is possible a new spirit in industry that can transform it from a burden and a problem to a far greater contribution to human welfare than in the past.

I. PRINCIPLES THAT UNDERLIE PERMANENT INDUSTRIAL RECONSTRUCTION.

1. There are certain principles basic in all human relations that apply to industrial relations. Among these are: Fair dealing, and mutual consideration; *willingness* to keep the peace, and to co-operate for the protection and furtherance of the general welfare; and sacrifice of personal independence, when necessary, for the welfare of other individuals, and for the sake of the whole community.

2. In addition to the general principles upon which association rests there are specific principles for industry. These need special attention because they have not been universally admitted.

(1) Industry is to be thought of as primarily for the service of society, and only secondarily as a means of personal or corporate gain.

(2) The several parties in industry have certain inalienable rights, and these rights imply corresponding obligations.

(3) Rights of persons take precedence of rights of property.

(4) Industry should be so conducted as to introduce all the possible elements of satisfaction in creative effort; reduce to a minimum fatigue and monotony; and adopt a working day and week that will not overtax the vital forces of the workers, and that will offer opportunity for such leisure as is necessary both for the worker's efficiency and for the happiness of himself and his family.

(5) Society has a rightful claim upon the individual in industry to give the best that is in him. This principle calls for provision for vocational training, both before and during the industrial process, and a right use of leisure, not merely for enjoyment, but also for health, education, religion, and the claims of the home life.

(6) Industry is a partnership, and all parties to production should participate in the direction of industry, in proportion to training, ability and interests.

(7) A fair wage should be the first charge on industry. A fair wage is not synonymous with a minimum wage, but should be inter-

preted to mean enough for support in reasonable comfort, for emergencies and old age, and a share in a continually improving standard of living.

(8) Capital is entitled to a fair return, and for depreciation on risk and investment; and management is entitled to a return commensurate with skilled intelligence.

(9) The primary needs of the public have first claim over the interests of any one class, and it is incumbent upon the other parties in industry to devise means for the peaceful settlement of all industrial disputes.

(10) Finally, the workers should not be deprived of the following charter of liberties:

a. Every human being has a right to an opportunity for self-maintenance, and to safeguard against unemployment, overwork, accident, and disease.

b. Every worker has a right to leisure and an opportunity for self-improvement.

c. Workers have the right, long enjoyed by employers, to organize freely, and to bargain collectively through representatives of their own choosing.

d. Workers have a right to a voice in determining the conditions of their labor, including wages, hours, and shop regulations.

II. MUTUAL OBLIGATIONS.

We urge upon employers the cultivation of the spirit of conciliation, of cordial good will and of co-operation with their employees.

We urge further that employers take the workers into their confidence, and invite their counsel and co-operation, as the surest means of removing prejudice, suspicion, and hostility.

We urge that employers recognize freely the right of the workers to organize, and accept the principle of collective bargaining, encouraging regular conferences between themselves and their employees, during times of peace as well as discussions in times of strained relations; as these means can avoid the necessity of arbitration, a device which is less satisfactory, because a third party determines what should be self-determined by the parties immediately concerned on the basis of their mutual interests.

We urge employers to provide healthful and agreeable conditions of labor, to adopt a reasonable schedule of hours and the principle of a fair wage, and to seek always to be of service to their employees; but not to content themselves with welfare work, profit-sharing, and similar paternalistic measures, however good their purpose, as these do not go to the roots of the industrial problem; and to give to the worker a rightful share in the products of his toil.

We urge, finally, that employers adopt a co-operative method of management in the department of operation, and accept the responsibility of aiding their employees, especially in the case of foreign-speaking peoples with their ignorance of the English language and of American ways, to fit themselves for participation in such co-operation.

We urge upon the workers to meet half-way the honest efforts of the employers who are disposed to be friendly, and remind them that there is no necessary enmity between Capital and Labor.

We urge upon the workers to co-operate heartily for increased production, to realize the fallacy of the argument that shorter hours necessarily mean more work for everybody, and to take a real interest in improved methods and machinery for increasing the contribution that the producer can make to the consuming public.

We urge the workers to consider that it is a privilege to co-operate in the world's work under the proper conditions; that leisure is not the highest objective; and that it should be used for wholesome recreation, education, and the development of personality, rather than to satisfy the idle whim of an hour.

We urge upon the public to make provision for the free discussion of industrial matters, by means of open forums in churches, on the public platform, and in social centers; to encourage discussions of both sides in labor unions and in employers' associations; and to demand fair treatment of all parties, and free and unprejudiced discussions in the public press.

We urge upon all parties that they avoid the attitude of arrogance that is sometimes assumed towards others, and show themselves always law-abiding, loyal to American principles and to the demands of moral obligation.

We urge that they welcome the opportunity for experimentation and demonstration of proposed plans of reconstruction, accepting none as being perfect methods of adjustment, but as offering a working basis for better understanding and co-operation.

III. THE OBLIGATION OF THE CHURCHES.

The churches represent a gospel that is surcharged with the spirit of harmony and good will. However much they have failed to measure up to the standards of the gospel with which they have been entrusted, they are the recognized custodians of a religion whose ideals have never been surpassed and whose dynamic power is powerful to transform human nature.

It is the obligation of the churches to take seriously the teaching of Jesus as it applies to present conditions in industry, to interpret the teaching in plain terms of every-day life, and to teach the responsibility of every individual and every class to act justly and to live rightly in this industrial age.

It is the obligation of the churches to teach the value of sacrifice in the common life of today, and to point out that as great heroism and loyalty to the nation may be expressed in the work of peaceful industry as on the battlefields of war.

It is the obligation of the churches to stimulate the discussion of the problem of our human relations as moral issues, to promote conferences for a better spirit of understanding, and to create a Christian public opinion on social and civic problems.

It is the obligation of the churches, through their social service commissions, to investigate phases of social and civic life, to test individual standards and judge situations by Christian principles, and to discover the most efficient ways and means of bringing Christian influence to bear upon the parties in industry.

It is the obligation of the church to inspire the consciences of individuals and groups so that they shall endeavor to realize ideals; to create faith in conscientious achievement; and to insist upon a better social order.

LITERARY NOTES.

"WHAT IS THE KINGDOM OF HEAVEN?"

By Clutton Brock. Published by Charles Scribner's Sons.

The author seeks to discover, as the title suggests, what Jesus meant by the phrase so often on his lips. By exposition and parable he tried to make his followers understand what to him was the supreme reality. Here was a spiritual truth more vital, more real than any external object. Most of his public life was spent trying to give his disciples this vision. The kingdom is within, without you, he told them. The kingdom of Heaven is like a pearl of great price for which men will sell all they have: it is like a grain of mustard seed in its growth in men's hearts; it is like leaven in the meal in its contagion.

What did Jesus mean by the Kingdom? Did he refer to a Millennial age when he should return to rule upon the earth? Obviously not, since it is a kingdom within men's hearts. Did he refer to a state of the soul after death? We cannot think so if we study his ethical teachings applied to the kingdom. The early Christians may have been successful in grasping this reality, but one must conclude that the Church to-day either does not know the kingdom, or has been grossly negligent in acting as leaven in the meal to save the world. In the recent war, the Church had no comfort to offer, no faith, no hope that man could rise to a higher level than that of fighting animals. "Men will cease more and more to believe in the God of the Christians, in the whole body of Christian dogmas, if they find that those dogmas do not preserve them from action and from thought which make intolerable nonsense of man's life and of the universe." The Church says one must believe in the vicarious suffering of Christ if we would have Salvation. Yet is the world saved after two thousand years? We have had too much private Salvation, too much of sedatives which put us to sleep in the midst of a heart-weary, disconsolate world.

What did Jesus mean by the kingdom within, about us? What is the reality which he believed would give us faith and courage and happiness such as he had? The Church does not tell us what he meant, but his words indicate that he spoke of an experience which transforms men's thought and feeling and actions. It is the reality of seeing God. Once this vision is opened to us, our whole lives are changed. We find that those things which are seen with the natural eye are temporal, but that those things which are not seen are eternal.

We find that the Kingdom of Heaven is a relation, that it must be attained by all men working together. We can have no such thing as a private Salvation to be gained by a profession of belief. The kingdom is without as well as within us. It begins as a grain of mustard seed in the heart, but it grows as leaven in the meal, and its growth is illimitable. It is God in us, but we cannot shut the divine up in the heart and confine it there. We must grow into the kingdom by reaching out to larger realities, and always we must grow in harmony with God's thought which is love for all God's universe, particularly our fellow creatures.

R. LUELLA JONES.

A. Clutton-Brock's writings have probably been more widely read among English Friends in the last two or three years than any other writer outside of the Society. We quote below some extracts from his "Studies in Christianity":—

"When we value nothing but ourselves, our egotism takes revenge upon us by emptying ourselves of value for us. When we free ourselves from egotism, we see that the fire is outside us like the sun and that all men feel its warmth as we do." . . . "Man would rather listen to the lies that external reality seems to tell him than to the truth of his own heart, which is the truth of God. But still he has always the desire to listen to the truth of his own heart, always the desire to know the God who speaks in that truth; and so the words of Christ are music to him, even though they be nothing but music. Those who say that they are false, wish that they were true; and that wish is the whisper of their values, not acted upon and so not believed."

"Christianity tells us that we cannot win our own private salvation; to aim at it is to miss it—there is not one of us shall be saved until all are saved; for we all share the common mind and its errors of conduct and thought, nor can we escape from its joys and sorrows into a private heaven of our own. There is in us a desire to love, which binds us, whether we wish it or no, to our own kind, to this earth, and to all that is upon it. Our desire is to love, and so we desire that all things may be lovable. Until all things are lovable, we cannot be saved. In that fact we may see the future of Christianity and its undreamt of achievements, even some hint of its undreamt-of beliefs."

"So long as all things exist for me merely as they help me to survive; so long as they appeal merely to my instinct of self-preservation, I remain lonely in my unique reality, and it is from this loneliness that Christianity would free us."

"Beauty is to us most intensely beauty when, in its depths, we seem to find goodness and truth; and goodness is never so good as when it is beautiful to us. There are times when some beauty of nature, investing the whole visible world, is to us the smile on the face of God. It is not merely beauty but the expression of a divine will; and it is all the more beautiful because it is that. We love all the things that are bathed in it, the cottages, the hills, the meadows all the more; but through them we love something else, of whose reality we are for the moment assured. We know then that we understand further than we can say; and then it is that those who have the gift, pass into poetry, or music or painting. But except for such moments as these, there always seems to be a part of us making a fragmentary answer to a part of something else; and we long for an answer made by the unity of ourselves to this unity outside us. Beauty, righteousness, truth, each of these three makes us aware that this unity is possible within us as outside us. Restless is our heart until it rest in Thee; but still it sees the way to this rest, is made aware of the possibility of it, only through the love of particular persons and things. Thinking, without loving, will always make the universe seem impossible to us."

"The Christian is one who has fallen in love with Christ. He knows the man he would be like. We read the Gospels with an interest continually balked. We guess at more about him than they tell us. We seem to know even when they tell us wrong, when they have misunderstood him, or when they have, unwittingly, changed his words or his acts so as to give him an authority or status which he does not need. For to the Christian, it is not Christ's status that gives him authority, but himself. And yet it is the Gospels that have made us eager—in their sincerity, even when it may be mistaken, they have given us enough, to set the imagination working securely. Christ was not invented. He was and is himself. And so those who are in love with Christ, know what is Christian when they see it; and this Christian quality is to them the first reality of the Christian faith."

"The Kingdom of Heaven is within all of us, even in

those whom we hate most. Christ's denunciations are but his effort to destroy the obstructions which men set up between themselves and the word of God—"Scribes" and "Pharisees" are the masks which the real men had put on—behind them were the real men from which he wished to tear the masks. Christ knew that most surely when he hung upon the cross."

"If Christianity now renews itself and lives again in joy and pride and laughter and tears, there will soon be an end of all dispute among Christians about the divinity of Christ. Those who called him God did so for reasons, good or bad, that are now meaningless. The bad reason was that they wished to give him an authority outside himself and his own words. They did not believe or understand him enough to take him on his own merits. The good reason was the sense of his supreme reality, and the desire to believe that God was real, like him, was indeed a real person, and not a celestial process; and the belief that Christ was God did itself exalt men's conception of God. But though that reason was good once, it is not good now; for the belief in the divinity of Christ has done its work. It has made us dare the thought that we are all sons of God, and Christ, because of our likeness to Christ—if there is a God, we are the sons of God; and Christ is one of us. He has his authority for us because he is uttterly one of us and not because he is in any way different."

"God Himself does not command; He is, and if men are aware what He is, they will turn to him as the sunflower to the sun."

"God has a passionate desire that men should be happy,—His sorrow is in their refusal of His happiness. He refuses us nothing, it is we ourselves that refuse. There is no need for us to torment ourselves; our task is neither to love nor to hate ourselves, but to forget ourselves in the love of God. God is a fact like the sun. He exercises an attraction upon us all. But because He is a person and it is the attraction of His desire, and because we are persons with a freedom to desire or not desire, we are not utterly subject to His attraction. We can refuse it or yield to it. Life is the power of choice,—the choice between an alliance with God, or a conflict, is not made once for all. It is a choice that we have to be always making."

"Often the desire to love brings unhappiness to those who are most possessed by it. The more a man is filled with it, the more he is aware of his incapacity to love other men and so to love God through them. Christ himself could not be happy in the world as he saw it. . . . God's heart too is restless until we all rest in Him and a man is most like God when his heart cannot rest because other men do not know what he knows or love what he loves."

"Christ tells us that God has no secrets. He confides always to those who have ears to hear. He is not hiding from us; He is always revealing Himself to us in all things, if only we look for Him in all things, in men and women and in the lilies of the field, and not in our own dull theories. . . . God is to be seen in the light of a cottage window as well as in the sun or the stars. Only those who know this, escape from the dullness and routine of life. . . . Inasmuch as ye have understood one of these little ones, ye have understood me. God is revealed to us in the known, not hidden in the unknown."

"There are many now who cannot believe in God unless they call Him by another name. But if, forgetting the very name of Christianity, we do at last exercise a Christian will in politics, we shall find that the old familiar words are becoming true to us here and now in our own experience."

At the (Conservative) Friends' Yearly Meeting in Iowa, one Friend said, "The real religion among you (Progressive Friends) and among us (Conservative Friends) is much alike after all. A visit among these Friends convinces one at once of the mutual desirability of closer fellowship between the two bodies."—*American Friend.*

BRIEF ITEMS OF INTEREST.

Mr. Herran C. Lui, a student of the University of California, says "the Chinese people are continuing their strenuous protests against the invasion of their land by the outlawed liquor interests of America. The Chinese students of this country are the most active in such protest."

The International Student Prohibition Conference will be held July 25th at Karlstad, Sweden.

Baltimore Monthly Meeting (Orthodox) has adopted letters to be issued to the Presbyterian and Episcopal Churches, in regard to members of the meeting residing temporarily near such churches, asking that they permit such members to have some form of associate membership and fellowship with them.—John R. Cary, *American Friend.*

The Friends' Foreign Missionary Society of London is arranging for a *sale of gifts* such as jewelry, old gold, silver, lace, engravings, etchings, etc., at the time of the All-Friends' Conference.

From the effects of a fall, Dr. Jesse Green, aged 102 years, died July 26th, in West Chester, Pa. At the time of his funeral the business houses of the town closed their doors. For seventy-four years he had served as treasurer of the First West Chester Fire Company, whose members acted as pall bearers and the bell tolled during his funeral.

In the Canadian Yearly Meeting "a resolution reaffirming our opposition to all Military Training in our schools, was addressed to the Premiers of our Provinces and the Minister of Education."—*Canadian Friend.*

Ottawa, March 29, 1920.—We were informed in Commons to-day that there are 105,998 Indians in Canada. There are 1,625 Reserves and a grand total of 38,101 buildings on their reserves.—*Canadian Friend.*

In the United States there are 325,000 Indians. They are divided into 280 tribes or bands, and are located on 200 reservations in 20 different States. They are now increasing in numbers.

The Women's Club of York has planted trees along the Lincoln Highway from Wrightsville to York and will continue the work to the Adams County line this fall.

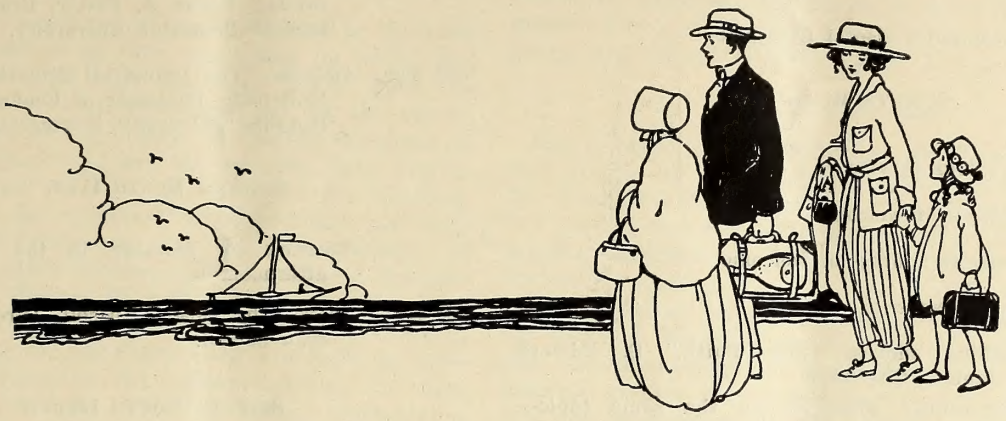
On August 18th, a boulder-memorial marked with a bronze tablet will be dedicated near York on the site of the first York Imperial apple tree.

The German Government has offered to supply the Quaker Mission with sufficient flour and sugar for feeding operations during the coming winter.

Twelve hundred university students in Berlin are now receiving breakfasts consisting of bread and cocoa.

The Saint Gaudens statue of Lincoln, the gift of the American people to the British people, was unveiled in London. "Resolute in war, he was moderate in victory," said Lloyd George. "He was one of those giant figures of whom there are so few in history." "Such men are needed now more than ever in the settlement of the world." E. K. B.

Supplement to "Friends' Intelligencer"



Proceedings of

Friends' General Conference

Held at

Cape May, N. J., Seventh Month 7th to 14th

1920



PROGRAM OF THE CONFERENCE.

SEVENTH MONTH 7TH.

8.00 p.m.—Reception at Hotel Lafayette.

SEVENTH MONTH 8TH.

9.30 a.m.—Religious service.

9.50 a.m.—Address of welcome.

10.00 a.m.—Reply to address of welcome.

10.10 a.m.—Announcements.

10.30 a.m.—Opening address, "Our Faith," O. Edward Janney, Chairman.

Ten-minute addresses on the same topic—
Gladys Brooke.
Ellwood Griest.
Edward P. Palmer.

11.30 a.m.—Lecture Course on the Bible, I. George A. Walton.

8.00 p.m.—Address, Jane Addams, of Hull House, Chicago.

SEVENTH MONTH 9TH.

9.00 a.m.—Round Tables:
(a) Friends' Principles, George H. Nutt.
(b) Shall the Indian Be Citizen?
In rooms adjoining the auditorium.

10.10 a.m.—Devotional meeting.

10.30 a.m.—Address, "Our Faith and the Causes of War," J. Russell Smith, Professor of Industrial Geography, Columbia University.

11.30 a.m.—Bible Lecture Course, II, George A. Walton.

8.00 p.m.—Session under care of the Young Friends' Movement.
Addresses on the topic, "Friends—Why?"—
Anna M. Michener.
W. Waldo Hayes.
Rachel D. DuBois.

SEVENTH MONTH 10TH.

8.30 a.m. to 5.30 p.m.—Special agent of the railroads in attendance to validate certificates for return tickets.

9.00 a.m.—Round Tables:
(a) Friends' Principles, George H. Nutt.
(b) Friends and the Changing Social Order, J. Paul J. Williams.
In rooms adjoining the auditorium.

10.10 a.m.—Devotional meeting.

10.30 a.m.—Conference: Our Special Interests.

11.30 a.m.—Address, "The Recent History of Industrial Strife," Frank A. Fetter, Professor of Economics, Princeton University.

8.00 p.m.—Address, "The Industrial Situation," Dr. J. H. Hollander, Professor of Economics in Johns Hopkins University, is expected.

SEVENTH MONTH 11TH.

Meeting for Worship in the morning and afternoon.

8.00 p.m.—Address by Elbert Russell, Director of Woolman School.

SEVENTH MONTH 12TH.

9.00 a.m.—Round Tables:
(a) Tendencies Toward Unity, Elbert Russell.
(b) What Shall We Do About Our Prisons? Anna M. Michener.
In rooms adjoining the auditorium.

10.10 a.m.—Devotional meeting.

10.30 a.m.—Bible-Lecture Course, III, George A. Walton.

11.30 a.m.—Address, "The Race Problem," James H. Dillard, President of the John F. Slater Fund.

8.00 p.m.—Address, William C. Sproul, Governor of Pennsylvania (if engagements permit).

SEVENTH MONTH 13TH.

9.00 a.m.—Round Tables:
(a) Our Schools as a Religious Concern, George H. Nutt.
(b) What is a Square Deal for the Negro? Anne Biddle Stirling.
In rooms adjoining the auditorium.

10.30 a.m.—Address, "Living Our Faith in Special Service," Wilbur K. Thomas, Executive Secretary American Friends' Service Committee.

11.30 a.m.—Bible Lecture Course, IV, George A. Walton.

8.00 p.m.—Address, Norman Thomas, Editor of 'The World To-morrow."

SEVENTH MONTH 14TH.

10.00 a.m.—Address, "Living Our Faith at Home, in Social Mingling and at Work," George A. Walton.

11.00 a.m.—Closing Address, "The Call of God to Men of To-day," Elbert Russell.

Adjournment.

THE STORY OF THE CONFERENCE.

THE WELCOME.

"Cape May, Cape May,
My thoughts to thee do stray,
With heart alight and visions bright,
When I am far away."

With these "home-made" verses (which he declared he had repeated to us four years ago, as well), Mr. Ogden, of the Cape May Board of Trade, gave the Friends' General Conference one-third of the town's official welcome to Cape May. President Stephens of the Board of Trade told how his ancestor, John Townsend, had helped to build the old Seaville Meeting-house, so that he welcomed the Conference, not only as a Board-of-Trade-man, but as a descendant of Friends. The other speaker, and the first on the program, was the Mayor, F. J. Melvin. It must not be forgotten that, as he sat on the platform beside Dr. Janney, waiting for the Conference to collect, an innocent-minded Friend in the audience asked, "Is that Dr. Janney's brother? What a strong resemblance there is between them."

To this three-fold welcome, Dr. Janney answered, "I want to congratulate the officials of Cape May on their fine pier, on the breezes they have brought for us, and on the weather they have picked out for us. We are happy to be here, and to be so kindly welcomed."

A PROMISE KEPT.

All this, and much more, took place on the morning of Seventh month 8th, in the new Municipal Auditorium at Cape May, built far out over the beach, and, indeed, over the waves. The people of Cape May have kept their promise of four years ago. "If you Friends will come back again," they said, "we will have a real auditorium for you instead of a tent; and no mosquitoes." They did it. There was the auditorium, and there were *not* the mosquitoes. One Conferee did say she saw a mosquito, but we think that was simply because she remembered the other time, and could not believe her senses. As to weather, the Cape Mayians in charge saw to it that we had good weather from beginning to end of the week. They were a little careless with the thermometer on two or three days, and a motion to hold certain sessions in the water instead of over it, would probably have been accepted by acclamation. On the whole, however, they did very well in the matter of weather, and their breezes were unexcelled. We were given the right of way over the Municipal Band in the Auditorium. If they could have given us the right of eminent domain over the Hydroplane, it would have added the finishing touch to our comfort. That hydroplane, anchored a little way out, and taking passengers up at $25.00 per head, was almost certain to take to the air at some time during the morning program, and to soar over the pier as the speaker attempted his greatest flight of eloquence or most telling statistics.

SOME OF OUR WORKERS.

Untiring in their work for the success of the Conference, and yet comparatively little noticed, because their work was so fundamental as to be taken for granted, were three or four men who worked for long hours before the Conference convened, whose duties were constant during the week, and who had not entirely finished their work even when the week was ended. They deserve a special paragraph in their honor,—Harry A. Hawkins, who managed the housing of the eight hundred Friends, Robert Seaman, who arranged the transportation of all who went by rail; and James H. Atkinson, Chairman of the Executive Committee, which was called into session at every emergency, and never failed to rise to the occasion.

HOW AND WHO CAME.

But to begin at the beginning: On Fourth-day, Seventh month 7th, all roads led to Cape May, especially the Pennsylvania Railroad. From New York, came two special cars-full, to meet the Baltimore and Philadelphia delegates at Philadelphia. And many were the autos that sped along the care-free roads, some coming from as far north as Albany, others from as far south as Washington. By eight o'clock that evening, the population of Cape May was about eight hundred greater than it had been twelve hours earlier, and the proprietors of the Lafayette, the Columbia, the Colonial, the Star Villa, the Elward, the Devon, the Wyoming, Congress Hall, the Baltimore Inn gloated over their registers. The Lafayette served as headquarters for the Conference, and there might always be found the central figures of the occasion—except, of course, when the Conference was in session. At the Baltimore Inn, the Young People's Center, were gathered over a hundred really young Friends—and there were many more scattered through the other hotels, besides the fifty or more children who were not old enough to be called "young Friends." Half a dozen Orthodox Friends were there, but no one knew the difference—there wasn't any.

The ages of those present ranged from two to ninety, the oldest Friend present being Emily Atkinson, who sat in the very front row, and never missed a session of the Conference, her eager interest being a constant inspiration to the speakers.

THE RECEPTION.

A reception in the Hotel Lafayette was scheduled for Fourth-day evening; and just when everybody should be going to it, there came up the only really wet weather of the week,—a series of vicious little thunder showers. Not many, though, had their ardor or their clothes dampened sufficiently to keep them away from the Lafayette, and it really seemed as though all the Friends we had heard of (except the hundred or so who arrived on Seventh and First-days) were crowded into that place, everybody finding friends from everywhere else, and trying to out-chatter all the rest of the group. In the midst of the confusion, the overworked Social Committee strove to affix to every Friend a tag bearing his name and Meeting. Some Conferees discarded them after this first night, but others (may their tribe increase), wore them throughout the week—a great help to wavering memories.

A PROBLEM.

One great problem of the Conference was to have everybody hear the speakers. Of course, with eight hundred to a thousand persons in attendance, the problem of the rear-seaters would have been a problem anywhere. In a city we should have had traffic noises which would have been quite as annoying as the boom-

ing of the surf, and much less refreshing. Various expedients were tried, even to having the speaker stand on the reporters' table, in front of the platform, with half-dozen busy pencils flying about his feet. This last plan, however, seemed to pall after George Walton remarked that he "felt himself offered up as a sacrifice on the altar."

THE CENTRAL THOUGHT.

In this story of the Conference, we do not intend to comment on any of the addresses, if we can help it. The gist of them will be given in later issues of the supplement. If readers cannot see for themselves that they were far above the average in fervor and inspiration, even for a Conference, there is no use in our saying so. Let us say this, however. The general topic announced for the Conference was "Our Faith," but as the Conference progressed, it was evident that the predominant idea in the minds of all the speakers was SERVICE, as the Test of our Faith:—Service, for all those who suffer at home or abroad; service to the Negro, to the Indian, to little children, to those who are injured by industrial conditions; service to those who are sinned against, and to those who have sinned; service as teachers, as home-keepers, as parents, as citizens, as men and women and children who look for and would bring God's kingdom on earth.

"OUR FAITH" INTRODUCED.

In his opening address to the Conference, Dr. Janney came very near to summing up in advance all that was said during the entire week and Gladys Brooks included a few omitted items. The Indian, the Negro, Fort Leavenworth, child labor, Pennsylvania steel workers, teachers' salaries, rebuilding in France, and feeding German children—all these items found fitting mention in the two addresses.

Edward P. Palmer, the third of the three speakers on "Our Faith," was in France for a year with the Engineer Corps, and spoke, accordingly, as representing Friends who had been in military service.

J. Russell Smith's address on "Our Faith and the Causes of War," is to be printed, complete, in a separate leaflet. Those who heard it know why, and those who did not hear it will know why as soon as they have read it.

BIBLE LECTURES.

Are the members of the Conference all First-day School teachers and scholars, or do they just like to hear George Walton? He gave four lectures on Great Leaders of Men—Moses, Nehemiah, Isaiah, Paul and Jesus—and to all appearances the entire Conference came to hear every lecture.

JANE ADDAMS.

Most of Cape May, as well as all the Conference, came to hear and see Jane Addams. Naturally they didn't hear her—all of them. "But I saw her, anyhow," said one, "and that was something." It was much. It is worth while to see this incarnation of womanhood; not the young, smiling, pink-cheeked maiden touched only by the possibilities of future sorrow; but a woman who has suffered because she loved; who still loves, because she understands; and who is serene because she believes in men. That is Jane Addams!

THE EXTRA HOUR.

Dr. Frank A. Fetter, of Princeton, who was expected to speak on "The Recent History of Industrial Strife," was ill and unable to appear, the Conference thereby missing a most interesting and instructive address. This gave an extra hour for the reports of our Committees—an hour which they used to good advantage. In that hour we sent messages of greeting to John W. and Eliza Hutchinson and Anna M. Jackson; we formed the "Wipe-Out-the-Woolman-School-Debt Club, of which more anon; chatted along about the work of Gilbert Bowles in Japan; about the State College Hostel, the new hymn-books, with a second volume promised, and other matters of interest.

(Those who read the interesting paragraph in one of the Philadelphia evening papers about Dr. Fetter's address at Cape May will please see in this simply an example of reportorial enterprise).

A CHANGED PROGRAM.

Governor Sproul had promised to speak on Second-day evening "if engagements permit." The evening came, and so did the crowd, but Dr. Janney appeared alone on the platform, explaining that "several reputable Friends" were confident they had seen the Governor in town, but as he had not presented himself, it was feared he was lost, and a search-party was even then scouring the water front for him. The search-party returned empty-handed, and we decided that the aforesaid "reputable Friends" must have been deceived by their expectations. George Walton then gave his address on "Living our Faith at Home, in Social Mingling, and at Work," and we forgot the Governor entirely.

The next morning, Wilbur K. Thomas, Executive Secretary of the American Friends' Service Committee, was billed to speak on "Living our Faith in Special Service." He was suddenly called upon to sail for Europe a week or two earlier than he had expected, to see how Friends are living their faith over there. Vincent D. Nicholson, Assistant Secretary, ably filled his place.

Third-day night, Norman Thomas, Editor of *"The World To-morrow,"* was scheduled to appear, but was unable to do so on account of the illness of his wife. Rumors were flying about, as to who would be his substitute, when Dr. Janney escorted Jesse H. Holmes upon the platform. No more dramatic entrance could have been staged for this man whom most of us thought to be still in Europe, and, to add to the effect, the crowd burst into a round of applause, as the only way in which it could express, at once, its pleasure at seeing him. He explained that he had reached New York that very morning, and, buying a Philadelphia paper, had seen the notice of the Conference, and made all speed to reach it, though not expecting to have such a chance to give, red-hot, his impressions of Europe and our work there.

HOPE FOR THE NEGRO.

One of the interesting addresses of the Conference was that given by James H. Dillard, President of the Slater and Jeanes Funds, who probably knows more

about Negro education in the South than any other one man. He admitted difficulties, misunderstandings, and slow progress; and yet his talk was triumphantly optimistic, in showing the tremendous progress that has been made in fifty years, both in mutual understanding, and in the material and mental progress of the Negro. As he closed, Elizabeth Powell Bond fittingly decorated him with one of our badges that he might be "as a connecting link between us and this great work in the South."

THE ROUND TABLES.

Brief accounts of the various Round Tables will be given later, grouped with the lectures according to topics, as far as possible. It is worth while, though, to say that all were very well attended, George H. Nutt having an increasingly large number for each of the three sessions over which he presided.

The group discussing "Friends and the Changing Social Order," led by J. Paul J. Williams, ended its hour with so much unsaid that a number of its members met on Second and Third-day evenings at 7:15 to continue the discussion. At the Round Table led by Anna Michener on "What Shall We Do with Our Prisons?" much of the discussion turned on the plan proposed by the New York Fellowship of Service and endorsed by the New York Yearly Meeting, for making a scientific study of the effects of prison life on individual prisoners. The Yearly Meeting has asked the American Friends' Service Committee to take up the matter. Whether or not this can be done, the Round Table was united in its opinion that a heavy responsibility for study of prisons and support of prison reform rests on every Meeting. The Philanthropic Committee of the Conference promised, through its Chairman, to devote as much time to the subject as possible.

Elbert Russell's Round Table on "Tendencies Toward Unity," of which he himself is a shining example, dwelt on the work done by the two branches together, on the schools under joint care at London Grove and Moorestown, and on the joint meetings of both branches, as at Wilmington, Germantown and Hopewell, Va.

The Round Table on "What is a Square Deal for the Negro?" held the morning after James H. Dillard's lecture, emphasized all that Mr. Dillard had said about the need and the value of education for the Negro, as for the white. The leader, Anne Biddle Stirling, quoted figures to prove that where there is most education for the Negro the fewest lynchings occur.

OTHER IMPORTANT MEETINGS.

These were the Round Tables with a definite place on the program. They were no more valuable, however, or more inspiring than two or three other gatherings which found place where they could: the Reconstruction Conference at which Hilda Holme, W. Taylor Thom, and Arthur C. Jackson, told of their experience and work in Europe; the Conference at which Lucy Biddle Lewis told of the aims, hopes and achievements of the Women's International League; and the joint meeting of the Young Friends' Movements of Baltimore, New York, and Philadelphia.

VARIOUS GROUPS.

And that was by no means all the group-meetings called. The hundred or more George School people present had a reunion, and the Swarthmoreans were called together no less than three times,—the last time, at the very end of the Conference, in response to Elbert Russell's inquiry as to why Friends do so little to foster Quakerism at Swarthmore. If the spirit of that last gathering is maintained, Quakerism *will* be fostered at Swarthmore in the future, under the care of a committee appointed on the spot for the work.

Then there was the Woolman School meeting, for a social hour and exchange of experiences. A resident of Cape May is reported to have asked if the Quakers were anything like the Mormons. "They seem to have about six women to every man." The inquirer would have had no doubt whatever, if he could have seen that Woolman School meeting, with Elbert Russell in the center, surrounded by the serried ranks of his former pupils, and as much at ease as any Mormon in the midst of the feminine galaxy.

Down on the beach on Second, Third, and Fourth-day mornings, before breakfast, the younger (not the youngest) generation, held devotional meetings, which were attended by forty or more on each occasion, and were an inspiration for the entire day.

THE JUNIOR CONFERENCE.

We have spoken of the "youngest generation." Perhaps it is time to tell something of what the children of the Conference were doing while their elders absorbed knowledge, brotherhood, and Biblical lore. They were in the Junior Conference with Margaret Price and four assistants, Margaret Byrd, Vesta Haines, Marian Satterthwaite and Lucy Logan. These five girls gave up every morning of the Conference to making the children happy together, and making it possible for their mothers to attend the sessions with free minds. In telling of the work of this group, we can do no better than to use the words of Margaret Price:

"Each morning the children—about fifty in all—assembled in the large reception room of the Hotel Lafayette for the opening exercises. After listening to an interesting story, and singing a few songs, the large group divided into three smaller groups according to age. The youngest group included the children under six years, the next children from six to ten, and the third group was composed of children over ten.

"The youngest group had regular kindergarten work each morning, including free hand color work with paints and crayons, construction work of various kinds, stories, traditional folk games, and much free play on the beach. The two older groups had a period of Bible Study each morning and a Nature Study period, besides the time for games and play on the beach. Much handwork was included in the Bible Study and Nature Study periods; for both of these groups we made blueprints of flowers and grasses found along the beach, painted pictures of sea and sky, and made booklets in which to jot down the specimens of sea life that we found. One morning, Mrs. Arthur Morgan, of Dayton, Ohio, took all of the children, in small groups, down on the beach, and shared with us her knowledge of the wonderful little animals that live in the sea.

"The oldest group, during the week, studied intensively the story of Joseph. The younger group enjoyed a new Bible story each day.

On Third-day, the children entertained the Conference in the big auditorium. The older children pre-



TEACHERS IN CHARGE OF THE CHILDREN AT THE CAPE MAY CONFERENCE.

sented a dramatization of the story of Joseph. For this they chose the parts themselves, and gave the speeches of the different characters entirely extempore. The children under ten played the folk games of various countries where the Friends' Mission has gone. Following this, all the children formed in a tableaux around the beautiful Friends' American Service banner, made and loaned to us by Miss Bessie Marot, and sang Katharine Lee Bates' hymn, 'America, the Beautiful.'

"On Third-day also, we had an exhibition of the handwork done by the children during the week. This included sea-scenes done with paper, scissors and paste; paintings and drawings, boats with real sails, and cunning pink and blue sunbonnets and parasols made by the youngest group; nature study pictures, blueprints, paper cuttings, First-day School and Bible Study booklets by the second group; and work of the children over ten, consisting of Nature Study booklets, the story of Joseph divided into scenes for dramatization, and two large sea posters made by the group as a whole.

"I wish I might describe the spirit of good fellowship and real fun that ran through all our work and play during the seven mornings we were together, and made of the week such a happy time for us all."

THE DRAMA OF "JOSEPH."

In the dramatization of "Joseph," the directness of the children's rendering was quite equal to the Biblical version. For instance, in the scene where Joseph discovers himself to his brothers, he said to Benjamin, "Did you take my cup?" to which Benjamin unflinchingly, and with no truckling to lordly rank, replied, "No." "I shall put you in prison," answered Joseph. "Oh, no, my lord, do not put him in prison," cried Reuben. "Put me in prison in his place." "No, send me," echoed others around the circle.

It was evident that they were reformed characters. Joseph turned to the two servants, who stood at his elbows. "You can go out," he said. Evidently he wished no outsiders present at a family reunion. Then, to his brothers, "Come a little closer," and, as they wriggled up to him on their knees, he continued, "I



THE CHILDREN AT THE CAPE MAY CONFERENCE.

have something to tell you. I am Joseph, your long-lost brother."

Chorus: "Not Joseph?"

"Yes. How are you, Benjamin. How are you, Reuben. How are you, Simeon," shaking hands around the circle. "The banquet is served; come, now, and have dinner with me."

Crude? Perhaps, but they knew the story, and showed that they understood the story and its meaning much better, perhaps, than some of those who smiled at the primitive directness of the speech—as direct as in the days of the desert.

The younger children, each proudly wearing on the breast a large Friends' Service Star, prefaced their part of the entertainment by singing together,

"Wherever you follow the men in gray,
You'll find little children who used to play,
And now to you their games we bring,
And sing to you the songs they sing."

PLAYTIME AT THE CONFERENCE.

So much for the children. The children of a larger growth (over 13, the age-limit for the Junior Conference) had their diversions, as well. First and foremost, of course, there was the bathing on what we were told is the best beach on the Jersey coast. Indeed, one enthusiast (not a native) says that only one particular beach in California can equal it. Be that as it may, many of the Conferees were as nearly amphibious during the week as the business of the Conference would permit.

On Fifth-day and Seventh-day afternoons, there were games on the beach, Philadelphia against New York or Baltimore, or both, as the case might be. Philadelphia won in the pass-ball game of Fifth-day (according to the defeated New Yorkers because she managed to have only 21 persons in her lineup against 25 in the New York, and of course, it took less time for a ball to go down a line of twenty-one than of twenty-five). In the baseball game of Seventh-day, New York won. No one knew the score, however, and the game really ended by default on both sides as most of the players had sneaked off to their bathing-suits. Fox and geese, volley-ball, and other lively games gave diversion to the watchers as well as to the players. On Sixth-day, four boatloads, over a hundred Friends, spent the afternoon on a sailing-trip, while as many autos as could be gathered together took a crowd over to the old Seaville Meeting-house twenty miles away. On Second-day afternoon, a second opportunity for sailing was given to those who were not able to go on Sixth-day. On this afternoon, too, the tennis tournament was played. Theodate Wilson won for the girls, and Vincent Nicholson for the men. These were the afternoon amusements arranged by the indefatigable wearers of the blue and white badges of the Social Committee. Some individuals chose their own amusements, and went to Cape May's Coney Island at Wildwood, or attended a movie, or went fishing or crabbing. Two fishing parties went out on Seventh-day afternoon. One party of thirteen brought back nine sick and two fish. The other party of ten had six sick, but managed to catch four fish. One crabbing party came back in triumph with one crab. Another, under the tactful guidance of Oren Wilbur, brought thirty crabs, but refused to tell how they caught them.

EVENING AFTER LECTURES.

Some diversion was planned for every evening after the lecture. Fifth-day, it was a camp-fire on the beach, with the crowd around it singing popular songs. On Sixth-day there was more singing, at the Baltimore Inn, the Young Friends' Center, and here Dr. Roslyn Earp, the English delegate, proved that he could sing as well as talk. On Seventh and Third-day nights, there was dancing in the auditorium, to the music of the Cape May Band, probably the oldest-looking band in captivity. They could play, though, and did, with the exuberance of beginners. On Second-day evening, another camp-fire had been planned for the beach, but a threatened rain made it impossible, and a large proportion of the Conference gathered in the Lafayette and sang there instead.

SINGING ON FIRST-DAY EVENING.

On First-day evening, for three-quarters of an hour before Elbert Russell's address, two groups sang hymns from the new Friends' hymn-book. One group of twenty or thirty, under the leadership of Ellwood Burdsall, carolled lustily down on the beach. The other group, of four or five hundred, sang in the auditorium, led by George Miller and a stagefull of choir.

THE SEAVILLE MEETING.

Was the visit to the Seaville Meeting-house entertainment? It seems to have been a recreation in great degree to those who took the twenty-mile auto ride to the little building which, though modern in its repairs, bears the date of 1704, and gives witness in its hand-hewn seats and time-stained beams and rafters, to its age of two hundred years and more.

As auto after auto stopped under the beautiful old trees before the building, and its occupants entered through the single door there came to each a sense as of another world—that of two hundred years ago.

The suggestion that a Meeting for Worship be held was, accordingly, acted upon at once, and the seats were filled with reverent men and women, while a number waited in the yard outside. Dr. Edward Palmer, Daniel Willits, Nathan Thorne, and E. Maria Bishop, of Somerset, England, were the speakers, paying tribute to the founders of the meeting-house and their descendants. Travelling backward in thought, we were "mentally frontiersmen, with an overwhelming desire to be doing the work of the Great Master."

THE JAPANESE PUBLICITY BUREAU.

Lucy Biddle Lewis told of the work of this bureau, led by Gilbert Bowles, a missionary in Japan for many years. The Bureau translates and publishes in both America and Japan articles and items of information of a friendly character, the aim being to bring the two countries closer together, to tell each nation the truth about the other, and to combat the propaganda of the military parties of both nations. In the past, the American Peace Society of Japan has collected $600.00 and Friends an equal sum, half of which has come from our branch, and half from the Philadelphia Orthodox Yearly Meeting. This year the Bureau asks that the sum be doubled. Our regular $300.00 had already been provided for, and Friends were asked to give the additional sum needed and thus "to help avert the possibility of war."

WIPE-OUT-THE-WOOLMAN-SCHOOL-DEBT CLUB.

When Arthur C. Jackson announced that, instead of being Treasurer of Woolman School, he was merely Custodian of the Debt, a debt of $2,200.00, there was a grief-stricken pause—a very short one, for Clement Biddle was on his feet, proposing the formation then and there, of a "Wipe-Out-the-Woolman-School-Debt Club. "A club of twenty-two," he suggested, "each of whom will give a hundred dollars for the privilege of joining." There was no resisting his enthusiasm. In ten minutes the Club was formed, and Arthur Jackson was once more Treasurer of Woolman School. The members of the Club are Clement Biddle, Edward Cornell (2), William C. Biddle, Nathan Thorne, M. D., Howard M. Cooper, Ellwood Burdsall, T. Ellwood Marshall, Edward L. Richards, Sidney Cadwallader, Sarah E. Gardner Magill, C. C. Lippincott, William W. Cocks (2), J. Hibberd Taylor, John H. Roberts, Daniel Willits, Phebe Field, J. Paul J. Williams, Mrs. Charles B. Blackburn, Alfred Marshall, and Henry Coles.

APPRECIATION OF RETIRING OFFICERS.

Appreciation was expressed several times of the work of Dr. Janney and Josephine Tilton, and the Conference finally adopted the following resolution:

"The Friends' General Conference, in taking leave of its retiring Chairman, Dr. O. Edward Janney, unites in heartfelt thanksgiving for his unselfish and efficient service during the twenty years of his leadership. His broad outlook, spiritual insight, and indomitable energy, have gone far toward making the Conference the uplifting influence it has become in the Society of Friends.

"As he and our valued Secretary, Josephine H. Tilton, after her eight years of untiring service, retire, we not only unite in our thanks to them, but rejoice in the knowledge that they will merely transfer their efforts to other lines of work in our midst, and continue to aid the Conference with their judgment and counsel."

New officers named by the Conference to take up their work at the close of this session were, Arthur C. Jackson, President; Thomas A. Jenkins, Vice-President; Rachel C. Thom, Secretary; and Harry A. Hawkins, Treasurer.

YOUNG FRIENDS' MOVEMENT MOVES.

At the Young Friends' gathering on First-day afternoon, Rachel D. DuBois told of the Earlham Conference of Young Friends, with its high inspiration and almost unified feeling on the great questions of the day. Reports were then made from each of the Young Friends' Movements represented, the New York group which has just started, and which Chairman Raymond Bye spoke of as "the infant"; Baltimore, which is two years old, "the half-grown child"; and Philadelphia, four years old, and presumably nearing maturity. The plan of all three is the same,—to reach as many young Friends as possible, by Study Groups, Pilgrimages, and, always, fellowship. "The Movement comes from a desire to equip ourselves to meet the needs of the world."

It was suggested that the General Conference should have a department for the Young Friends' Movement, and after discussion, it was decided that three members should be named from each Yearly Meeting represented, to serve as a committee to prepare a proposition for incorporating the Movement as a part of the Conference, this proposition to be submitted two years from now.

THE SPIRIT OF THE CONFERENCE.

There were many little happenings during the week,—happenings which had little bearing on the direct business of the Conference, and yet which showed the spirit of the gathering even more clearly than did the lectures to which it listened. On Sixth-day morning, Dr. Janney read messages of greeting from Elizabeth Koser Wilson, Daniel Batchellor, and John William Hutchinson. The latter said, "This is the fifty-second anniversary of the initial Conference which was held at Baltimore in 1868. This is the second one that I and my wife have missed." The Conference, through its presiding officer, sent a word of affectionate greeting and remembrance to John W. and E. Eliza Hutchinson and to Anna M. Jackson.

A letter from the 95th annual session of the American Unitarian Association was read, giving a fraternal greeting, with the wish that the two bodies may be brought into greater co-operation.

Three resolutions, on Prohibition, Tobacco and a League of Nations, were adopted by the Conference.

PROHIBITION RESOLUTION.

"For many years, the Society of Friends has co-operated with other agencies in securing prohibitive laws against the traffic in alcoholic liquors for beverage purposes. We rejoice, therefore, that their efforts, with that of others, have culminated in a National Constitutional Prohibition Amendment, and the passage by Congress of the Volstead Enforcement Act.

"The Supreme Court of the United States having fully sustained the validity of these measures, it becomes the duty of all good citizens to urge in every way upon the legal authorities the strict enforcement of these laws.

"The liquor traffic is opposing the Volstead Act, and is striving to repeal or to nullify it by changing it so as to protect the sale of wine and beer, notwithstanding the fact that ages before the distillation of alcohol was known, wine had caused the demoralization and destruction of individuals and nations.

"The Friends' General Conference, therefore, urges upon Friends, generally, the necessity of supporting candidates for Congress who are opposed to any change in the present provisions of the Volstead Act, that tends to weaken it. Moreover, since popular support of our prohibitory liquor laws can be assured only by a knowledge that they are grounded in truth and a desire to promote human welfare, we urge that Friends give renewed attention to the effect of alcohol in causing race degeneracy, and that they see to it that the laws requiring the effects on the human system be taught in our public schools shall be intelligently enforced."

(Continued in next issue.)

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

REPORT OF DR. JESSE H. HOLMES.

Dr. Jesse H. Holmes, American Commissioner for Friends' Relief work in Europe, has just returned from a visit which has taken him into all the relief centers.

He was present at the closing up of the center in France, from there he went to Serbia where a most distinctive American Unit is assisting in establishing some hundreds of Montenegro families in new homes near the old city of Petch. This will make all the difference between grinding poverty and conditions inviting disease, and the starting of some hundreds of people in clean, wholesome homes. Austria was next visited and there a mixed Mission of English and American Friends, numbering about seventy, are carrying on a very varied and valuable work. They are feeding daily some forty thousand little children under six years of age and about twelve hundred University students. They are also doing some fundamental work in increasing the food supply and looking toward the revival of industry. There has grown up a strong Friends' meeting in Vienna, attended, at times, by as many as one hundred, mostly Austrians.

In Berlin the great child-feeding operations by the American Friends' Service Committee are being most efficiently carried on. Some six hundred thousand school children are being supplied daily with the only really nourishing meal it is possible for them to get. Over one thousand students are also receiving one meal daily at small cost, and a Friends' meeting of from seventy to ninety is held every First-day, in which both Germans and Friends take part. A similar meeting is held at Frankfurt, and there is great demand for addresses telling of the faith of the Friends.

In Poland there are important child-feeding operations and large supplies of clothing have been and are being distributed; but the main work of eighty or more Friends in Poland is being directed to sanitation and to stamping out of typhus which threatens to become a terrible epidemic in Europe.

There is need, Dr. Holmes reports, for very great service for the coming winter. Many thousands will inevitably die of starvation and of the diseases which follow it. Friends have an efficient organization and are expressing their message of good will both by deed and word. Those in the service in Europe deserve the ungrudging support of all Friends.

A CORRECTION.

In a recent note to the Friends' papers from the office of the American Friends' Service Committee, reference was made to Gilbert L. McMaster, "a German" who had been added to the child-feeding staff in Germany.

Gilbert McMaster is an American citizen, a native of Ohio, and of Quaker ancestry. His business before the war was in Germany. On recent return there he found economic conditions too unsettled to resume, and being strongly in sympathy with Friends' views as to war and peace, and the work of the Service Committee, offered his assistance and was heartily accepted on the same basis as other volunteers from the United States.

GERMAN REFUGEES FROM ALSACE LORRAINE.

One of the pathetic aftermaths of the war has scarcely been mentioned in current newspapers or magazines, but reports of conditions are coming in from our German workers.

A year ago without warning, began the expulsion of Germans and German born from Alsace and Lorraine. The first were despatched like prisoners and not allowed to take anything. Later a few hours warning was given and each could carry up to 75 pounds of their belongings, but the strong might not carry for the weak, nor the parents even for their children. Property might be realized under force of sale practically, by friends left behind. Hence, the conditions of the refugees were often desperate. Frankfurt became the centre of distribution for Prussia, and the overcrowding in that city was terrible. Families could be given only one room each. In one case there were 13 of all ages thus herded together. In all 120,000 were expelled from their former homes. The whole scene resembled conditions that occurred when the French were driven from the same territory in 1870.

Near Frankfurt is a tract of 2800 acres food farm land, besides a large area of forest. This was bought up by the German Government in 1912 for a military training station. The barracks have been empty since the war, and the property was offered to the refugees. Forty families gratefully accepted the opportunity of making their homes here, near the hamlet of Bad Orb. The families are united into a community to which the government transfers the land and houses. All work is being carried on in common.

The London Friends have made a grant of £1300 for the purchase of horses, cattle, agricultural implements and wagons. The present arrangements are to lend these to the community. The ground is being prepared and gardens planted. A consignment of clothing from the Berlin office of the Service Committee was very much appreciated. Representatives of the Friends' Missions are stationed in the village, a depot has been opened and efforts are being made to give these families a new start in life.

CHANGE OF ADDRESS IN BERLIN.

A recent cable from Berlin states that the offices of the American Friends' Service Committee have been changed and the new address is Dorotheeenstrasse 2, Berlin N. W. 7.

EXHIBITS OF FRIENDS' WORK FOR GERMAN MUSEUM.

A note from the London Office states that the Imperial War Museum of Germany had asked for specimens of the work done by refugees and others amongst whom the Friends had worked, for a section of the Museum devoted to Relief Societies. Exhibits illustrating the work in Holland, France, and Russia were collected and sent and from the correspondence it was gathered that they were much appreciated.

CASH CONTRIBUTIONS.

WEEK ENDING JULY 24TH.

Five Years Meeting	$430.00
Peace Comm. of Philadelphia Yearly Meeting ..	8,263.44
New York Friends' Service Committee	450.00
Augusta Hallowell Meeting, Hallowell, Maine ..	6.00
Green St. Meeting, Germantown, Pa.	86.00
Ohio Yearly Meeting:	
Winona Service Committee	50.00
First Friends' Church, Cleveland	26.00
Contributions for General Work	9,838.47
For Germany	1,983.06
For Austria	242.10
For Poland	50.00
For Europe	124.68
For Clothing Dept.	132.04
Returned: Loans to Workers	35.95
Total	$21,717.74

Shipments of clothing received during the week ending July 25th: 25 in all; 3 from Mennonites, 1 for Austrian Relief, totaling 984 garments.

CURRENT EVENTS

FRIENDS IN NEW YORK.

WESTBURY QUARTERLY MEETING.

WESTBURY Quarterly Meeting was held at Westbury, L. I., on Seventh month 24th. It was a well-attended meeting, at the end. It entered into the silence fifteen minutes late, with only a quarter of those present who finally appeared. A misunderstanding of train-times accounted for the lateness of a few. The explanation of the lateness of the majority is unaccountable.

The day was beautiful and the house more than filled, with camp-chairs narrowing the aisles to single file width. During the meeting for worship Vincent Nicholson reminded us that in ancient times men looked to see physical and unusual signs of God's wrath and God's love, as recorded in the Old Testament. In these times of war and the aftermath of war, many are again looking for and seeking such outward and visible signs. But in this age, results are attained by invisible processes. Revolutions in politics promised much but accomplished comparatively little in the way of remedying human ills and miseries. The only revolution which would accomplish that end was that in the souls of men, by which they become converted to a more unselfish life.

William W. Cocks spoke of the same phenomena of great social and spiritual unrest at this time, of the great spiritual poverty prevailing in our country and the need for spiritual development and enlightenment. Europe has this same problem, besides physical hunger, to solve. In the outward world the wireless apparatus sometimes fails in receiving the wireless messages, yet none the less do we believe in the principle of wireless telegraphy because of its occasional failure in actual practice. The Friends believe in the principle that God is the teacher of His people, and has placed a Divine spark within the soul of man to receive His guidance and teaching. Yet poverty of spirit is very manifest at this time, and we seem to be failing on the receiving of Divine Light and Truth. Therefore, let us not lose faith in the principle, but redouble our efforts to attain that receptivity of soul where we can be sensitive to spiritual truths.

Daniel Willits mentioned the great regenerating power of Love, and quoted Henry Van Dyke's definition of love in which is the sentence "Love is the greatest thing in the world."

Ordinary routine occupied the business session.

At the afternoon session Vincent Nicholson addressed the meeting, giving a brief resume of the work of the Friends' Service Committee and outlining the present activities. The work of the Society of Friends in the world war in Europe has become known the world over as the largest civilian relief work of the war. As our funds, our workers, our entire effort was made from several different branches of Friends in Europe and America, the unity of purpose and results achieved are all the more remarkable. Working through governmental organizations, in conjunction with army and Red Cross officials and organizations, our viewpoint was necessarily quite different from theirs. Yet the work was successfully carried on. As an expression of our viewpoint it has been our great opportunity, and still is. In France, the Service has closed the work. There were left over from Friends' Mission, 1,250,000 francs, which is being devoted to endowment of a permanent memorial to our work in France, in the form of a Maternity Hospital. That was one of the most successful enterprises carried on by Friends in France during the war, and it would seem fitting it should be perpetuated.

On recommendation of Herbert Hoover, the Friends' Service Committee was commissioned to distribute the Allied relief food supplies to the school children of Germany. 600,000 hot lunches are supplied daily to children at feeding stations, each child bringing his own cup and spoon, and presenting a ticket for each meal. That was required to insure a fair distribution to the right persons. On the back of each ticket is a short message saying that the distribution is done by the Religious Society of Friends, as an expression of good will. The speaker said his sister in Hamburg, Germany, wrote him that at a meeting of educators and teachers in that city, the statement was made that the Friendly message these children were getting was changing their viewpoint entirely. That an alien race would come thousands of miles to express good will was a new thought and was giving them better ideals, brought up in a propaganda of hate as they had been. The name of Quaker was more often on the lips of Germans in prayer than any but Deity. For that reason, Friends were urged to keep up subscriptions, which the last year of the war totalled about $400,000, and have fallen off to about $300,000.00, in order that the relief work depending on them might be carried on elsewhere in Serbia, Austria, and Poland. Never was there more complete human misery than in Poland at this time.

The Service Committee have eighty Friends in Poland, mostly English, but with a few Americans. Lately, ten Americans have been sent over, and $30,000.00 appropriated by the American Friends' Service Committee. It would seem to be our great opportunity to spread the message of Quakerism where people seem ready to receive it, and opens up a future for our Society that grows as the work progresses.

At the close of the address, adjournment was made in time for a meeting of the Young Friends' Movement, called for that date, with the hearty endorsement of the meeting. ANNA L. CURTIS.

FRIENDS IN PENNSYLVANIA.

PHILADELPHIA QUARTERLY MEETING.

THE day was sultry but the cool shade of the old Merion Meeting-house yard brought peace to the soul even before we entered the meeting-house. The usual number in attendance was doubled by the number of younger Friends, some of whom shared in the vocal ministry of the meeting for worship.

When the representatives to Yearly Meeting were called upon to report, Mary H. Whitson responded with an excellent account. Charles E. Hires made an appeal for the George School Endowment Campaign, and George Mitchell spoke on behalf of Friends' Central and the other Friends' Schools which carry the message to children outside the Society. He added a strong appeal to Friends to carry a message to the mid-week meetings where these children attend.

Toward the close of the meeting a letter was read from the Young Friends' Movement of the Quarterly Meeting, asking for the co-operation of the Quarterly Meeting in the direction of funds and the appointment of a committee of three to act as an Advisory Council. A few Friends doubted the wisdom of this action, fearing the separation of older and younger Friends, but after further expression from the young Friends present, the request was granted.

YOUNG FRIENDS' CONFERENCE.

After a short time of social mingling, the Young Friends' Conference was called together by Ellis W. Bacon. Charles E. Hires gave a very cordial welcome to the Conference. He called attention to the founding of Merion Meeting by Welsh Friends, and expressed his conviction that the Young Friends would help to bring unity and fellowship into the spirit and work of

the Society. Reports of Merion Meeting show an increase in membership with the widening of its influence among outsiders. The spirit of the Welsh fathers should be fostered.

The subject of the Conference was then stated as "The Meeting for Worship."

Louise M. Lawton began by saying: It is the privilege of the young to ask questions. We ask of the Welsh fathers: Why did they found this meeting? Why did they break from the past and formulate a new faith? Perhaps the need of the individual has been stressed too much for the best good of the meeting. Worship is for the good of the Society, not merely for individuals. If we want the Society to be alive fifty years from now, we must feed its youth through the meeting for worship as well as through Friends' Schools. If we give help to a needy person, he enters to that extent into a state of fellowship with Friends. The First-day meeting for worship necessitates merging our individuality for the common good.

Edith M. Winder discussed the phase: How to get the most value from the meeting for worship. First, we must sit close together in a group, not scatter ourselves into all the corners; second, we must listen to the speakers, concentrating our attention on the message, leaving our prejudices outside of the meeting; third, we must avoid settling into that state of mind, which has done more harm to our meetings than any other one thing, which regards certain people as doing all the talking, while the rest only listen. We make too much of a special thing of the vocal ministry. It is the normal thing to expect of people in a Friends' meeting. It is as natural as the bloom of the flowers in a garden. It is no more important than the other parts of the plant. But we will miss part of the value of the meeting to ourselves, if we are not willing to share what comes to us as a part of the meeting. Fourth, we must prepare for group worship and the extension of the message by individual worship through the week. It is the very hardest thing to accomplish in these times, but precious things are worth the effort. It requires not so much time as the capacity to give ourselves up to getting in touch with God to learn what He wants us to do. Then let us go to meeting in expectation of something wonderful.

W. Russell Green thought of the group as made up of individuals. The group grows only as the individuals grow.

The conflict of life is to keep on the upper plane of living. The meeting for worship is for the purpose of helping individuals to live on a higher plane. The Society of Friends was founded as a protest against the inability of the Church of the 17th century to help people to live on this higher plane. They had the mystical idea of direct union with God. If we would get more from the meeting we must give more. When as students our attendance was compulsory, we decided to look for one good thought in every speech made. Our attitude of mind in attending the meeting for worship is important. Prayer is a necessity in preparing our minds.

In the discussion which followed, Sarah T. Linville called attention to the very tender care needed to cultivate the garden in order that the plants might grow strong and bloom. Lindsley Noble laid stress on the necessity of applying our religion to life's problems. Eliza Ambler expressed the hope that all those present would be able to carry out the message of the Conference in their attendance at meetings on the following First-day morning.

A box supper on the lawn in front of the meeting-house was enjoyed at the close of the meeting. The kindness of the few resident Merion Friends in providing for the comfort and convenient travel of their guests was much appreciated.

R. L. J. AND E. M. W.

CHILD WELFARE EXHIBIT AT HAMORTON.

On Seventh month, the 27th, an interesting Child Welfare Exhibit was held in the Hamorton Church, under the auspices of Child Welfare Committee, of Philadelphia Yearly Meeting of Friends in cooperation with the State organization.

In the afternoon children of the neighborhood were weighed and measured, and the Food Exhibit was explained by Miss Grace P. Bacon, of State College. Children were urged to use more milk and eat foods made with milk.

The exhibit consisted of foods made with milk, custard, junket, cocoa, corn starch, cream soup, scalloped potatoes and creamed peas. There was also a good and a bad breakfast for children. The good breakfast consisted of prunes, oatmeal, toast and cup of cocoa. The bad breakfast, pan cakes, fried potatoes and a cup of coffee.

There was an exhibit of homemade and ready-made clothing and the cost of each, the home-made being much cheaper, and the material better.

Instructive exercises were given by Mendenhall children under the direction of Mrs. H. B. Walker; Hamorton children, under Mrs. Hanway; Old Kennett children, under Mrs. Elwood Nichols; and Fairville children under Miss Miriam Moore.

Addresses were made by Grace P. Bacon, State College, Pa.; Dr. Wm. W. Betts, Chadds' Ford, Pa.; and Dr. Carl Kelsey, of Hamorton, Pa. Each address was very forceful in the appeal for more attention paid to the health habits of the children and grown ups as well were cautioned to be informed along lines of general welfare.

Keep up with the times. Read—never feel that you are too old to learn.—*Daily Local News, West Chester.*

FRIENDS IN NEW JERSEY.

MOORESTOWN.

Four pilgrims found their way by motor, over good and bad roads and finally over a grass field, to Wm. T. Lippincott's woods, where the Moorestown First-day School picnic was being held, Seventh-day afternoon, July 31st. The afternoon was spent in sports, consisting of a couple of baseball games, one of these the girls contested against the boys, and games such as flying Dutchman, handkerchief relay, etc. The members of the Moorestown Study-group on Quakerism entertained the Pilgrims at supper. Immediately after that a bon-fire was started around which everyone gathered and sang.

Later in the evening a group of about fifteen young people met together and discussed under the leadership of Raymond T. Bye, "The Individual and Society."

On First-day afternoon a small group gathered at Elizabeth Lippincott's. Virginia Higgins and Marguerite Hallowell told of the Friends' General Conference held at Cape May. Our attention was called to the lectures given by George A. Walton and Elbert Russell, and the round-tables led by George H. Nutt, and to the recreation, consisting of sailing and motor trips, tennis and games on the sand. Eliza M. Ambler and Edith Darnell also told about the Conference of Young Friends held under the care of the Young Friends' Board of the Five Years' Meeting at Earlham College, Richmond, Ind. They mentioned particularly the splendid spirit and fellowship, the devotional meetings and lectures given by Paul Jones, Walter Haviland, Wm. J. Reagan and others.

HANNAH L. ROBERTS.

BIRTHS.

COLLINS.—At Wilmington, Dela., Seventh month 7th, to Benjamin W. and Edith W. Collins, a son, named GEORGE WATSON COLLINS.

HARNED.—On Seventh month 27th, at Agricultural College, Mississippi, to Horace H. and Harriet Rice Harned, a son, named HORACE HAMMERTON HARNED.

HARNED.—On Sixth month 14th, at Agricultural College, Mississippi, to Robey Wentworth and Edna Johnson Harned, a daughter, named MARGARET HARNED.

WHITNEY.—On July 20th, at the New York Nursery and Child's Hospital, to George Gillett and Janet Payne Whitney, a son, named WILLIAM GILLETT.

DEATHS.

ATKINSON.—At Trenton, N. J., Seventh month 28th, after a few days' illness, THOMAS HOWARD, oldest son of Dr. Alvan W. and Sara C. Atkinson, aged 22 years.

A graduate this year of Swarthmore College; buoyant in spirit, thoughtful and unselfish, full of cheerful optimism, he was a young man of splendid promise.

BALDERSTON.—Suddenly at Fallsington, Pa., Eighth month 1st, WILLIAM BALDERSTON, in his 80th year.

COOPER.—At Penfield, Delaware Co., Pa., on Seventh month 25th, JOANNA H. COOPER, aged 89.

DUDLEY.—At Medford, N. J., on Seventh month 17th, SARAH J. DUDLEY.

GILLINGHAM.—Suddenly at Maryville, Tennessee, Seventh month 4th, LAURA H. GILLINGHAM, daughter of the late John W. and Alice Armitage Gillingham. Interred at Ardsley, Pa.

PETERSON.—At Woodstown, N. J., Seventh month 31st, ANNIE M. PETERSON, aged 70.

YERKES.—In Philadelphia, Eighth month 1st, AMELIA HOPKINS, wife of Samuel Yerkes.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

EIGHTH MONTH.

7th—Blue River Quarterly Meeting, at Benjaminville, Ill.

8th—Daniel Batchellor expects to attend Little Falls Meeting, Md.

8th—Henry and Pauline Holme will attend the Meeting at Hopewell, Va.

8th—Preparative Meeting will be held at the close of the Meeting for Worship in New York and Brooklyn.

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges
Investment Securities
To Yield from 6 to 10 per cent.
List on request

What Is Life Insurance For?

To protect a family against death?

Yes; but it can also protect against the vicissitudes of life.

Our Endowment policy payable at age 65 insures you and your family against loss of income at that age. It also protects against your death, if you die before then.

Shall we tell you about this personally?

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.

NEWTON COAL
Answers the Burning Question

BONSOR
FANCY POULTRY
TERMINAL MARKET

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

9th—New York Monthly Meeting will be held in Brooklyn, 110 Schermerhorn Street, at 7.30 p.m.

9th—Miami Quarterly Meeting, at Green Plain, Ohio.

9th—Indiana Yearly Meeting, at Pendleton, Ind.

12th—Prairie Grove Quarterly Meeting, at West Liberty, Iowa.

14th—Salem Quarterly Meeting, at Salem, Ohio.

14th—Picnic-Conference at George School, of the Bucks Quarter of the Young Friends' Movement. W. Russell Green will speak at the Conference.

15th—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

15th—Philadelphia Quarterly Meeting's Visiting Committee will visit Merion Meeting at 11 a.m.

15th—Meeting of Young Friends at Birmingham, Pa., at 10 a.m. Box lunch.

16th—Fairfax Quarterly Meeting at Lincoln, Va., at 10 a.m. Daniel Batchellor expects to attend.

16th—Illinois Yearly Meeting, at McNabb, Ill.

17th—Burlington Quarterly Meeting, at Mt. Holly, N. J.

21st—Short Creek Quarterly Meeting, at Emerson, Ohio.

21st—Pelham Half-Yearly Meeting, at Sparta, Ontario.

21st and 22nd—Co-operative Community Conference, at Narminter Meeting, Pa.

22nd—Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting, at 10.30 a.m.

22nd—Chester (Pa.) Monthly Meeting at Middletown, at 2.30 p.m.

22nd—Daniel Batchellor expects to attend Sandy Spring, Md., Meeting.

23rd—Warrington Quarterly Meeting, at Menallen, Pa., at 10 a.m. Albert Lawton, of New York, expects to attend.

26th—Bucks Quarterly Meeting, at Falls, Pa.

28th—Nottingham Quarterly Meeting, at East Nottingham, Md., at 10 a.m. Foster and Margaretta B. Heacock, of Bedford, Pa., expect to attend.

30th—Ohio Yearly Meeting, at Mt. Pleasant, Ohio.

FUN.

It was bedtime, and the children were calling eagerly for the usual evening story. Two books lay on the table, one stories from the Bible, the other Barnum's tales of the wild animals captured for his Great Show. "Which shall it be, little ones—Bible stories or Barnum's stories?" Quickly came the reply, "Oh, Bible stories; they are so exciting. You never know what God will do next."—*Life.*

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN

at Buck Hill Falls.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR

First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

ATLANTIC CITY, N. J.

HOTEL BRUCKER

SOUTH CAROLINA AVENUE (FIFTH HOUSE FROM BEACH)

An American plan house that offers every comfort and service without extravagance. Large, inviting rooms. The table is supplied with the best the market affords, and will satisfy the most discriminating. Special spring rates upon application.

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director,*
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

FUN.

THE Irish jaunty-car driver always has an adequate answer ready for the questioning visitor. An American gentleman who had just arrived in Dublin, upon passing the postoffice building, asked: "What are those figures on the top of this large building?" "They're the twelve Apostles, sir," replied the driver. "But," said the visitor, "there are only six of them." "O, the rist of thim are inside stampin' their letters."

THE Friends of a certain First-day School were astonished at the text given by a small girl, who, in a tone of great earnestness repeated during the closing exercises: "Ye cannot serve God and Mamma."

BE thrifty! Remember that a dollar saved is a quarter earned.—*Life.*



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

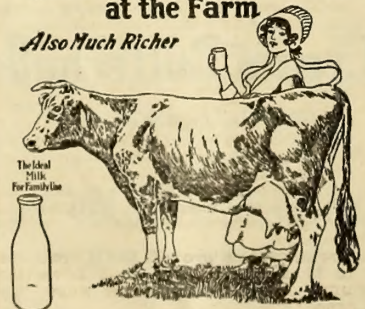
Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by ‖ Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



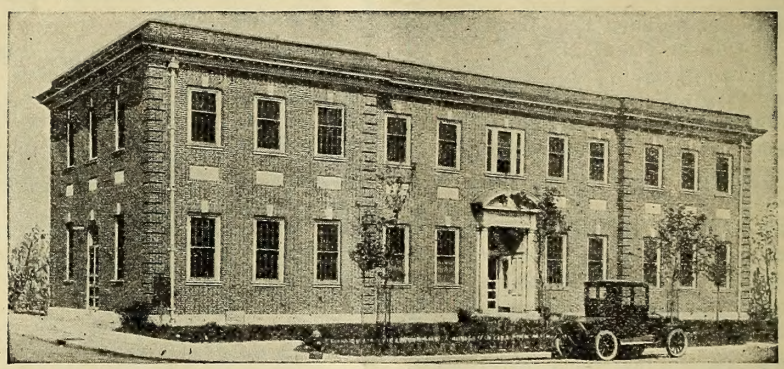
BALLINGER & PERROT
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



FRANKLIN NATIONAL BANK
PHILADELPHIA
INCORPORATED 1900
Capital $1,000,000 Surplus and Profits $5,000.000
OFFICERS:
J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

The Swarthmore National Bank
SWARTHMORE, PA.
Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.
EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier C. WALTER STUBBS, Assistant Cashier
DIRECTORS
Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain Garrett E. Smedley Thomas S. Safford John F. Murray
C. Percy Webster

THE SALEM COUNTY TRUST COMPANY
OF WOODSTOWN, N. J.
Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00

Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 4 per cent. per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

WM. HARRISON SMITH, Jr.

Studebaker Cars

5125 N. WARNOCK STREET,
LOGAN, PHILADELPHIA.

Bell Phone—Wyoming 6245

WANTED.

WANTED—ASSISTANT TO PRINCIpal of Gwynedd Friends' School, to teach lower grades. Apply to Walter H. Jenkins, 140 N. 15th St., Philadelphia.

POSITION WANTED—BY TEACHER, from July until September. Willing and capable, glad to do anything to help out. Address H. 220, FRIENDS' INTELLIGENCER.

BOARDERS WANTED — TWO OR three boarders wanted in Friends' family in Collingswood, N. J. Pleasant home, all conveniences; near trolley. Terms moderate. Address E. 221, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY FRIEND, woman of experience, in linen room; Boarding School preferred. Or companion to semi-invalid. Address W. 224, FRIENDS' INTELLIGENCER.

POSITION WANTED — REFINED, middle-aged woman, capable, experienced, desires position as housekeeper or companion, for couple or elderly person. Write Mrs. Jane F. Delanty, 241 W. 108th Street, Apt. 8 A, New York City.

WANTED—A GENTLE YOUNG GIRL to care for two girls of two and four years, commencing September 1st, at owner's cottage at seashore. Princeton rest of the year. Reply to Mrs. Rankin Johnson, Bay Head, N. J.

POSITION WANTED—BY MAN AND wife as care-takers of meeting-house and grounds. Address S. 230, FRIENDS' INTELLIGENCER.

POSITION WANTED—Nurse with best of references desires chronic case or other work. R. 231, FRIENDS' INTELLIGENCER.

WANTED—NURSERY GOVERNESS, refined and intelligent. Little girls 6, 10, and 11 years attending school. Address Mrs. Scott, 2106 Spruce Street, Philadelphia, Pa.

WANTED—BY A LADY LIVING alone, companion and working housekeeper; help kept when it can be had, chauffeur does heavy work. Suburbs. Address S 232, FRIENDS' INTELLIGENCER.

POSITION WANTED—AS HOUSEkeeper or companion where maid is kept, by refined young woman with boy of ten. Address 514 E. Main St., Moorestown, N. J.

WANTED—POSITION AS MANAGING housekeeper, or matron of school or college dormitories. Address C. 233, FRIENDS' INTELLIGENCER.

POSITION WANTED — PRACTICAL nurse or companion to invalid or elderly woman (not helpless). Light duties; sewer. Country preferred. B. 234, FRIENDS' INTELLIGENCER.

Strawbridge & Clothier

CONSIDER THESE FANCY PIECES NOW IN THE LINEN CLEARANCE

This is the annual summer round-up and clearance of all odds and ends remaining in our vast Linen stocks. Of course, the clearance prices are considerably lower than the uniformly low figures at which these particular Linens were formerly sold.

These selections from the Decorative Linen assortments will convey an idea of the remarkable values. The collection, while limited in quantity of any one style of design is, nevertheless, attractive in its wide variety of novel effects—

Doilies, linen centre, filet lace-trimmed, 6-inch—$3.00 a dozen
Tray Covers, filet-lace-trimmed, size 6x12 inches—75c each
Centrepieces, linen centre, Russian lace-trimmed—$2.40 each
Madeira Hand-scalloped Tea Napkins, 12-inch—$7.00 a dozen
Madeira Hand-scalloped Tray Covers, 15x20 in.—$1.00 each
Madeira Hand-scalloped Lunch or Tea Cloth, 30 inches—$3.00
Madeira Hand-embroidered & Scalloped Scarfs, 18x54—$5.00
Madeira Hand-emb. and Scalloped Centrepieces, 24-in.—$2.50
Madeira Hand-emb. Round Lunch Cloths, 54-in.—$19.00

Strawbridge & Clothier—Aisle 11, Centre

Our Entire Stock of Boys' Wash Trousers Reduced

Almost 2000 pairs, marked at reductions that average very close to one-half—just at a time when they are needed most:

Palm Beach Gray Crash and Khaki Trousers
Sizes 7 to 16
Now $1.95

White Duck Gray Crash Gray Covert Trousers. Broken Sizes
Now $1.45

Boys' Khaki Knickerbockers, 7 to 18 years—now $1.25
Boys' Washable Knickerbockers, broken sizes—now 75c
Boys' Blue Serge Knickerbockers, 9 to 15 years—$1.95

Strawbridge & Clothier—Second Floor, Filbert Street, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS EIGHTH MONTH 7, 1920

MANN & DILKS
1102 CHESTNUT STREET

We Have One Sale Each Year

Spring, Summer, Fall and Winter Goods

We Keep Our Stock New and Up-to-Date

About 1/2 Price

3.50, 4.00 Fine Madras Shirts.....2.75	1.75 White Madras Knee Drawers..... .95
1.00, 2.00 Neckwear ..... .75	1.00 Pull-over Shirts ..... .55
2.50 White Madras Union Suits.....1.55	8.00, 10.00 Silk Shirts 5.75
6.00 6.50 Silk Stripe Madras Shirts....4.35	4.00, 4.50 Imported Madras Shirts.....3.15
4.00 Silk Crochet Four-in-Hands.....2.50	6.00 Wool Vests 3.75

6.50 Best Blue Flannel Bathing Pants, 4.50

18.75 White Flannel Pants (English Cricket), 14.75

40.00 Tyrol Wool Overcoats, 29.75

35.00 Tyrol Wool Overcoats, 24.75

Raincoats About Half Price

12.00, 15.00 Best Silk Shirts, 8.85

Office Coats, Golf Suits, Union Suits, Bathi ng Shirts, Hosiery, Bath Gowns

MANN & DILKS
1102 CHESTNUT STREET

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES

S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA

ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1858. Estimates cheerfully furnished.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, EIGHTH MONTH 14, 1920

VOLUME 77
NUMBER 33

AMONG THE HILLS.

PRELUDE.

O GOLDEN Age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung
Or seer has told of when in trance and dream
They saw the Happy Isles of prophecy!
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At Nature's table feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And, lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the enaffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery roundabout us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven!

1868. —*Whittier.*

THE WORK OF THE CHURCH IN 1920.

BY JOHN HAYNES HOLMES.

IT is my conviction that the business of the Christian Church, primarily, is not with the life hereafter, but with the life that now is. Indeed, as I consider the errors and sins of which the Church has been guilty in the various periods of its history, I can think of none which is more grievous than that of its absorption in the problem of the future life. Rooted in the Messianism of the Jews and the Neo-Platonism of the Greeks and Romans, this "other world" type of religion has little connection with the message and work of Jesus who was concerned with the Kingdom of God "on earth." The Nazarene sought justice, brotherhood, peace, love among men, and the kind of society which might be builded of such material here and now.

Later on, when the Church allowed its attention to be shifted from this world to the next, it became indifferent to these great and basic social ideals, and thus an ineffective agent for the uplift and redemption of men's lives. Every great prophet, however, in the true spirit of Jesus, has stood forth as one calling the Church back to its earthly task of social salvation; and the noblest voices of our time are those which are preaching this message. To end war and poverty and disease, injustice and evil of every kind, and thus to make God's "kingdom come" *now*, and his "will be done *on earth* as it is in heaven"—this is the prime mission of the Church to-day as in every age gone by.

The whole dilemma of the "life hereafter" and the "life that now is," is easily solved if we deliver ourselves from the superstition of thinking of them as two separate and distinct realities. Life, spiritually speaking at least, is all of one piece. From the standpoint of God and the soul, there is no time, but only eternity, no future but only the unending present. "*Now* are we the sons of God," says St. Paul. Immortality is *here* or it is nowhere, is the word of Emerson. All of which means that, when we speak of the "life hereafter" and the "life that now is," we are making an arbitrary mental division convenient for purposes of thought and speech, but having no reality of any kind! The "life hereafter" *is* the "life that now is," and the "life that now is," *is already* the "life hereafter." We are to-day, and on this earth, living the immortal life, and to serve this, is to serve heaven. Our task, therefore, is with the here and now. The Church will be most faithful to the best and highest by seeking to make Christian principles prevail in the lives of men in the year 1920.

Community Church, New York City, July 31, 1920.

DEVONSHIRE HOUSE.

THE HOME OF THE LONDON CONFERENCE.

AN interesting little historical sketch of Devonshire House has been issued in six-penny pamphlet form by the Committee in charge of the Friends' Reference Library at Devonshire House.

"The most prominent object in the landscape, opened to the view of the traveler in the earlier years of the seventeenth century as he passed out of London through the Bishop's Gate, was a large pretentious house in extensive grounds, situate to the right of the main north road and bordering on Bishopsgate Street. The house was built about 1570, by Jasper Fisher (d. 1579), a Freeman of the Goldsmiths' Company, a Justice of the Peace, and one of the six Clerks in Chancery, and was named 'Fisher's Mount.' It was a palatial residence with gardens, bowling-alleys, and

other appurtenances, where, for a time, Fisher lived in great magnificence. Ere long, however, the owner found that his means would not allow the continuance of such a style of living, and, becoming involved in debt, he found it necessary greatly to reduce his expenditure; in consequence of which the place became known as 'Fisher's Folly.'

"The property passed into the De Vere family, and thence into the hands of the Earl of Oxford, Queen Elizabeth's Lord High Chamberlain, and here the Queen was presented with the first pair of perfumed gloves brought to England.

"In 1627, the Cavendish family came into possession, and 'Devonshire House' was for many years occupied by the Right Honorable Christian, Countess Dowager of Devonshire (d. 1675), who, it is said, entertained here King Charles II and his Queen, as a previous owner had entertained Queen Elizabeth.

"It is evident that, while still inhabited by the Cavendish family, portions of the premises were let off to other occupiers. In 1638, a Church of Baptists commenced to meet at Devonshire House, and later there were meetings of Independents and Presbyterians here.

"As a result of the Great Fire of 1666, which burnt the hostelry known as the Bull and Mouth, in Aldersgate Street, Friends were deprived of the large room in which, for some dozen years, they had held public or 'threshing' meetings. Early in 1667, Gerard Roberts and Samuel Newton, on behalf of Friends, entered into an agreement with John Colvile and William Edwards, tenants of the Countess, for the sublease 'of a mesuage or tenement in Devonshire house for 10 yeares 11 moneths and 25 daies, commencing from Lady-day, 1667, rent per Annum 70*li*, payable quarterly.' The deed gave Friends possession of 'the Lobby, the greate Parlour or dineing roome lyeing next the said Lobby with all the Cellers under the said Lobby and halfe of the arched Vault or Celler lyeing before the garden under the said greate dineing roome and Parlour and three Chambers lyeing over the said Lobby and dineing roome and over the said Three Chambers one large Garret and the Evidence roome and over the said Evidence roome large Leads.' In the lobby and dining room were 'turned carved pillars,' and in the latter was 'a large Carved Chimney Peece' with wainscoting 'all round upp to the topp.' Here, amid these imposing surroundings, Friends met to worship, despite the frequent opposition of the civic authorities, and here London Yearly Meeting held its sittings from time to time during more than a decade, while in the smaller rooms many consultations took place relative to the work and suffering of the Church. One wonders whether the visit of the 'Merry Monarch' took place while Friends were in part possession, and whether the Dowager Countess ever attended any of the meetings held so near her apartments.

"A further step towards a permanent occupation of the premises was taken in 1678, when a long lease was obtained from Dr. Nicholas Barbon and others of the 'toft or tofts of ground' on which was 'part of a late building called Devonshire House.' The ground was cleared of the old buildings and a substantial meeting-house was built, with rooms for committees and caretaker, and with attics occupied by some poor Friends.

"Subsequent years have seen many alterations to this building, so that the present 'Old Meeting House' bears little resemblance to the house as first erected on this site. Of one incident connected with this meeting-house William Beck writes:

"'In 1745 the interior of the meeting-house wore a novel aspect. It was made use of by the Militia as a guard room at the time when the Metropolis was thrown into a state of alarm by the advance into England of the Young Pretender and his forces. This was done with the consent of Friends, to whom application had been made by the authorities. The Monthly Meeting gave the desired permission, "desiring that they may take care not to damage the house or anything therein." But the soldiers were very far from carrying out Friends' wishes, and considerable expenditure was necessitated in order to repair the damage done to the place by its military occupants.'

"When, in 1766, an opportunity arose to obtain the freehold of the property, Thomas Talwin, a local Friend, took advantage of it, and purchased the property for £700, offering it to Friends of London for £300, an offer gladly accepted.

"In excavating for cellarage in 1902, a window in the north wall was unearthed, which may have formed part of the old mansion. Behind the walled up window now runs the Metropolitan Railway.

"The name 'Devonshire House' became in time an inclusive term for a collection of houses or tenements of various ages, used for public or private purposes. The portion occupied by Friends was styled 'Devonshire House Old Buildings,' 'Devonshire Buildings,' or 'Devonshire House Square' and Andrew Sowle, one of the Friend printers, issued books from 'Devonshire New Buildings, Without Bishopsgate,' about 1680. Some individual Friends—among them being William Crouch—who were burnt out of their homes by the Great Fire, found temporary resting places on the estate, while their former residences were rebuilding.

"The revival of interest in the discipline of the Society, in consequence of the visits of committees of Friends to all parts of the Yearly Meeting during the earlier years of the second half of the eighteenth century, and especially owing to the establishment, in 1784, of the Women's Yearly Meeting, made necessary the provision of a central meeting place in London, more commodious than either of the meeting-houses in Bishopsgate or Gracechurch Street. After careful search and consideration of various localities, the Yearly Meeting decided to purchase the property adjoining Devonshire House, known as 'The Dolphin Inn,' which was then for sale. Upon this site, in 1793-4, were built the two large meeting-houses now standing, though with some internal alteration; and from this time Devonshire House assumed an importance such as had not previously been attached to it.

"From 1794, to the present year, London Yearly Meeting has met annually in these houses, except in the years 1905, 1908 and 1912, when it held its sessions in Leeds, Birmingham and Manchester respectively.

"Further purchases of property in Cavendish Court and Devonshire Street were made in 1835, and in

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Bishopsgate and Houndsditch in 1863 and 1868. The Devonshire House Hotel was erected in 1875. In 1897 the Devonshire Street premises were altered to accommodate various associations working in connection with Friends.

"Thus, by degrees, over a period of two centuries, from 1666 to 1868, the Society of Friends obtained for itself a property in the heart of London, which has proved of great value for the furtherance of its religious and philanthropic work and as a centre and rallying point for its members.

ECHOES OF THE CAPE MAY CONFERENCE.

THE scope of the Cape May Conference is itself memorable; there was no apparent age-limit. Its foundation had a place for the kindergarten members whose morning gathering was regular, and very efficiently conducted by wise workers with little children. It was an appreciative company that gathered in the auditorium on Third-day afternoon to enjoy the dramatized story of Joseph and his Brethren, as given by these "little ones" of the Conference. Some of the players will hardly remember the day; but there were others whose share in making this bright hour, will find later that a vital spark was kindled within themselves that will shine on.

The chroniclers, faithful as they were, could not tell all the story of the happy week. The inspired teachers of the Conference were supplemented by the men and women not less faithful, who were in accord with all the needs of the younger members for the play-times so essential—the sea-trips of the afternoon, the automobile drives so generously manned, the beach-fires after the evening meetings, with their hour for song,—these are all vital parts toward the whole accomplished renewal of old and young, gathered for the week of outlook and uplift.

And the inspired teachers—who can tell adequately, how they opened "the way, the truth, and the life" to us! They will never know of the darkened corners of our souls that they shone into; they will never know how our faltering trust in right was stimulated, nor how clearly they made us see that our place is beside the victimized and the deserted. How they worked as gardeners do, in the subsoil of our souls, to make us strong on the alcohol and the tobacco tests, and unswerving in our efforts against war, and in behalf of good fellowship among men, and between nations.

Upon these inspired teachers, we would ask the benediction of old:

> 'The Lord bless them, and keep them:
> The Lord make his face to shine upon them:
> The Lord lift up His countenance upon them, and
> Give them peace.'

ELIZABETH POWELL BOND.

FROM a week so filled with experiences it is hard to select certain definite things and call them impressions. The recollections of the bathing might perhaps be classified as an impression, but closely associated with them would be the remembrance of the "officials of the bath," with their unfailing courtesy, their ready information as to tides and sharks and their blistering vinegar bottle.

Again, the lectures have left impressions. But so have the hard seats and the noise occasioned by the late arrival of many people and the notable absence of crying babies.

Sailing, crabbing, games on the beach, before-breakfast devotional meetings, group singing; all are impressions, all indelibly a part of a most satisfying Conference. S. WYNNE KEEVER.

I WAS able to attend the Conference for one morning only, but even that short time did me a world of good. Because I had been in a part of the country where Friends are scarcely known, I hadn't attended meeting for six months, and, except in a general way, had lost track of Friendly doings. This flying visit to Cape May renewed all my old interest. It seemed so good to see the faces and hear the voices of our good Friends who are so familiar to us, who have attended former Conferences. I began to realize how much I had missed them. I was somewhat tired from the long, unexpected trip and excited over seeing so many of my old friends again. I must admit that I heard scarcely a word that was said. But it was enough just to bask in the atmosphere. I went away feeling that I had had a spiritual bath, and that somehow, after an unavoidable "waywardness," I had come again into my own.

"I DON'T believe I have ever been anywhere where the atmosphere was so thoroughly saturated with spiritual friendliness as it was at Cape May Conference. Everyone seemed bubbling over with ideals, and we exchanged them with those we had never met before almost as freely as with life-long friends. After all the great thing in life is for all people to get to know each other better and become better friends. We may talk of democracies or autocracies, socialism, bolshevism, conservatism, or a dozen and one other political theories being able to cure social ills and bring about the universal brotherhood of man; but only as far as any or all of these suggested remedies devote their time and purpose to promoting a better understanding between all people of all races, classes, and religions, will they succeed." JAMES B. SMITH.

Eureka, N. Y., private letter.

FROM my short week-end attendance upon the Cape May Conference I took with me a store of wealth. The sea-shore environment with its bathing, and refreshing air gave me renewed physical vigor. The meetings, especially First-day morning meeting, were so charged with youth and the spirit of Christ that I felt my soul lifted up and strengthened by them.

It seemed to me that the atmosphere which surrounded the Conference was one of youth. All there seemed to be filled with the vigor of youth with which they had been carrying Christ's Message into the ever broadening field. They all have returned now to fight for Humanity as He would have us do, with love for all and hate for naught but sin.

THOMAS H. PHILLIPS

THE PROGRAMME OF THE JORDANS CONFERENCE OF YOUNG FRIENDS.

SIXTY Americans, several Chinese, Indians, Germans and French, as well as an Austrian, a Norwegian, a Red Indian and a number of representatives of the Colonies and Ireland, will mingle with ordinary English Young Friends at the Conference to be held at Jordans from the 24th to the 30th of August, and justify the epithet "International." Shipley N. and

Ruth Brayshaw have consented to act as wardens. Several of the lecturers, including Rufus Jones and Henry J. Cadbury, will be Americans, and addresses are also expected from William Littleboy, William Charles Braithwaite, Joan M. Fry, Lydia Graham, Walter H. Ayles, J. Rowntree Gillett, Carl Heath and A. Neave Brayshaw.

The programme begins with a review of the world situation after the war, from the point of view of Young Friends fresh from their war service experiences, and with an examination of some of the social, intellectual and religious problems that confront them. Quakerism is then to be considered, first as a heritage from the past, a traditional experience which has declared itself both in the lives of Friends generation after generation, proving its validity in history, and also in its present wide diffusion as a world church, meeting local needs in its various branches, but in its unity expressing one spirit and one world concern for the affairs of men and for the Kingdom of God on earth. These aspects of Quakerism will be related both to the social problems of the world, where the constructive power of the mind of Christ in His church is the only hope of social salvation, and also to international politics, in which sphere again the contribution of Christianity is the only effectual solvent for present difficulties.

The work before the Conference will be to visualize Christianity actually at its redemptive work in the practical things of the world and to determine more nearly the particular task of the Society of Friends and the Young Friends' Movement. Part of this work will be done in the lectures and discussions, closing every day with a devotional address in which dedication will be the keynote, and part in the fellowship which will, we hope, pervade all the relations of the Conference, the walks, games and social times as well as the intimacy of the dormitories and tents and informal discussions in odd minutes. Real "friendliness" has always been characteristic of Young Friends' activities. This tradition, enriched by the close relations of the work of the last few years, will make possible very frank and valuable talk, not only about social and international problems, but also about intellectual and religious questions of a kind that are too often wrongly suppressed. Obviously much of the success of the Conference will depend on the time given to preparation by those expecting to attend.—*The Friend* (London).

ENDOWMENT FOR FRIENDS' CENTRAL SCHOOL.

FROM FRIENDS TO FRIENDS WITH PARTICULAR REFERENCE TO MEMBERS OF RACE AND GREEN STREET MEETINGS.

Greetings:

The members of the Committee of Management of Friends' Central School have sometimes wondered whether, as a Society, Friends fully appreciate the School's importance as an active and powerful factor in spreading the ideas of Quakerism to the *outside* world, as well as its value to parents who are members of Meeting and who have children of school age to be guardedly educated at a minimum of expense.

> The following facts are presented to awaken Friends to the present urgent needs of the only one of their three large educational institutions that is without endowment to carry on its work.

Educational Results. A "Friends' Central" education builds for character and leadership. It is not purely scholastic. It trains for responsibility in business, professional, college and home life.

> Thousands of the heads of manufacturing, commercial and banking concerns and leaders in the professions were pupils of the School. They affirm that the substantial education they received was the ground work of their success.

Nearly 15,000 pupils have registered during the 75 years of the School's existence. Approximately 80% were not in any way connected with the Society of Friends. That ratio holds good to-day, and is a tower of strength to the spread of "Quakerism," as it is known by the public.

> During their impressionable years they lived in the Friendly atmosphere and unconsciously absorbed the Quaker fundamentals. They have gone out into the world with high esteem for the Society. *Is there any other single Friendly activity that so intimately and subtly touches the public with the leaven of George Fox and William Penn?*

A noted educator of national reputation recently announced at a meeting of former pupils that "Friends' Central" was rated among educators throughout New England as the "Boston Latin" School of Philadelphia —high praise indeed from the educational world.

> *Do Friends realize the value of their School, alike to the Society and to the public? Are we so close to it that we lose the proper perspective?*

Our School needs an income from a source outside of Tuition Fees, which cannot possibly be made high enough to cover present costs of operation without at the same time losing its democratic character as a School for the children of the "plain people."

> An Endowment Fund seems the only solution to the present pressing needs.

A movement for a permanent Endowment Fund aims for the following:

(a) The "Edmund Webster" Memorial . . .$150,000

Collected from members of the Society and his business associates.

Friends' Central School Committee.

FRIENDS' SERVICE IN WAR-TIME.

BY ELIZABETH FOX HOWARD.

Published in pamphlet form by Friends' Council for International Service, Devonshire House, Bishopsgate, London.

(*Continued from last issue.*)

The fact that Friends felt unable to throw in their lot with many of the activities of their fellow countrymen, made them all the more eager to do their part in relieving distress. They naturally took their share in helping and entertaining Belgian refugees in England, looking after soldiers' wives and so forth; but for all this work there were multitudes of helpers. It seemed therefore fitting that Friends should look out for opportunities of service in more unpopular directions, and be ready to seize openings which no one else happened to have thought of.

At the very outbreak of war, there came to Stephen Hobhouse a clear call to a special piece of work. He wrote to a friend on August 8, 1914: "And now the question of helping and protecting the many Germans in London. I want to get people to take German women into their homes. There are numbers (of all classes) stranded in this country and on the verge of destitu-

tion. This service seems rather a special job for us; though we must, of course, do all we can for our own people. I believe we must be full of hope, and see right through to the Kingdom of Love beyond."

The matter was at once taken up by the Meeting for Sufferings, and on August 20th, work was actually started at St. Stephen's House, Westminster,* and soon the rooms were thronged with homeless and bewildered people. There were various classes of "enemy aliens" whose unhappy position called for immediate help. Many Germans and Austrians were in England on holiday, students and school-girls found themselves stranded without money or friends. There were also hundreds of young men employed at a weekly wage as waiters, hair-dressers, bakers and so forth, who lost their situations directly war broke out. Besides these there were older men who had lived many years in England, were in many cases married to English wives, and had families to support. Some of these had been so long in the country of their adoption that they did not think of themselves as aliens, and had neglected to naturalize.

The Friends' Emergency Committee set to work to grapple with the complicated difficulties of a wholly new situation, to evolve out of the chaos in their little crowded offices an orderly system of investigation, relief, and personal advice and help. Young girls were housed and cared for till it was possible to arrange for them to return home, and an American lady doctor traveled backward and forward to Germany and Austria in charge of parties of women and children, often bringing back English girls whom she found stranded there. On one of these journeys she made the welcome discovery that a German Committee had been started quite independently with precisely the same aims as our own, and was caring for English and other enemy aliens in Germany. The appeal for support issued by the Berlin Committee shows how unconsciously the same ideals were inspiring men and women of goodwill in both countries.

"The task is laid upon us by our own desire to undertake friendly service in these times of hatred to those who now find it difficult to obtain help. Even in wartime, whoever needs our help is a neighbor, and love of their enemies remains the distinguishing mark of those who are loyal to our Lord."

The work at St. Stephen's House soon grew to large dimensions, and there were sometimes fifty workers busy in the various departments there. It would be hard to put into words any description of the atmosphere of the place,—only those who have spent their days there, often nearly overwhelmed with the pressure of work, or those who came in their loneliness and distress, sure of finding friendship and help, can tell what "St. Stephen's" came to mean to them. In those crowded rooms there was no war, there were no such things as enemies. Thousands of innocent people had been thrust into the utmost distress through no fault of their own, and besides the pressure of actual poverty which increased with each year of the war, there was the bitter experience of being hated as outcasts and aliens. To many of these men and women a little thoughtful consideration and kindness meant far more even than material help. Each day at noon there was a hush for a few minutes in the offices, and the hearts of the workers and those they were trying to help were turned to the Father whose love makes no distinctions between His children.

As the months went on, nearly all the men were placed in internment camps. In the case of the young unmarried ones who had no means of support this was a necessary and useful measure, for they were at least ensured shelter and food; but for the older men it was far harder. It meant leaving their families without the breadwinner, to subsist on the barest possible Government grant. Many households which had been prosperous before the war, sank to complete poverty. Furniture had to be sold; clothes wore out and could not be replaced; health broke down under the strain. It was in such cases as these that the Emergency Committee tried to come to the rescue. Over 6,800 were visited in London and the neighborhood,—about 200 visitors took part in this useful piece of work, besides a whole army of helpers in other parts of the country, who looked after the provincial cases in connection with local Committees.

The clothing room became one of the busiest spots in the office. The boot bill alone amounted sometimes to £200 in a month. Milk grants for delicate children were also a very large item, and doubtless saved many little lives. Homes were started in different places where the children could go for longer or shorter periods of holiday and good feeding, and a Mothers' Rest Home formed a haven of refreshment for numbers of worn-out women.

The Camp Case Department received over 9,000 requests for help from the interned men,—requests so varied and complicated that the resource and ingenuity of the Committee was often severely tested! In very many cases it was anxiety for the welfare of their families which preyed on the minds of the men, in others it was a question of their personal belongings or business difficulties. To deal with the latter, a separate Business Committee was formed.

(*Continued in next issue.*)

*Later moved to 27 Chancery Lane, W. C.

ETERNAL YOUTH.

Taken from an address by Lydia S. Graham, given at the Young Friends' Conference at Rawdon School, Yorkshire, England, in July, 1919. Lydia S. Graham is to be one of the lecturers at the Conference of Young Friends at Jordans following the London Conference.

Aurora, the goddess of the morning glow, was thought by the Greeks to bring up the light of day each morning from the East. At the close of night she said good-bye to her well-beloved husband Tithonus, and on a chariot drawn by the swift horses Lampus and Phæton, she climbed the steep of heaven from the bank of Oceanus to announce the coming light of the sun to the Gods as well as men. So dearly did she love Tithonus that she entreated Jupiter to grant him immortality. Prevailing at last the boon was granted. But as the years passed on a fear began to steal into her heart. Was the boon she had obtained from Jupiter, after very much entreaty, nought but blessing? She began to blame herself bitterly. She had not asked enough. What was life without youth and joy and strength! As a goddess she had both immortal life and immortal youth, for Tithonus she had only obtained immortal life and now he was growing old and feeble: no energy was left to him and no delight in life. He longed to die, but death was denied him. Immortal life without immortal youth is a tragedy.

Immortal Life and Immortal Youth are both the gifts of God. I believe that God has already given Immortal Life to every soul. There is very little that can be known certainly about the future life of man's soul, but all the evidence which recent research has furnished points to the persistence of each human personality as a separate entity after this life.

"Thou canst not prove thou art immortal, no—
Nor yet that thou art mortal—nay, my son.

* * * *

For nothing worthy proving can be proven,
Nor yet disproven: . . . . "*

Jesus shows convincingly in His every word and thought that touches upon this subject that He had not the slightest doubt that *this* life is but one stage, but one experience, in the limitless life of the spirit. The unimportant bulks so large in our existence, material things thrust themselves in upon us so persistently, happenings and mishappenings surround us so closely that we forget to live as heirs of immortality, that we forget we are immortal souls. Thought moves but slowly: it is almost with shame we remember that two thousand years ago man had realized the eternal character of the human soul and that it is incumbent upon each human being to live in this remembrance. Vergil, Poseidonius, Cicero, refer again and again to this theme. The following is from Cicero—"Hold this therefore true, it is not *you* that are destined to die, but this body of yours: for *you* are not this outer covering, which is seen, but the soul of each man (mens) this *is* the real man, not the outward form which can be pointed out with the finger. Know then that it is the God (deum), the Divine and eternal spirit within, which is your real self, which gives energy, feels and remembers. Know then that the true use of the body which in itself is beautiful and sacred is the showing forth of the soul within that is of God." †

All human personalities are endowed with the gift of limitless existence and persistence. Something of the "ego" within us changed, purified, beautified as the years pass on, let us hope and pray, will be forever with us. Not until changed from glory to glory we awake in Christ's likeness shall we be satisfied.

We must feel this a very solemn thought if it grips us. The really remarkable thing is how exceedingly successful we are in forgetting this, in putting it aside and in rarely allowing it to occupy our thoughts at all. Most of us have no doubt that it is true that every human being has the gift of eternal life. But on the other hand eternal youth of spirit is not a gift which is given unasked and undesired. God does not give it unless we ask for it and fulfil His conditions.

If we took five people at random we should undoubtedly find in that number one, if not more, who lacks youth of soul. What are the signs of lack of youthfulness of spirit? Men who lack it pursue their way without keeness, without enthusiasm. They know not hope. When they have summed up the factors in a situation their natural inclination is towards a dismal, hopeless view. They know not how to enjoy Life for them is not filled with wonder and delight. They would not say with Stevenson:—

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food and summer rain
Knocked at my sullen heart in vain:—
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose Thou before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in!"

God's great boundless mountain spaces, seas and the winds that blow move them not. Music stirs not their hearts. The soul of the child looks not forth from their eyes. Their interests are few and these they formed years ago: to this number they cannot add. Romance lights no beacon in their eyes, stirs no pulses in their hearts. To feel bored, to be overtaken by ennui, to be "blasé," to have the heart that says "who will show me something *new*," to feel indifference for the little cares of little homely people, these are approaching or "arriven" signs of age of soul.

Youth of the body and soul show the same characteristics on their respective planes,—daring, pluck, a readiness for adventure and risk, suppleness, generosity, a longing to do and to make, to express the best within, to give, and above all, power to enjoy and to marvel. This youth of soul is expressed by Browning in many passages and particularly in David's song in the poem of Saul.

"Oh! our manhood's prime vigor! No spirit feels waste,
Not a muscle is stopped in its playing, nor sinew unbraced.
Oh! the wild joys of living! the leaping from rock to rock,
The rending of boughs from the fir-tree, the cool silver shock
Of the plunge in a pool's living water.
* * * * * *
And the meal, the rich dates yellow'd over with gold dust divine,
And the sleep in the dried river channel . . .
How good is man's life, the mere living!"

Matthew Arnold feels the supreme value of this youth of soul, perhaps more keenly than any other great poet.

"Stir of existence,
Soul of the world!
Make, Oh, make yourself felt
To the dying spirit of youth!
Come, like a breath of the spring!
Leave not a human soul
To grow old in darkness and pain!
Only the living can feel you,
But leave us not while we live!

* * * *

While the locks are yet brown on thy head,
While the soul still looks through thine eyes,
While the heart still pours
The mantling blood to thy cheek,
Sink, O youth, in thy soul!
Yearn to the greatness of Nature;
Rally the good in the depths of thyself."

Physical youth is an enormous asset. While the beauty and strength of physical youth are not yours, secure eternal youth of spirit, says Matthew Arnold. It is more easily gained during physical youth. The body *must* age, wrinkles, grey hairs will soon appear. It is a glorious thought that our real selves, our souls need never grow old, may be forever young. This is the meaning of that splendid poem at the end of the book of Ecclesiastes.

(*Continued in next issue.*)

"One of the last, slowly-murmured sayings of Whittier as he lay dying was this: 'Give—my love—to the world.' And this is the world's supreme need to-day; more than our eloquence, or our knowledge, or our wealth, or all else besides, it needs love."

---

* "The Ancient Sage," Tennyson.
† Somnium Scipionis, cap. 8.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

PHILADELPHIA, EIGHTH MONTH 14, 1920

THE LONDON CONFERENCE.—I

S. S. *Rotterdam,* New York to Plymouth, England, Fourth-day 7-28-1920.

A WEEK at sea! To an untraveled landsman it seems incredible that a steamer can move rapidly ahead for seven days, hour after hour, day and night, and still be in the same place, apparently, that it was in a few hours after it started! Blue, green, or grey, in cloud or sunshine, however the face of the ocean may change, we are always in the same vast endless solitude. For life and change we must turn and look at the little world within the vessel.

The *Rotterdam* plies between the ports of Rotterdam and New York, stopping at Plymouth, England, and Boulogne, France. There are said to be 3,500 persons on board. In our little party, bound for the London Conference, are 36, of whom three or four are not delegates. Edwin P. Brown, David H. Brown, Ezra G. Griffin, Mary M. Petty, Harriet Elliott, Marian Blair, Ona Hodgin, Mary E. White, Ida E. Willis, Ina E. Pegram, and Mary E. Griffin, are North Carolina Friends. Dr. C. B. Thomas and wife, Martha Mills, Albert Maxwell, Gertrude Hinshaw and Pauline Ratliff are from Indiana. Alfred J. Swan is an Englishman born in Petrograd, and his wife, Katherine, is a native Russian. Howard E. Yarnall, Jr., John E. Lippincott, Ethel P. Jefferis, Mabelle C. Moore, Alice D. Forsythe, and Henry Ferris are from Pennsylvania; Ruth M. Underhill, Grace McKeel, and Daisy I. McCoubrey, are from New York; Robert H. Dann is from Massachusetts; Edmund Stanley and wife, are from Kansas; Stella F. Jenkins is from Missouri; A. Hurford Crosman from Maine; Ruth Balderston from Maryland; Lyra B. Miles from Oregon; and Hannah J. Starr from Canada.

Few of these names, I suppose, will be familiar to readers of the INTELLIGENCER. Only two are members of "our branch"; of the others the larger number are members of "Conservative" Orthodox meetings, and the minority of "Progressive" meetings. It may indeed seem uncalled-for to attempt to group them separately at all, for there seems to be entire unity and fellowship, with no apparent consciousness of any difference whatever except that of locality; and *that* only makes us glad to become acquainted with so many Friends whom we did not know before.

On board of an ocean liner acquaintance progresses rapidly. Long, delightful talks on the deck, in groups of all sizes, about a hundred subjects suggested by the coming Conference, soon make us feel like old friends. Yesterday, for example, seven of us discussed for hours the old question whether it is really practicable in the present world to live according to the charge of Jesus, "Lay not up for yourselves treasures on earth," and how it would affect our schools and colleges, for example, if our children were taught to regard this charge as not a mere ideal for a vague future millennium, but a rule of life for to-day. We tried to picture a college without endowment, perhaps even without buildings or equipment, with no support but four or five hundred young men and women, its students, working together to earn enough to "make it go,"—that is, to produce enough to pay the cost of their board and instruction. As to laying up money, one Friend maintained that there is far too much money in the world already,—that what we are suffering from now is the swelling flood of money which merely dilutes the buying power of wages, doubles and trebles the cost of land and rent and makes it impossible for the mass of the people to live in comfort if they have children. Should we not all be better off if we ceased to lay up money, and began to live *now*, instead of always postponing it until to-morrow, or next year?

These and a hundred other such questions for debate make the days seem very short. There is so much to see and hear and think about in the little world within the vessel, so many people to meet and talk with, that the days are very full. Our fellow-travelers are men, women and children of almost every nationality, many of them Americans of foreign birth but going back to visit friends in Europe or Asia. There is a Catholic priest, who says mass every morning in the reading-room, and talks in three or four languages to the polyglot gathering when the service is over. He tells me that he is from Lorraine, that his old father and mother are dying after great suffering through the war, and he is going home to see them for the last time.

When I tell him that we are a group of Quakers, and that some of us are going to visit the war-zone in France, he asks eagerly, "Ah, the Quakers have done a noble work, a great service to France. Will you not come to Lorraine? It is not so far from Bar-le-Duc and Verdun."

A Baltimore woman, a Lutheran of German ancestry, has heard that we are Quakers, and comes eagerly to make our acquaintance. She tells us a sad story of the strain of war-time for loyal and patriotic Americans who had the closest ties in both countries.

"Our church bought more Liberty bonds than any other church of its size," she says; "and many of our boys went into the war, to fight against boys on the other side who were almost as close and dear to us. And what was it all for? Oh, if only *everybody* would say like you, 'We will not fight.'" She, too, is going over to visit and no doubt help relatives in Germany who have suffered from the war.

Every day we have met in a corner of the big dining-room to discuss the reports of the English and American "commissions" prepared for the Conference; and often on the deck we have gathered to sing songs and hymns. On First-day afternoon we held a public meeting in the dining-room, which was attended by many of the other passengers. It is always necessary

to tell inquirers that we are "Quakers,"—the term "Friends" is evidently familiar to hardly any but English or Americans, who are only a small proportion of those traveling on this line. "Ah, yes, Quackers, Quacker,—yes, ve know ze Quackers," said a stout woman from Holland, who could speak but little English, but could not repress her desire to know who we were. It is very evident that the "Quackers" have been quite sufficiently advertised in Europe.

FIFTH-DAY, THE 29TH.

We have passed Land's End, and now, in a sea of flashing blue, escorted for the last fifty miles by a great flock of sea-gulls that came out to meet us. We are sweeping up the British Channel. We are told that we shall be at Plymouth about five p.m. There, less than half of our party will land, and go by rail to London. The rest will go to Boulogne, then by rail to Paris, where we are to join a party from England and make a tour of the war-zone in motor trucks, visiting Sermaize, Gruny, and other points where Friends have carried on their work during the war. This is to occupy about a week, after which we shall go over to London in time for the Conference, which begins on August 12th.

And if we could have brought with us all the friends that we *wanted* to bring, the meetings at home for the next six weeks would have a very slim attendance!

H. F.

THE INTERCHURCH WORLD MOVEMENT REPORT OF THE STEEL STRIKE.

THE *Chicago Journal* of July 28th, in an article on "Steel and the Churches," says:

> "The interchurch world movement gives out for publication to-day an advance abstract of the report which its investigating commission made on the steel strike. Glancing over that abstract one can see why the steel trust and the interchurch world movement are not exactly harmonious. The commission summarizes the grievances of the steel workers under the headings of excessive hours, the boss system, and the denial of the right to organize, and then goes on to say:
>
> "'All the conditions that caused the steel strike continue to exist. We feel that unless changes are made approximating in some degree the findings here presented, another strike must come. In the measure that workingmen become intelligent and Americanized, they will refuse to labor under such conditions.'
>
> "As for the grievances of the steel workers, there can be no question that the commission has stated them correctly. The *Journal* has been at pains many times to point out the evils of the twelve-hour day which still obtains for thousands of men employed by the steel trust. The bitter hostility of trust management to any sort of organization among its workmen is too well known to need more than a mention.
>
> "The commission's findings as shown in the abstract are simple. They want the steel industry to establish an eight-hour day, amend its boss system and give its employes the right to accept the conditions which already prevail in nearly every other industry, while 'steel' is determined to be exempt, to maintain its ancient power over its workers. The clash between the metal magnates and the interchurch world movement is not at all difficult to understand."

The following summary of the report of the Steel Strike Commission has appeared in the daily press:—

> "The report of the commission of inquiry of the interchurch world movement on the steel strike of 1919—a document of 94,000 words—constitutes 'a serious indictment of the labor policy of the United States Steel Corporation,' according to Dr. Daniel A. Poling, secretary of the investigating commission.
>
> "'There can be no doubt,' Dr. Poling said, 'that the report will be regarded by the public as strongly favoring the laboring man's side of the case. The commission believes that such impression corresponds wholly with the facts it has discovered.'
>
> "In going forward with its work the commission faced 'far reaching difficulties,' he declared, adding that 'by anonymous attack, by the rifling of its files, by under-cover methods of every sort, it has been embarrassed and its work threatened with disaster. But so vital does the commission believe its work to be, so far reaching its recommendations for these disturbed times, that its members were prepared to make the most extreme sacrifices rather than have the report fail.'
>
> "A general summary of the findings of the commission showed the fundamental grievances to be:—
>
> "'(a) Excessive hours; (b) The "boss system"; (c) No right to organize or to representation.'
>
> "'All the conditions that caused the steel strike continue to exist.'
>
> "'We feel that unless changes are made, another strike must come. In the measure that working men become intelligent and Americanized will they refuse to labor under such conditions.'
>
> "The workers' grievances were of long standing, but had found no expression because: '(a) They were limited largely to foreigners of many races and languages without industrial tradition, education, or leadership to organize.
>
> "'(b) Race prejudice effectually kept the more skilled and more intelligent, and better paid American working men from taking up the cause of the foreign speaking workmen.
>
> "'(c) Labor unions have been accustomed to look upon the foreigner as an actual or potential strike breaker.'
>
> "The 'long standing grievances' were brought to expression by
>
> "'(a) The part those workingmen played in the war and the treatment afforded them for the sake of war production which gave them a new sense of worth and independence.
>
> "'(b) The fight for democracy and the news of a larger working men's freedom in their native lands, together with a growing sense of real Americanism.
>
> "'(c) The decision of the American Federation of Labor to organize them and its actual work of organizing them into craft unions.
>
> "'We found,
>
> "'(a) That the strike was regularly conducted in orthodox fashion, according to the American Federation of Labor rules and principles.
>
> "'(b) That, while radicals sympathized with

The Story of the Conference

(*Continued from last issue.*)

RESOLUTION AGAINST TOBACCO.

"The Friends' General Conference deplores the prevalent use of tobacco, which injures the health and efficiency of the individual, which enslaves little boys as well as men, and is rapidly demoralizing girls and women, which annually burns up a billion and a half dollars, and robs the nation of about a million and half acres of its best land.

"We denounce the false and alluring advertisements of the tobacco trade, which are inducing an ever increasing propaganda of the tobacco habit. We urge all our people to discourage this harmful habit and wasteful traffic; to study the results of scientific investigation that are revealing the positive truths concerning the effects of the use of tobacco, and to urge that increasing attention be given to the subject by State Legislatures, schools, First-day Schools, and wherever the facts can be disseminated."

WAR AND A LEAGUE OF NATIONS.

"The Friends' General Conference, assembled in Cape May, Seventh month 13th, 1920, urges all our members and all our Meetings to continue their efforts for the prevention of war, and for the promotion of good will and fellowship between individuals and between nations.

"Since William Penn proposed his forward-looking plan for a Parliament of Nations, Friends have been keenly conscious of the necessity of a co-operative effort of the nations as a means in the promotion of international peace.

"We deplore the fact that our country is still technically at war, and that our consequent isolation prevents our having our rightful part in the world's rehabilitation.

"We encourage our members to work through our representatives in Congress and in all ways possible that the influence of the United States may be exerted toward a League of Nations dedicated to the high purpose of the establishment among nations of the Golden Rule, and a true union of the people of the world to abolish war and bring equality of rights and opportunities to all nations and peoples."

THE LAST DAY.

The last day came. A special train had been arranged for the 358 Friends who wished to travel together to Philadelphia. Tickets purchased, and suitcases packed, we gathered in the Auditorium for the last words. Letters of appreciation to the officials of Cape May on behalf of the Conference were read and approved. The last announcements were made, and Elbert Russell rose to give the closing address. His was the responsibilty and the privilege of summing up in an hour the inspiration and message of a week; and he did it. "The call of God is a call to translate love into practical service, by any means that lie to our hands." So he ended.

It is in response to the call of God that hundreds of Friends will meet next month in London. Curiously enough, that London Conference, first in the thoughts of so many Friends, was only casually and occasionally spoken of throughout the entire week. And yet the week was definitely one of training for the great Conference—for those who can go, and for those who must serve at home.

THE END.

After Elbert Russell had finished, several Friends gave brief messages to the Conference, Dr. Janney finally saying:

"In this moment let us think of the words of those who have been spokesmen for us. Let us think of those who will be chairmen of our committees; of those who are working in foreign fields; of those who are behind prison bars; and pray that our young people may hear the call of God to-day here and everywhere." Then, after a pause, "Let our prayer be not, that God may be with us, for He is always with us; but that we may be with Him."

The Conference of 1920 was ended.

THE MEETINGS FOR WORSHIP ON FIRST-DAY.

10.30.

Isaac Wilson opened the Meeting with prayer, and Emma L. Higgins reminded us that though we be building the most vital life in the world, it must be founded on a rock, the power of God, which must underlie all structure. "We need to get away from the refinements of theology to the essentials of religion, love of God and love of man."

Joel Borton spoke of Jesus' saying, "I am the Way and the Truth and the Light, and no man cometh to the Father but by me." "We are all travelling the way of life. We need to have our hearts attuned to God, for then they are in harmony with all other lives in harmony with God. There are many crooked ways in the world; why not change them?—'Make His ways straight.'"

George Walton said: "Let us remember the greatness of God, the creator of the universe, and yet the father who knows us separately. Let us not limit ourselves, lest in our incompleteness, we miss him. He is bigger than the biggest of us. We should 'burn out if charged with the voltage of God.' We are apt to approach him through only one phase, to approach Him, for instance, through the intellect alone, as though God were merely a great intellect. Each of us has a spiritual life that far transcends the intellect. If we only partly sense God, we go through life mutilated, inefficient machines, only partly developed. Is God only to be thought about? He is a spirit, to be appreciated, only as we approach Him in spirit and in truth. Some of us do not go to Meeting, or only when convenient. Others go in deadness of spirit. How many of us make this Meeting a time of education, when we lay our spiritual lives before Him, that He may make our spiritual lives capable of responding to the emotions that He has selected? We contract our emotions, choose what are expedient, and our spirits become starved. We need, not to control our spiritual natures, but to trust the spirit. How can we live with God ruling our spirits, unless we give Him every chance in Meetings and our private devotions, so that each day we may learn to live a little more like God."

Mary DeCou said: "If we love Him best, we shall do our utmost to live toward Him. I have a vision of the possibilities of the people who are here, if we go back full of the Spirit. There has never been a time when greater opportunities were offered for our Religious So-

ciety. There are thousands upon thousands who are only waiting the word we speak or the lives we live."

Chester Osler touched a thought which came near to all: "My heart goes out to all humanity. There are groups who have great need of our spiritual support, as they have of our material support. Let us send a spiritual message of love to them to-day."

With this thought definitely asked for in the minds of all, the Meeting closed.

3 P.M.

Edward Cornell gave this Meeting its keynote: "It is hard to realize that things that are seen are temporary, and the things that are unseen are real and permanent. If Jesus of Nazareth were here to-day, a wave of enthusiasm would start that would sweep the continent. Yet a greater than Jesus of Nazareth is here: the presence of God in each heart. I trust that there may be a wave started thereby, which will spread through the world, and not die away like ripples on the beach."

Elbert Russell said: "The life of God in the soul is not something that comes from outside, or that grows while we sleep. It grows when we work together with God. A car may be on the track, ready to move, but the motorman must turn on the power. At every great crisis of his life, Jesus fortified himself with the necessary love and strength by prayer. When the multitudes were coming to him, he prayed for guidance, and then said: "Let us go to other cities,"—where they did not know they needed him. And you remember how he prayed on that night in Gethsemane. He had no notion of prayer as a magical formula. Dr. Russell suggested that our relation to our God should be that of a child to its parents, and as the child runs to its parents with its joy or sorrow, so should we to God.

"God's world is full of second chances," he said. "Our bodies are full of white blood corpuscles, phagocytes, other disease fighters, all to help us to a second chance, if we make a mistake. If one force in nature tends to destroy, another tries to preserve. At the Last Supper, Christ said to Peter, 'I have made supplication for thee.' Peter is regarded as Christ's great successor, while Judas is execrated. Yet that night, Peter denied three times all knowledge of his friend. But Peter knew that Jesus had prayed for him; Judas did not. Could this have been the deciding factor between life and death? At Gethsemane Christ took with him the three most understanding disciples, and went aside from them to pray; but coming back for a word of consolation and sympathy, he found them sleeping. 'What, could ye not watch with me one hour?' Christ needs us to pray with and for him, as we need him to pray with us. Can we not watch with him one hour? In this world, there are men wandering in unrest and remorse, over whom the spirit of Christ is yearning. Can we not watch with him one hour, yearn with him, reach out to them, and help them according to his purpose?"

Isaac Wilson said: "Jesus Christ is just as much on earth to-day as ever. He can not complete his spiritual work without our assistance. We should assume a portion of the responsibility, for he needs our help. It is better to save men from committing the sin than from the consequences of sin."

OUR FAITH.

[Under this heading, the editors have grouped various addresses which seem especially to define the meaning of Quakerism, and to define it in relation to the tasks which it has undertaken, and which lie before it. The opening address on "Our Faith," by Dr. O. Edward Janney, and shorter talks on the same topic by Gladys Brooke and Edward P. Palmer; "Our Faith and the Causes of War," by J. Russell Smith; "Living Our Faith in Special Service," by Vincent D. Nicholson; "Living Our Faith at Home, in Social Mingling and at Work," by George Walton. An account of the Conference on Reconstruction Work is also given here, after the address by Vincent Nicholson.

It is to be remembered that all the reports of all the addresses are only summaries or condensations. The editors have used the first person where the speaker used it, and the wording used is that of the speakers, taken down in most cases as they spoke; in a few instances, the manuscripts were available for use in cutting.]

OUR FAITH.

DR. O. EDWARD JANNEY.

A STORY is told of a little girl who went to Sunday-school for the first time, and on her return home, said she had learned all about God. "What did you learn?" asked her father. "I learned that He was so big that He filled all the space about the stars, and so small that He lives in my heart!" Can anyone tell it better?

Rufus Jones says: "He (God) is a Being who can pour His life and energy into human souls, even as the sun can flood the world with light and resident forces, or as the sea can send its refreshing tides into all the bays and inlets of the ocean."

We need a sixth sense in order to comprehend the divine. With the five that we have, we can but feel after Him in the darkness. Thrilling through all our five senses, however, and giving them life and meaning, is that divine influence which gives us a knowledge of things spiritual; that links us to God and brings us into a knowledge of Him.

"For God breathed into man the breath of life, and man became a living soul." Before that moment man was an animal. Since then man has been a human being, possessing a soul, which is instinct with God, and links us to Him in such a way that God speaks to men, and man hears and comprehends him, and, in return, speaks to God.

This is the Light that "lighteth every man that cometh into the world." To call this influence that comes to man from God Light is to do it less than justice. It is a Power,—the greatest power in the world. It will change the sinner into the saint, the thief into an upright, and the drunkard into a sober man, and this takes a dynamic indeed. It will do more than this; it will keep a man from doing wrong.

Its recognition is almost universal. Prayer in some form is exercised by all men everywhere; and prayer implies that God will hear and will answer the aspiration. It is at the foundation of every religion. Unfortunately, men, instead of relying on this God-given power for guidance, have smothered it in creed and doctrine, in forms and ceremonies; and so Christianity has made but halting progress, for it is only reliance upon the Guiding Spirit of God that will solve the troublous problems of the times.

It was this Spirit which influenced St. Paul, Martin Luther, George Fox, William Tuke, Elizabeth Fry, Columbus, Livingston, Newton, Harvey, Jenner, Dr. Walter Reed and his friends, Edison and Marconi. Thus to the artists, the sculptors, the builders of great cathedrals, to all of those men and women who have in some way helped humanity and set civilization forward, has come the inspiration of the Almighty. Thus there must come to us some realization of the force of this tremendous dynamic, this developing and universal energy, the only name for which we know is *God*.

Granting then, that this Power is the all-directing influence in human life, we find ourselves in agreement with St. Paul when he says, "As many as are led by the Spirit of God, these are the sons of God." And granting that, there are certain logical deductions that follow. Among others, we are led into sympathy and fellowship with Jesus Christ, for he acknowledged that he was led by the same Spirit, and that through it he spoke and acted. So he becomes our Leader, our Example, and our Elder Brother, who realized, as he developed from child to man, that he had a great message to deliver to men; a message so important and so certain to change the thoughts and character of men for the better, as to create an *era* in the life of the world.

So clear was the vision of Jesus that he could see that the time of the old dispensation of dependence upon the written word had ceased, and that of dependence upon the direct teaching of God to the human soul had entered in. "On this Rock (direct inspiration, the leading of the Spirit) I will build my church, and all the power of evil shall not prevail against it." As long as the church has followed this Guide, it has flourished and grown, but when it has failed to do so, misery and sorrow and the loss of the Spirit has ensued. One need only refer to the religious wars to prove this.

There is, perhaps, no more dramatic moment in all history than when Jesus stood before Pilate. The world-conquering Roman Empire against one weak man, a prisoner. The one was the representative of earthly power, of physical force; the other represented spiritual power, the force of the Spirit.

"If any man would be my disciple, let him take up his cross daily, and follow me." Nothing here about any special form of belief, about doctrine or the plan of salvation, but the emphasis is laid on *doing*. The only theology that Jesus had is comprised in the two commandments: "Thou shalt worship thy God with all thy heart, soul, mind, and strength; and thy neighbor as thyself."

This, the religion which Jesus believed, and which regulated his life, was the simple faith that God is, that He speaks to the souls of men directly, and that, as we obey the impressions thus made, we are enabled to enter into His service and work with Him to do His will, and thus do our part in establishing His Kingdom on earth. Such was the simple faith of Jesus Christ, and such should be ours if we are to be his true followers, and have a right to the term Christian.

In another but related field the influence of the Spirit of God may be seen,—in the Bible. This Scripture, so full of comfort, inspiration, beauty, wisdom and truth, came to us through human channels, and so partakes of human imperfections. It should never be called "the Word of God," but as containing the thoughts of God expressed through human agents and instruments. An important characteristic of the Bible is that the Bible heroes are not described as perfect; they are real men and women; and thus we can come into closer sympathy with them, and profit by their mistakes as well as by their virtues.

The human imagination is not capable of picturing what religion or civilization would have been without the Bible. Religion, art, literature, are all so permeated with Biblical literature, as to be almost nonexistent without it. So the Bible has become a very important part of us, and the more we build it into our lives, the better fitted are we to follow in the footsteps of our Master.

Reviewing what has been said of our faith, it becomes evident that it is, above all else, a practical religion.

The mysticism of our faith is a mysticism which impels to action. It is mysticism conjoined with common sense. It takes cognizance not only of the state of one's own soul, but that of our fellow men. It is a *do* religion. Thus our faith points the way to active service in the cause of suffering humanity. Friends have been very early in various reforms. Moreover, the guidance of the Spirit leads away from all physical strife. So, in the course of the late war, Friends soon came to realize that the thing that appealed to them most strongly, as a body, was the relief of some of the suffering caused by the war. The result might easily have been foreseen, and yet the thought that several hundreds of our young men and quite a number of young women, would give up whatever work they were engaged in at the time, and volunteer to serve without pay in foreign countries, among people, sometimes, who were regarded as enemies, would, at first, have provoked a charge of insanity. And when this work had been completed in France, comes Herbert Hoover, with the request that Friends undertake the tremendous task of feeding the starving millions of children in Germany. It is a great honor and a great responsibility, and it is also a great opportunity and blessing, not only to the starving, but to us, for in doing this work we have come closer to Jesus in sympathy and understanding.

And in doing this work for God and humanity, we have been drawn into close sympathy and harmony with our fellow men, and the message of Christ's teaching has gone out through our workers to those who have been sitting in darkness and despair, showing them that the love of God, and the love of men for each other is a real thing, and not imagination.

The real test of one's Christianity should be, not creed, but fellowship and a willingness to work together for the good of humanity and to strive together for the Kingdom of God.

Now what does the future hold for the Society of Friends? That will depend upon where the Spirit guides us, and whether we shall hear His voice and follow its teachings. In the work in Europe, there can be no doubt that the Voice has been heard and obeyed; and because we have so listened and obeyed, wonderful good has been accomplished. Judging from this, as well as our history from the beginning, the Lord still has use for us.

For a long time to come, apparently, our work among the peoples of Europe, Japan, Mexico, and other countries must continue, until their economic situation is

much improved, and the sweet influences of Christ-like service is impressed upon them. The establishment of groups of Friends permanently in the capitals of many countries, for the purpose of friendly intercourse and helpful service in whatever direction may be developed, may be one of the leadings of the Spirit.

Nearer at home, a vision arises of Friends being led into the scientific study of prison life and its vast improvement, with the result perhaps that prisons may be done away with entirely, replaced by a system which will protect society, and at the same time restore the wrong-doer to a normal attitude towards his fellow men.

There is much that is wrong in industry. The feeling that exists between the laborer and the employer is akin to war, and there can be no doubt that much of a feeling of injustice and ill-will exists. Is it too much to hope that we may have some part, small though it may be, in convincing those who are engaged in industry that justice and honesty and good-will must obtain among them, and that the way to settle all disputes is to bring to bear the spirit of Jesus Christ? That it is possible to conduct business on the lines of the Two Great Commandments.

There is injustice and cruelty exercised towards the Indian and the colored man. No organization, perhaps, is so well-fitted by its genius and history to cope with these evils as the Society of Friends. Why go to Africa when we have the Africans near by?

A great vision arises of a world at peace and of a "parliament of man," where the nations shall meet in concert for the establishment of true peace among them all. May it not be that the peace principles of Friends, under the guiding hand of God, may act as a leaven that will help to lighten the whole loaf? The world has just had the most striking lesson as to the cruelty, ineffectiveness, folly, cost and utter failure of war and preparations therefor. It would seem that the world would be ready to try another plan. Why not that of Jesus?

The consistent attitude of all our Yearly Meetings, during the recent war, standing officially for the application of the principles of Christ in regard to war, emphasized by the self-sacrifice and actual sufferings of some who strove to carry out these principles, has placed our Society in a most favorable position to advance the cause of peace on earth.

It will not be an easy task that lies before us. We should not ask for these. We should rather ask for strength to carry on the work which may be given us; to enter into the prayer of the Belgian monk of old, that we "may be to the Lord God Almighty what the hand of a man is to a man."

Such is our faith:—simple, practical, sufficient for man's salvation, here and hereafter, the religion of Jesus Christ.

OUR FAITH.

GLADYS BROOKE.

Some one has said, "Faith is unfounded assertion." This implies a dogma based on unproven data. The faith of Friends, and of most religious denominations, is based on the experience of many individuals. It is rooted deep in the elemental laws of nature, and goes back to that primitive time when the first man was forced to admit that there was in his environment a Something not wholly physical, which was far stronger and more potent than himself. The repetition of such experience in generation after generation, has so left its mark on our minds and spirits that some psychologists classify the religious impulse as an instinct. If instincts like feeding, playing, and reproducing are unfounded, then perhaps faith is an unfounded assertion; but to most of us our instincts are so real and so compelling that they seem the most genuine thing in our make-up. If our instincts are real, faith is real.

The basic principle of faith on which most Friends are agreed, however much they differ is: "We believe in the individual." Faith in man is faith in God. We marvel at Christ's faith in God, and try to imitate him in that respect; but far more remarkable was his faith in the men of his day. Faith in man, and as a corollary to that, faith in God: that, to me, is the quintessence of religion. It includes a man's entire attitude toward society and toward himself; it emanates from that corner of his being where he acknowledges an unseen force in the world, powerful, dynamic, inexplicable. That force is known and worshipped under many names and in untold forms. But be it the Great Spirit, or be it the God Spirit, it is all one: scientist, mechanic, naturalist, Easterner, Indian,—all are members of the same religious body, that world-wide church which acknowledges a force higher than natural laws, higher than man. It is when we forget this force, when we are deluded into the belief that our decisions and our judgments are supreme, that we are riding to a sure fall. The recent war was the result of man's failure to believe in the God which exists in his fellow man. The Inner Light is that spark of the divine which is resident in every soul, and which stands ready to act as a great illuminating and propelling force; not only must the individual consciously fan this flame in himself, but if others do not acknowledge its existence, an atmosphere is created which tends to quench rather than to develop it.

"The greater part of life is out of sight," says Richard Roberts. The greater part of life,—that is, those most dynamic elements, such as growth, aspiration, thought itself—are unseen and intangible. Our faith in the ultimate reality of spiritual things will show itself in the organization of our daily lives; the material will be planned as an auxiliary to the non-material, and the stream of energy which goes day by day into the mere act of keeping physically alive will not fret our souls if we constantly remind ourselves that those things, though necessary, are secondary.

Another logical outcome of our faith is our testimony against war and capital punishment. To him who is convinced of the existence of the life within, the taking of the life which shelters that divine fire is an impossibility. Add to this our profession of Christianity—a religion exemplified in a life that was the incarnation of love—and we have a foundation of love and logic which no temporary storm of expediency can shake.

But there are other things which are a direct contradiction to a faith such as ours. While conditions at Fort Leavenworth remain unimproved, while child labor legislation still needs to be enforced, while steel workers in Pennsylvania are working on twenty-four hour Sunday shifts, we can be justly accused of not living our belief in the Inner Light.

Faith in the individual *will* engender a complete absence of fear. Is anything more pathetic than a person whose life is ruled by fear? If one fears the hereafter,

he lacks faith in a kindly God, if he fears draughts he lacks faith in his own common sense; if he fears Bolshevism he lacks faith in both the individual and the testing power of time; if he fears burglars he has put too much into material possessions, and lacks faith in the supremacy of the spiritual. Quakerism and this hysterical fear which pervades the world to-day are antithetical.

Friends believe in the individual, and in giving him the opportunity for his highest development, and therefore the Society will always have to stand for education. Theoretically we do; but judging by a very practical standard, namely, the salaries paid to teachers and others in Friendly colleges and schools—do we?

The existence of conditions such as those at which I have just hinted is the acid test of the sincerity and the reality of our Christianity. A faith as beautiful as ours should find its fruition in a burning zeal and an inspired energy which can never rest until the unbeautiful things in the social order in which we live are transformed.

It is our individual responsibility, first, to so refine and tune our spiritual natures to the radiant influence of God that His is the voice we first hear, and to which we listen above all others; and, second, to come to know Christ through the careful, scholarly study of his life and teachings, so that we may benefit by his practical experience in meeting everyday problems. We, the heirs of beauty of belief and thought, are peculiarly bound by our inheritance to create a social order which is also a thing of beauty, called by some the Kingdom of God on earth.

OUR FAITH.

EDWARD PENNOCK PALMER.

The Religious Society of Friends is generally described as Liberal. We welcome to worship with us all seekers after truth, surely a liberal requirement. Even among our members there is divergence in interpreting the essential truth of Quakerism. That essential truth is expressed in John Fiske's History of the Quaker Colonies in America. After touching briefly on the ancestry and early life of George Fox, he says: "The basis of his teaching was the belief that each soul is, in religious matters, answerable not to his fellows, but to God alone, without priestly mediation, because the Holy Spirit is immediately present in every soul, and is thus a direct source of illumination. From this central belief flowed two important practical consequences, both essentially modern. One was complete tolerance, the other was the complete equality of all men before the law, and hence the condemnation of slavery in which Quakers have generally been foremost."

He might have mentioned other consequences, as regard for law and order, belief in the equality of the sexes, opposition to war, honor in dealing with their fellows. These ideas are, of course, not peculiar to Quakers alone, but are held by enlightened people everywhere.

It is one of these so-called consequences that must have been in mind when I was asked to speak, as representing Friends who were recently in the military service. But in speaking for them, it necessarily follows that I speak also for all those in sympathy with them. It is difficult to reduce to words the reasonings of many individuals. What I say must necessarily be based largely on personal opinion, but I believe that it represents, in essentials, at least, the feelings of Friends who by thought or act supported the Allied cause.

Civilization began when a majority of the clan or tribe recognized that the man who planted a piece of ground had a right to the grain which grew from his planting. As a corollary to this principle, the tribe should accept the obligation to protect the industrious man from members of the tribe who sought to get grain without working. The well-thinking majority had the choice of abandoning their plan of social organization, or of suppressing the selfish minority. Perhaps there was a third choice, of postponing their experiment until every member of the tribe was converted—in which case, civilization would never have begun. One may imagine them setting up a great gong to be sounded when anyone attempted to prey on the industrious ones, to call out all the honest members of the tribe to drive off the invader. In the orderly development of this plan, they later placed on certain members the responsibility of apprehending offenders.

To-day, like the original tribe, we find it necessary to restrain a small minority from disrupting the peace of our communities. If one doubted this, the recent experience of Boston would furnish the answer.

Under our system, power is vested in State, county and city governments, but it is the nation which is the supreme guarantor of our safety. Like the majority of individuals, the majority of nations prefer to remain at peace, but our social organization has not reached that stage of development where the rights of nations are defined, and means provided for protecting those rights. For years, many men have seen the need of such an organization, but years of comparative quiet had lulled the world into confidence that at least the great nations had reached the point where they had no will to impose on their neighbors.

So in 1914 we were slow to believe what appeared before our eyes. We had seen in Germany only an autocracy which appeared beneficent, a state growing wealthy and its population rapidly increasing. Germany's neighbors saw deeper. The other great Anglo-Saxon nations saw in the violation of Belgium what we in America did not see. But gradually the truth was revealed to us. We saw that the autocracy was beneficent, only in providing material things; we saw a nation steeped in egotism, a people who thought they deserved whatever force would bring them, and that it would bring them everything. And after a shamefully long time, the nation as a whole saw the issue. The peals of the great gong sounded across the ocean, and American manhood and womanhood set forth.

There are no words to describe the mission on which they embarked, but it was not to make war. To make war implies hope of conquest, but we did not want a foot of land, or the smallest piece of gold; or a deep rooted racial hatred, but we had no such feeling,—in fact, previously, we had rather favored the German people; or to make war implies a thirst for revenge, but we had proved our willingness to overlook insult from terrorists or diplomats. Or a nation makes war when its population presses outward to the bursting point, but we had millions of acres waiting for the men to farm them, and untold energy wasting in our mountain streams.

None of those motives which prompt men to war actuated us. We were prompted by the same motives

that prompted our peasant ancestors, no other. Never was a nation so able to fight, nor so reluctant to do so. With a heavy heart we drew the sword.

Those for whom I speak have no quarrel with those who hold different views. It is inconceivable that any Friend chose his course except with conviction that therein lay his greatest service to mankind. If he obeyed any other impulse, be he Friend or not, he is worthy only to be despised. But each one in his daily pursuit of peaceful life, stands in eternal debt to those men who lie in Flanders fields, in Argonne, and on the slopes of the Marne.

The world progresses only by the kind of devotion which does not consider the price. There is still violence in our communities, and while we rest secure in our homes, our chosen guardians are giving up their lives to protect us from that small minority whose morality civilization has failed to raise to the higher plane.

So still in the future, the world disregard for peace will appear, and if it is too strong to be controlled by our chosen protectors, the great gong will sound again, and men and women will leave their homes to preserve that which their ancestors have given them. And among these will still be men and women called Quakers.

OUR FAITH AND THE CAUSES OF WAR.

J. RUSSELL SMITH.

In his second epistle to the brethren, Simon Peter exhorted them by faith and good works to make their calling sure, adding, "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge."

In matters concerning Peace and War, the Society of Friends has always emphasized faith in God and Man. It has also, to a conspicuous degree, added to faith virtue (good works). But listen again to the words of Peter: "And to virtue, add knowledge." Concerning the problems of Peace and War, we have not yet, as a people, sufficiently backed up our faith and virtue with knowledge. And knowledge must be added, if faith is to function and virtue is to triumph.

We believe that Friends' principles and testimonies are good for what ails the world, including its present tendency to war. But we can not apply principles at all until we have acquired thorough information concerning the thing to which they are to be applied.

How shall we oppose war most effectively?

War is a national enterprise. What is a nation? It is an enormously complex group of people bound together by many activities into one great whole,—activities within and without. Without becoming a student of foreign policy one can not pretend to consider or have opinions upon questions of peace and war. We must learn about the causes of war, we must discover forces that are at work to upset peace. To deal successfully with the enemy to Peace, all his motives and methods must be known, lest Peace be taken by surprise and overwhelmed.

I was talking recently with a man who has had unique opportunity to observe events at Paris during the Peace Conference. He went full of hope for a League of Nations, and came back full of despair. I asked him to name the causes of war as he saw them. He gave ten.

1. Ancient glories. Greece desires to restore her ancient glories. Her desire is natural. But Bulgaria, too, had ancient glories. So did Serbia. And these glories overlap, and can not all be reconstructed at the same time, and the attempt to do so means war.

2. Ancient hates. In 1919, when the Czecho-Slovak army drove the Hungarians down to the boundary set by the Paris Conference, the General in command said, "Now is the battle of the White Mountains avenged." That battle took place four hundred years ago.

3. A sense of inferiority to others that makes people fight to prove themselves equal. Thus Germany hung her head for years after her humiliations from Napoleon I. Then came her triumphs under Bismarck.

4. The Ambitions of Rulers to Keep Their Power. Many people think that the German Emperor started the World War in order to keep from being ousted by the rising democracy of the people.

5. The Religious Motive, which is nearly always mixed with a desire to control people and lands, and the desire for loot. The Mohammedans fought for this motive in the 7th and succeeding centuries, and Christian nations have sometimes done the same.

6. Pride combined with Sport. If nearly everybody is enlisting in war, he is a coward who does not join. Pride often drives a young man into war.

7. The Fight to Possess Raw Materials. The *Manchester Guardian* intimated early in May, 1920, that oil interests, not Mexican, were fomenting the revolution then in progress in Mexico.

8. The Struggle for the White Man's Land. A comparatively small part of the earth's surface is suitable for the white races to thrive in, and to maintain their type of civilization, and there is keen desire among white peoples to possess these lands before the colored people get them. Most of us share this desire to some degree. To this class of causes belongs our exclusion of the Chinese and Japanese from our shores.

9. Differing density of populations. This causes one country to be a land of greater opportunity for people than another, because of greater resources per person. In 1914, a geographer of repute predicted a war between France and Germany, merely because Germany was twice as densely peopled as was France. In this cause lies the greatest of all dynamite, and it will be dynamite as long as one people has much greater opportunity per man in its territory than a neighboring people. At the present time, any people in the world has become a "neighboring people."

Taking a long view, we may say that the greatest menace to permanent world peace lies on the Pacific, where we have the Chinese problem. American society can not stand side by side with the Chinese any more than the Indian society could stand beside that of the eighteenth century colonist.

The thing that has smashed up the world repeatedly is land hunger, and it is still with us.

If any one thinks he is not a believer in special privileges and dependent on force, let him answer this question, Are you willing to let the Chinese, the Japanese, the Hindoos, and any and all other foreigners come freely to this country? If we belong to this exclusion party, we also belong to the fundamental war party, not to the fundamental peace party.

10. The Intangibles. Hours might be spent trying to present the intangibles for which various nations have fought in the past. The sum of these intangibles

my friend calls "the invisible golden banner." Men really fight for intangibles, ideals, beautiful, shining, indefinite hopes—but the negotiations at the peace table are as definite and tangible as a promissory note. And the attempt to reduce the glowing hopes of the invisible golden banner to definite terms of peace has brought the world a long succession of things like the recent tragedy at Paris.

We have all followed golden banners. In the ability to create them lies the very essence of leadership,—those vague, shining, indefinite statements which mean something definite to all men, and unite the incongruous into solid groups. For instance, we are going to make the world "safe for Democracy," to put the man above the dollar, etc. But none of these magic words have any definite meaning. They are almost as vague as the Beatitudes, which are high types of the Golden Banner type of inspiration. Leadership consists in fixing men's attention on some specific thing, and then in fixing their imaginations upon an invisible golden banner. This done, add organization and discipline, and we will follow to the death.

Now let us examine again the specific temptations that push men toward war—toward the place where something gets them ready to follow the invisible golden banner of war.

For my own purposes, I once condensed the causes of war into three, classified:

1. Property—the desire for actual material possessions.

2. The Love of Power, which includes love of independence.

3. Group Consciousness—the desire of people for their own "ism" or culture.

Property. One of the vexing aspects of the desire for material possessions is the transit trade. In a decent world, any inland nationality should have untaxed access to the sea,—the public highway of the world. It is this question that vexes the Adriatic to-day. Italy is trying to monopolize Fiume, which is the natural outlet for Jugo-Slavia, as Holland is for Germany, and as Montreal in the summer is for Chicago, and Portland, Maine, is in winter to Toronto. A nation that wishes to tax the trade of another nation which must pass through it is suffering the temptation of the highwayman.

This vital matter of access to the sea is happily illustrated in America. The trade of the United States and Canada alternately flows from both countries down the St. Lawrence in summer, and through New York, Boston and other ports in winter. There is wholesome rivalry. The United States spent a hundred million dollars on the Erie Canal so that Canadian trade would be tempted to New York; and Canada has built canals to tempt our trade to Montreal.

Trouble arises in connection with trade because the simple matter of exchange of goods has been tangled up with the abuses we have made of it; namely, transit dues or their possibility, and the preparation for war.

Concessions for Foreign Investment are another vexing property problem. Many say that the struggle for concessions was the real underlying cause of the World War; that England and Germany had surplus capital and were ready for more fields to develop, and that this was the real cause of the rivalry. This well-known rivalry of the powers for the privilege of developing enterprises in Mesopotamia is a well-known sore point in history, and shows the force of the concession factor as a war maker. It is a modernized form of the land hunger. The concession for foreign investment is one of the things which a League of Nations must control if it is to endure as anything more than a platitude factory.

Recently our State Department has given two examples for the management of this question. In 1913, the financiers of the United States and five other nations, arranged a loan to China for building railroads and other development. Our State Department thought the conditions of the loan too hard, and told the American financiers that our Government would not help them out if they got into difficulties with the Chinese Government. They were angry, but did not join the loan. In 1918, another group of financiers brought to the State Department another financial agreement with Chinese interests. To this agreement the Department gave its O. K., the idea being that the assistance of the government can be more certainly expected if the Chinese treat the investors unfairly.

This was high-class dollar-diplomacy. When the diplomatic side of a government aids the investing and business enterprises of its citizens abroad, the name "dollar-diplomacy" has come to be applied to the system. There are good reasons why this should continue, in some way. There are more good reasons why it must be subject to control by rules made by persons with a sense of justice rather than a sense of greed. The foreign concession of to-day is one of the greatest opportunities open to man for the exercise of greed with little check. There is almost no limit to the concessions that can be obtained from a so-called native government in Siam, Haiti, Nicaragua, or Venezuela.

Second Cause of War—Preferment. The love of dominion, the thing to which the story of the Garden of Eden refers when Jehovah gives to Adam and Eve dominion over everything in the Garden. It is dangerous to the weak when rulers or groups of people have that seductive thing called power in their own hands.

Third Cause of War—Group Consciousness,—the desire of people to keep and spread their own particular *ism*. The Catholics desire to continue to be Catholics. We Quakers wish to continue to be Quakers, and to spread our *"ism."* Every nation shares this feeling with regard to its culture, and each tends to think that other peoples would be better off if they would accept *its* viewpoint, *its* institutions, and *its* cusoms.

These three, the desire of possession, the desire of dominion, the desire to preserve a particular ism (and to spread it), have repeatedly cursed the earth. Examples: the fall of Nebuchadnezzar, the creation of the Roman Empire, the Saracen sweep, Napoleon's conquests, and brushing aside of the Indian by the European races. The most recent of all is that appalling series of deadly little wars still in progress.

To see how these general statements of war causes work out in foreign policy, it is suggestive to note the eleven things for which England might go to war, as outlined in "Common Sense in Foreign Policy," by Sir Harry Johnston, traveler, explorer and author. This book was finished January 1, 1913. He says: "The greatest of British interests is peace. . . . But occasionally a crisis arises when a resort to arms seems inevitable."

His list of the only things worth Britain's fighting for or against includes any attack by Germany on Holland or France, or any attempt by Germany or Holland to control the river Scheldt or the port of Antwerp;

any violation of the independence and neutrality of Belgium and Luxemburg; any further diminution of Danish territory; any interference by another power with Egypt and Sinai, or the coast of Arabia; or with the independence or free trade of China or Thibet; establishment of any European power in southern Persia; any attempt to establish foreign influence in southwestern Siam; any attempt of the United States or any other power to exercise peculiar political or commercial privileges in South America east and south of the Panama Canal zone; any attack on present British territory.

The accuracy of a part at least of his analysis is shown by the promptness with which England the next year went to war because of the violation of the neutrality of Belgium.

How Wars are Made. It makes little difference what causes a particular war. The method does not vary; the war makers will use the invisib e golden banner just the same. The war makers control the press, they appeal to prejudices, they play upon emotion; they lead us into high hopes.

On the day the armistice was declared, Premier Lloyd George said, that "we must set our faces against any effort to make the Governments depart from the strict principle of right and to satisfy some base, sordid, squalid idea of vengeance and of avarice." Yet this same Lloyd George saw to it that the war ended with the British armies and navies in possession of almost the whole of the south coast of Asia from Palestine, past Persia and India to the tip of the continent at Singapore, and he saw to it that the peace table did nothing to disturb this hold on the greatest of continents. The British seizure of Mesopotamia was perhaps the greatest blow that the idea of a real League of Nations ever had, if we may except American insistence upon the Monroe Doctrine.

Asquith said in Parliament that it was unnecessarily greedy to hold all Mesopotamia. Lloyd George replied that Britain would hold Mesopotamia, and to prove this fact, ended by saying: "Mesopotamia is a land of vast possibilities, and there is oil at Mosul." Mr. Asquith did not answer. He was in the Parliament of a commercial and investing nation.

Turn from this financial scene to the invisible golden banner as raised by Woodrow Wilson. In 1917 he declared "A supreme moment of history has come. The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to the clear heights of His own justice and mercy."

Who of us was not thrilled by these words? Yet their speaker is commander in chief of the Army and Navy of the United States, and certain of his naval forces, the Marines, were at that moment, and still are, in control of most of the territory of San Domingo and Haiti. The natives are forced to behave as the commander of our Marines dicatates. In one case, there was a treaty signed by certain black men under compulsion; in the other case, no treaty whatever. We simply sailed in and took possession,—a very definite thing, quite in contrast with many fair-sounding phrases that might be quoted.

As members of this nation we are all involved to some extent in this military occupation of Haiti. We may say that we do not approve of this particular war. But can we individually clear ourselves by showing that we are not wishing well or promoting some of the things that are causes of war?

I have outlined some of the causes of war. Now what are the general tendencies? Is the war tendency declining or increasing? What is the background on which these forces work?

First Background Fact. War has been general throughout most of human history, except for short intervals of time, or in areas of the earth where peculiar advantages of natural protection have made peace easy to maintain. China, England, and the United States as they were fifty years ago, are examples of areas where peace has been easy to maintain. But their isolation is now over. Mechanism, speaking through the submarine and the airship tells us that the world is now one, and that isolated areas are no more. The primeval tendency toward war has returned to all corners of the world.

Second Background Fact. We have had a temporary respite from temptations to war. During the nineteenth century, white men have had the new world with which to busy themselves,—in North America, South America, Australia, and Asia, the native peoples being too feeble and unorganized to offer the kind of resistance that could be called war. It should be pointed out that the Quakers have participated freely in the profits, namely the land, that resulted from the dispossession of the natives. Also during the nineteenth century, the Europeans divided up Africa by a painless process of negotiation, exploration and map making, which required little fighting. The end of the nineteenth century marks the end of the era of good feeling that accompanied the painless capture of continents.

Third Background Fact. Temptations to war have revived in the Twentieth Century. For instance:

The gold and diamond mines in South Africa which brought England into conflict with the Boers; in 1904, the glacier-like progress of Russia through Asia brought her into conflict with Japan, which the world then discovered to be a modern, organized, efficient nation; in 1906, the powers of Europe squabbled over Morocco, but at the Algeciras Conference, it was decided to let France and Spain conquer Morocco at their leisure, which they are still doing; in 1908, Austria seized the Serbian provinces of Bosnia and Hersogovina; in 1914, Germany tried to dominate the world by seizing that strip of it which extends from the North Sea to the Persian Gulf.

These five episodes are examples, and are typical.

Fourth Background Fact. The investing era is but beginning. New industrial mechanism has already equipped the older, more capitalistic nations of the world. It is now ready to develop the resources in that larger part of the world that yet lies fallow. Industry is calling for the coal of China, and the oil wells of Mesopotamia, Borneo and Mexico; the grassy pastures of every tropic continent, and the gold and copper deposits of Asia Minor and Mexico. Industry will develop these if brown men can be found to do the work,—and if a strong government can keep order. These factors for investment—capital, machinery, resources, labor, order—here is the explanation of the imperialism that makes Europe take Africa, England take Mesopotamia, France take Syria, Italy take Tripoli, the United States Haiti.

(Continued in next issue.)

the strikers, as was natural, they were effectually debarred by the strike leaders, and that, far from having influence in it, they often denounced and opposed those who conducted the strike.

"'We find the grievances to have been real,' continued the report, as follows:

"'(a) The average week of 68.7 hours, the twelve hour day, whether on a straight twelve hour shift or on a broken division of 11-13 or 10-14 hours, the unbroken twenty-four hour period at the turn of a shift and the underpayment of unskilled labor, are all inhuman.

"'(b) It is entirely practicable to put all processes requiring continuous operation on a straight eight hour basis, as is illustrated by the Colorado Fuel and Iron Company.

"'(c) The "boss system" is bad, the plant organization is military and control autocratic. The companies' claims that they accord the right to join unions and the opportunity of conference are theoretical; neither is allowed in practice.

"'(d) The use of "under cover" men is severly condemned.

"'(e) The refusal of the United States Steel Company to confer, to accept mediation, and to follow the recommendations of the war labor board incited labor strife and, because of the strength and influence of this corporation, forms one of the greatest obstacles to a just settlement of industrial grievances and unrest at this time.

"'The strike was defeated by: (a) The strike breaking methods of the steel companies and their effective mobilization of public opinion against the strikers, through the charges of radicalism, bolshevism and the closed shop, none of which were justified by the facts.

"'(b) The hostility of the press giving biased and colored news.

"'(c) Public fear of a general labor war, due to the coincidence of the coal strike, and threat of the railroad strike, together with labor's failure to formulate and explain its purposes with regard to public service.'

"The commissioners, besides Dr. Poling, who made the investigation were Bishop McConnell, chairman; Bishop William Bell, Mrs. Fred Bennett, George W. Coleman, Dr. John McDowell, Prof. Alva W. Taylor, Dr. Nicholas Van Der Pyl, and Bishop Charles D. Williams."

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

I HAVE renewed our subscription to the INTELLIGENCER and made the first annual payments as—what do-you-call-it—associates?

But I fear me the Board has a difficult job on hand. It is in much the same position as the great political parties: it can't afford to make enemies. Therefore, it will have to get second-rate men to do its work, as no first-rate man will submit to the censorship of a Board of Managers. The only hope for you is to agree as to what you want to stand for, get a man who stands for that and give him his head. "Harmony" in a society as old as ours, perpetuated by birthright mainly, is of necessity a very shallow thing. Get down below the surface and there is sure to be great diversity. The trouble with "harmony" is that its pursuit means attaching more importance to the organization than to principles—just as with the political parties. Neither the Republican nor the Democratic Party has one word to say on the most vital questions of the day. Both were organized on some other day and an honest attack upon present problems would mean an entire re-alignment of voters—a smashing of both machines—so we are not able to get a discussion of real questions or an opportunity to vote upon them. We must simply decide which *Party* is to misgovern us for the next four years.

When the Society of Friends reaches the point of having to preserve harmony within its membership, it, like the political party, has ceased to stand for anything worth while.

Of course, the INTELLIGENCER, run fearlessly in the interest of any great principle would not pay. That's why we were asked to subscribe to a sustaining fund. The INTELLIGENCER run in the interest of harmony in a Society of various principles—in an attempt to hold together for sentimental reasons people who differ so fundamentally that they can't live together if they say what they think—isn't going to be worthy of support in these days when paper is so expensive. Why not cut it down to a news-letter? We all want to know who's born and married and buried and other personal matters, but to please everybody we must be colorless, so why not invisible? "I wish you joy of the work."

Verily thine,

EDWARD B. RAWSON.

To FRIENDS' INTELLIGENCER:—I have much enjoyed the essay of Rebecca T. Osler printed in FRIENDS' INTELLIGENCER of Seventh month 10th. It is deeply interesting, but Abraham was not permitted or required to offer up his son Isaac as a sacrifice.

Abraham was required to show the submission and obedience that would make him willing to do so. We are to come to a condition of submission and obedience. Do we not "learn obedience by the things which we suffer"? And by strictly maintaining obedience we walk in the path which is correct for us.

Respectfully, TACIE P. WILLETS.

WOOLMAN SCHOOL.

To the Editor of the FRIENDS' INTELLIGENCER:—

OUR six weeks' course at Woolman School closed on the 30th with the departure of our director, Elbert Russell, for England. Our courses of study were absorbing, and yet we found time for recreation and feel that we were benefited greatly by our interesting lectures and particularly by the personal fellowship and intercourse between us. There were seven of us who resided at the school and our kind hostess made us more than comfortable with her attention. We are loath to leave and know that we shall miss the advice of our instructors but we have come away with the desire and the intention to serve our fellow men.

KATHERINE HUNN.

"GOD," said Dr. Tagore, "is realized in the stillness of one's own soul and not through historical personalities or creeds."

NOTE AND COMMENT.

Commenting on the then approaching conference of Friends in Vienna, to which reference is made by A. Ruth Fry in her article on another page of this issue, a writer in the *Arbeiterzeitung* gave a most appreciative description of the relief work of Friends and also an enlightened outline of Friends' principles and practice. It is an article, the translation of which by E. Morgan and Helen Fox, we should be glad to print in full, had we space to do so; but we can only take a few sentences. Referring to the little colony of wooden houses built in France by Friends and designated by the people "La Cité des Amis," the writer exclaimed: "The Friends' town—is not that a beautiful name? There should be such towns in every country, or at least in every place, where this group of sincere men and women have traced the magic circle of their deeds of love. They came to us as soon after the armistice as they could obtain permission to enter an 'enemy country.' They came in simplicity and gentleness; they put up their 'camp beds' in a big dreary deserted so-called 'palace' and began to work. . . We who saw them at their work and heard the friendly words with which they accompanied their gifts, felt our hearts glow in the midst of the winter cold."

After speaking of the origin of Friends and their principles, the writer said: "He who sees these ambassadors of a better world at their work, longs to enter this world, in which all sorrow is turned into deeds of love, and where there is no war, except the fight against evil in the individual heart. We offer our greetings to the Friends from other lands who have this week met in our city. We greet them with heartfelt thanks, recognizing their sacrifice. . . . We think of those who expend their strength for us in unwearied relief work, and set us an example in their sense of man's duty to man. We greet them and we love them, and we dream of building on the ruins of a broken-down Empire a new brotherhood of man, in which all races and peoples and religions can find a home—a great republic—a republic of 'Friends.'"—*The Friend* (London), 9th July, 1920.

WESLEY ON PLAIN DRESS.

In "The Christian Use of Money," published for the Wesleyan Methodist Union for Social Service, are references to Friends, and their practices. The instance of John Lilburne ("Leveller and Quaker") is quoted. Wesley's eye however detected a love of display even among the plainly dressed Quakers of his day, and said:—

"Let me see, before I die, a Methodist congregation full as plain dressed as a Quaker congregation. . . . .

"Only be more consistent with yourselves. Let your dress be *cheap* as well as plain: otherwise you do but trifle with God and me and your own souls. I pray, let there be no costly silks among you, how grave soever they may be. Rich or gay apparel is 'that trifle of all trifles.'"—*The Friend (London).*

BRIEF ITEMS OF INTEREST.

Our young Friends may be interested in the program for the Mexican social published in the *American Friend* for July 1st.

Oregon Yearly Meeting decided to remain as member of the Five Years' Meeting until 1922, reserving the privilege of withdrawing at that time. The Yearly Meeting declined to appoint delegates to the London All-Friends Conference or to permit the giving of credentials to those members expecting to attend, but clerks were authorized to give those expecting to attend a statement of their good standing.

In the *American Friend,* Willis Beede describes two Meetings at Bournville, England:

The morning service had about 100 persons present. A woman arose and announced a hymn in which the congregation joined heartily without an organ accompaniment. A chapter from Philippians followed, from the Weymouth translation. Then a period of silent worship, so living it seemed as if all were conscious of God's presence in their midst. Then followed four or five short sermons.

In the evening meeting about 180 were present. The service was pre-arranged. It was as follows: Song accompanied by organ, announcement, scripture, prayer, song, sermon by Professor Wilson of Woodbrooke, benediction. A different person announces the hymn each morning. The same is true of the scripture reading. Different speakers appear each week. Preliminary services are cared for by different people chosen each week, so that every one has something to do with the services.

The *Harvest of Ruskin* is the title of a volume by John William Graham now in press (Allen and Unwin). It includes a critical estimate of Ruskin's teachings in the light of to-day's relations between capital and labor.—*The Friend* (London).

Dr. Wilbur F. Crafts says:—In his opinion the one great evil in this country to-day is laziness. It does more harm than intemperance, immorality or any other vice.

Any interested Friend will be welcome at the Oxford Conference to be held at Oxford, England, on the New Social Order, August 20th to 27th which promises many good things. The first half of the week the discussion shall center around the Social Implications of the Quaker Faith and the world need of a new Social Order. The second half by discussions on the practical proposals put forward by the "New Town" Council for the founding of a new town, where the principles of co-operation and association in the service of the community can be put into practice.—*The Friend,* London, July 9th.

A rare portrait of George Washington has been deposited in the New York Historical Society by Tarrant Putnam. It was painted in Philadelphia in 1791. It is painted on a marble slab.

William C. Allen in writing his impressions of London Yearly Meeting in *The Friend* (Philadelphia), says: "A visitor to London Yearly Meeting is profoundly impressed with the belief that the old style and form of worship in this group of Friends is not dying out. Indeed, I would say there is greater attachment to-day to a free Gospel ministry, and to silent worship as a basis of congregational communion than was the case twenty or thirty years ago."

Dr. Rendel Harris claims to have found timbers from the *Mayflower* in a barn adjoining an inn, Old Jordan's Hotel, at Chalfont, St. Giles, Buckinghamshire, England.

At New England Yearly Meeting (260th annual session) held at Vassalboro, Maine, besides a number of visiting Friends there were present 28 ministers belonging to their own Yearly Meeting.

Harvard University has conferred the honorary degree of Doctor of Divinity upon Rufus M. Jones.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

CHALONS MATERNITY HOSPITAL.

A letter just received from Mme. Merle, superintendent of the Maternity Hospital at Chalons-sur-Marne, France, gives a very good description of the present condition of the hospital.

It may be remembered that this hospital has been endowed through the interests of the American and English Friends with money remaining from the French work. Part of this money was profit made from the sale of the material army dumps sold through the co-operative stores in devastated regions. As the profits were made through the French refugees they thought the money should stay in France. One million francs have been appropriated to the building and equiping of a complete new hospital. Melvin Cawl of Brooklyn, New York, is now in France superintending the preliminary arrangements, assigning the contract of the erection of the building. The latest reports stated that the ground had been broken and in less than a year it is hoped that the present hospital staff will be moved to their new location and in much more comfortable quarters for their work. The following is quoted from Mme. Merle's letter: "Our maternity hospital was started in 1915 by the Friends to take care of refugee mothers and children. We lived through many adventurous days. Edith Pye (of England) was head of it until 1919. We were helped by American, English, and a few French women. After the armistice, it was left to French as a memorial of the activity of the Friends during the war. The French were quite willing. Local French Committees, selected by the Friends, were willing to go on with the work. Part of the French staff stayed on. It was understood from the beginning that in order to keep the international spirit of the house, English and American aids would be sent to Chalons for periods of at least six months.

We are now housed in a block of a hospital for aged and infirm people. The neighborhood is not agreeable, and it is far from being a luxurious place. There are two maternity wards, 12 beds in each, one for expecting mothers and their new born, and one for the mothers of new born. There is a baby ward where are usually 35 babies, either orphans or abandoned or delicate ones, aged from 1 month to 3 years, and a ward for larger children from 3 years to 8 years who are housed, fed and cared for while their mothers are staying here.

Among the English girls, we have had nice aids who have liked the life here, and who have enjoyed the Friends and who left Chalons with regret. Some who came for six months are staying much longer. The girls who come here must know that we practice internationalism by working together. All our patients are Roman Catholics, and most of them are peasant women. In our French Committee, all shades of political and religious spirit are reported. It is understood that we are quite "neutral"—there is no religious or political propaganda allowed in the house. Most of the staff, however, is Protestant, being myself of an old Protestant family in the south of France.

I am not a Friend myself, but in respect of that international understanding, I am more than a Friend.

The uniform is that of the Friends' nurses (grey cotton dresses, white aprons and caps).

Conditions are not entirely as I would wish. The hospital wants very badly the block we occupy. Some people think our life is not comfortable enough, and others tell me we are spending too much money. I am hoping to soon have our own building and to be able to satisfy somebody as soon as I am free to organize my house absolutely as I like. Some of the aids are in the first floor cubicles, furnished very simply: a bed, a chair, a table, a workstand and shelves. The floor is stone. There is a rather primitive bath room attached, and hot baths may be had daily. The rest of the staff is housed in wooden huts, erected by the Friends on the grounds near the main building. These huts are cold in winter and hot in summer. Two of our English nurses are Friends."

A report from Melvin Cawl tells in detail of the progress of the new building. "It is impossible to continue the work in the 'present poor house.' The members of the French Mission desire to leave the Chalons maternity hospital as a lasting and permanent memorial to the work in the devastated areas of France.

"It will be for the use of the poor people who live in the devastated towns of the Marne. People are living among the remains of what used to be their homes. Streets that used to be lined with white-washed, vine-covered, pretty peasants' homes, are now nothing but disordered heaps of tumbled stones.

"Part of the difficulty in building this hospital can be imagined when it is realized that the American and English Committees endeavored to use their standard, in making the specifications, and the French architect found that they could not be adapted to French building methods. Due to increase in prices, the total cost comes near to about 1,300,000 francs. It is hoped that the home office in Philadelphia can in some way get connection with charitable organizations and societies interested in helping children of France, so as to somehow make up this deficit."

ANOTHER RUSSIAN RELIEF EXPEDITION PLANNED.

Two members of the A. F. S. C., Barclay Spicer and Dr. Archibold Coudiss, are supposed to be still at Riga attempting to gain an entrance to Soviet Russia. All recent attempts to communicate with them by cable, mail or message have failed. No passports to Russia are being yet issued by the U. S. Government.

Representatives of the English Friends are being more successful and the latest report from London stated that by the end of June, Arthur Watts, Hinman Baker, and Gregory Welch hoped to be in Petrograd distributing 100 tons of children's relief. Arthur Watts writes from Stockholm that the Swedish Railwaymen's Union and the Famine Committee of Christians and others, who are interested are anxious to have the Quaker co-operation, are offering to send contributions when a central distribution depot is opened in Petrograd and also to supply the soup kitchens with fish products.

Gregory Welch writes:—"Hinman Baker met in Committee in Petrograd and Moscow the heads of the Children's Institutes and Comisars for Health Educations, etc., and arranged with them for the distribution of the 50 tons of goods taken into Russia early this year. He felt more confidence in the present officials than those he would have met under the old regime. It is difficult to describe Russian appreciation. When Hinman Baker left Petrograd he was hugged and kissed by some of the officials. One can better imagine the significance of that.

"In Petrograd and Moscow the conditions he found were indeed depressing. Lack of fuel had kept the temperature of most of the houses at round about freezing point all through the long Russian winter. Living day and night in the same clothes, including overcoats harboring vermin, so typhus is claiming many victims. The breakdown of transport has cut off Petrograd and Moscow from food supplies. Butter, meat, tea, etc., can be bought, but at prices that take a fortnight's salary per pound of each. The population is insufficiently rationed on black bread, cabbage soup and a cereal. Yet, half destitute, they carry on and as I

read in a letter from Mr. Shappero, head of a department in the Soviet Government. 'It is magnificent to see the poverty-stricken workmen of Russia striving after the ideal, and each bringing in their brick for the building up of the new social order.'

"His observations and impressions on this last short visit are valuable in that they bring us news of affairs as they appear to a visitor as late as May of this year. Briefly, he found the Communist party as enthusiastic as ever. (They compose about 1 per cent. of the population.) Fully confident that given transport and free trade they can demonstrate to Russia, and to the rest of the world, the ideal society. There are indications that Shop Committees are being abolished and industry, where there is any, controlled from the top. In Petrograd and Moscow there is almost no industry, owing to the shortage of fuel and raw material. Under Communal law all surplus stock, crops and goods must be rendered to the State, which gives in exchange nominal sums of worthless paper money. The peasantry are opposed to this, and so long as the Government cannot exchange for their produce clothing, machinery and a thousand other things they need, the majority of Russia will be opposed to Bolshevism."

The second shipload of supplies sent by the English Friends for Russia left June 21st for Reval, Russia. Other supplies are to be dispatched to Arthur Watts, at Reval, from which places he expects to take them into Soviet Russia.

EXTRACTS FROM RECENT REPORTS AND LETTERS FROM ABROAD.

The Vienna Mission has begun the publication of a paper entitled "Reconstruction." Only one copy has come to the office; and we have no word as to their future plans. The paper is printed in English, and is devoted to a wide range of economic questions in Central Europe.

French officers in the army of occupation seem to be receiving fabulous salaries, while the peasants of the devastated regions are getting little but promises. A French general gets 342,000 marks a year; ,a captain 152,000 marks, and a private soldier, 42,000 marks. It is an interesting comparison to note that a German secretary of state receives 38,000 marks a year, a German vice-consul 11,000 marks, and clerks in the German office buildings 5,200 marks.

Experts have calculated that the amount of milk purchased in Germany has decreased from 27,000,000 litres to 8,000,000 litres. A strenuous request has been made for a modification of the peace treaty terms under which 140,000 milk cows must be surrendered.

$100,000 APPROPRIATED FOR FIVE RELIEF FIELDS BY THE EXECUTIVE BOARD OF THE A. F. S. C.

At a meeting of the Executive Board of the American Friends' Service Committee held July 22nd, it was decided to send ten relief workers to Poland as soon as possible. This decision was made after receiving a very full and excellent report on Polish conditions from Frederick J. Libby, one of the International Commissioners. Dr. Jesse H. Holmes, the recently returned Commissioner, was also present, and encouraged the Committee to increase and enlarge their work, not only in Poland, but also in other fields of European relief. The Polish Unit consists now of 80 workers, both American and English; and according to the outline for next year's work there is a serious need for many more workers. Thirty thousand dollars was appropriated by the Board for the support of those from the Service Committee.

Thirty-five thousand dollars was appropriated for Austria. This sum comes from contributions that have been earmarked especially for use in Austria. The Vienna Unit recently sent in a request asking that the Service Committee help to finance an enlargement of their present scheme of buying cows and feedstuffs in order to enlarge the milk supply of Vienna and other Austrian cities.

The Serbian appropriation of $5,000 a month was voted to be continued until November 1, 1920, with the probability that it would be extended on the same scale over the winter. Dr. William Wolfram, of Cincinnati, who was stricken with typhus fever while in Serbia last winter, is just now returning to serbia from a furlough in London, accompanied by two nurses, one English and one French.

The Secretary reported a letter from the State Department advising that relief supplies could now be sent into Soviet Russia without violating any policy of the department or of the War Trade Board. No change, however, had been made in the policy of refusing to grant passports to Russia. In order not to postpone further our participation in Russian relief, it was decided to send immediately $5,000 to London to be expended by the English Committee. It was suggested that supplies purchased with this fund should be administered, if possible, by American Friends in co-operation with English Friends. Three English workers are now on the way to Petrograd by way of Reval with one hundred tons of medical supplies.

A cable request from J. Edgar Rhoads for four Ford cars with spare parts was approved, and these will be shipped immediately.

A request from the Austrian Mission for magazines brought the response that all fields should be supplied. Subscriptions were authorized for Friends' papers, also the *New Republic, The Survey, The World To-morrow* and *The Nation.*

A recent very interesting letter from Mlle. Merle, Director of the Chalons Maternity Hospital, was discussed. She asked for two nurses' aids from America and the Board approved this request, the aids to be sent as soon as possible. Mlle. Merle described the conditions prevailing in the hospital, and emphasized the fact that volunteers who joined the staff should be ready for heavy physical work and willing and interested to take part in the development of an international spirit in the hospital, where English, French and American nurses would live harmoniously together, enjoying the simple, quiet life according to French hospital customs.

CHANGES IN PERSONNEL.

Returned on the S. S. *Rotterdam*, July 17th, Charles Baynes of Salem, Ohio. He was one of the French Unit and helped to convoy the remaining relief material to Vienna.

Returned, July 21st, Esther Andrews, of Whittier, California. She also was of the French Unit and, since it disbanded in April, has been studying at the University of Grenoble.

Returned, July 20th, Edgar Z. Palmer, of Ridley Park, Pennsylvania, another member of the French Unit. Since the latter was disbanded in the spring he has been studying at Woodbrooke School in England.

Sailed, on the S. S. *Rotterdam*, July 21st, Alice Forsythe, of Media. After attending the London Conference she will join the child-feeding unit in Germany.

Sailed, on the S. S. *New York*, July 24th, William R. Fogg, of Lansdowne, and Robert G. Taylor, of Philadelphia. They go direct to Germany as supervisors of the child-feeding work, and will relieve some of the present unit who plan to return home this fall.

CURRENT EVENTS

FRIENDS IN PENNSYLVANIA.

Abington Quarterly Meeting convened at Gwynedd, on Eighth month 5th, with an unusually large attendance.

We were favored with the presence of visiting Friends, from other Quarterly Meetings. Isaac Wilson, Sarah Linville and Caroline Worth gave messages of profitable encouragement to us all. Ellwood Roberts, Eleanor Sharples, Nathaniel Richardson and others, also favored us with helpful messages.

At the opening of the business meeting, the 25 representatives appointed by the five Monthly Meetings comprising this Quarter, were all present but one.

The first, second and third queries were read and considered, much life being manifested by the various testimonies that were brought forth.

The representatives appointed to attend our late Yearly Meeting, gave an interesting report, which was well received by the meeting.

The 23rd annual report of the Abington Quarterly Meeting-house Committee was interesting and comprehensive. Many expressions of appreciation for the labors of the Committee were given.

Ida R. B. Edgerton was appointed as a Trustee of the Home, to take the place of Ellie M. Jarrett, resigned. The following persons were appointed to have charge of the Home for the coming year:—Charles Saunders, Alice W. Michener, Frank H. Wood, Clara W. Wildman, Albert Atkinson, Martha Wood Park, Walter H. Jenkins, Mary R. Ambler, Franklin Ball and E. Irene Meredith.

In the words of the closing minute, "We are thankful to have been privileged to meet again in the capacity of a Quarterly Meeting. It has been by the baptising of the whole meeting, with that spirit of harmony, that is so essential to make it possible to transact the business to the glory of the Most High."

After the close of the meeting, a luncheon was served to nearly 400 people, many of whom expressed their satisfaction of a well-spent day.

FRIENDS IN MARYLAND.

I HAVE just made another visit to the Broad Creek, Md., Meeting and am impressed anew with the good mission work which is being carried on there. It shows what can be done under unpromising conditions, provided that there is a willingness to render real service.

It will be remembered that here was an old meeting-house which had fallen into disuse. There were the familiar conditions of a former Friendly neighborhood which had dwindled almost to the vanishing point.

But there was a new factor in the case. Our Friend, James W. Harry had a concern that the old meeting-house was just the place to have a First-day school and he proceeded to gather in the children of the neighboring farms. His first aim was to make it interesting for them, and it was not long before the parents and others began to come with the children.

The school has now been in operation for some years and is growing in strength. It was quite encouraging to see the number of young people present. The exercises were of an interesting character and were enlivened by music, in which all heartily joined.

There was a natural merging of the school into the meeting for worship, which lasted for about half an hour. This was followed by the usual handshaking and greetings; but to a rather unusual degree.

The mainspring of the organization is James W. Harry, who is heartily supported by his household and also by the Jackson family. They prize the school and meeting because they are putting a generous part of their lives into the cause. With too many of us First-day morning is a time for easy indulgence,—sometimes to the extent of excusing ourselves from going to meeting. Then we complain of the dullness of the meeting!

James W. Harry takes it as a matter of course that he must be up at half past five o'clock to feed and milk thirty cows before breakfast and then reach First-day School by ten o'clock. The only regret which I heard him express was that he had so little time to prepare for his work of superintendence and teaching.

Here is the secret of success at Broad Creek and the same spirit of devoted service would win like success in other places. Who will try it? DANIEL BATCHELLOR.

DEATHS.

BUZBY.—Passed to the higher life, at his home in Germantown, Sixth month, 28th, MILTON W. BUZBY, aged 56 years. Interment at Salem, N. J., Friends' Burying Ground. Although relieved from earthly cares at a comparatively early age, his life had been filled with usefulness; not only in the family circle where the bonds of affection were very strong—but in doing good for his fellow-man. He leaves a wfe, four daughters and two sons.

LIPPINCOTT.—At Delanco, N. J., on Seventh month 9th, REBECCA, widow of Wallace Lippincott, in her 89th year.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL

39th and Parrish Streets

"Story Sermons for Children"

The new title for "The Man with Iron Shoes"

Price $1.25—Parcel Post .06

WALTER H. JENKINS,
140 N. 15th Street, Philadelphia
Successor to Friends' Book Store

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WM. HARRISON SMITH, Jr.

Studebaker Cars

5125 N. WARNOCK STREET,
LOGAN, PHILADELPHIA.

Bell Phone—Wyoming 6245

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

EIGHTH MONTH.

14th—Picnic-Conference at George School, of the Bucks Quarter of the Young Friends' Movement. W. Russell Green will speak at the Conference.

15th—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

15th—Philadelphia Quarterly Meeting's Visiting Committee will visit Merion Meeting at 11 a.m.

15th—Meeting of Young Friends at Birmingham, Pa., at 10.30 a.m. Box lunch. This is the picnic of the Concord Quarterly Meeting division of the Y. F. M.

15th—First-day, 3 p.m.—Meeting for worship at Marlborough Meeting-house, one mile from Miles Spring Station on Kennett and West Chester trolley. All welcome.

16th—Fairfax Quarterly Meeting at Lincoln, Va., at 10 a.m.. Daniel Batchellor expects to attend.

16th—Illinois Yearly Meeting, at McNabb, Ill.

17th—Burlington Quarterly Meeting, at Mt. Holly, N. J.

18th—Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, Philadelphia, 7.30 p.m.

19th—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

21st—Short Creek Quarterly Meeting, at Emerson, Ohio.

21st—Pelham Half-Yearly Meeting, at Sparta, Ontario.

21st and 22nd—Co-operative Community Conference, at Warminster Meeting, Pa.

22nd—Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting, at 10.30 a.m.

22nd—Chester (Pa.) Monthly Meeting at Middletown, at 2.30 p.m.

22nd—Daniel Batchellor expects to attend Sandy Spring, Md., Meeting.

23rd—Warrington Quarterly Meeting, at Menallen, Pa., at 10 a.m. Albert Lawton, of New York, expects to attend.

26th—Bucks Quarterly Meeting, at Falls, Pa.

28th—Nottingham Quarterly Meeting, at East Nottingham, Md., at 10 a.m. Foster and Margaretta B. Heacock, of Bedford, Pa., expect to attend.

30th—Ohio Yearly Meeting, at Mt. Pleasant, Ohio.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail. appreciate. Two cents a word.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

FUN.

A WISE father was very well satisfied with the result of his experiment, which began with the invitation: "Now, whichever of you two boys can eat the most bread and butter, can have the bigger piece of pie."

OUR friend Elizabeth Lloyd used to tell the sweet story of a little girl, who was taken upstairs to bed by her father. As he left her alone, he said, "Now you need not feel afraid, dear. Remember, God is always with you even when mother and I are not." An hour or more later, as he came up the stairs once more, he heard a weary, little voice say, "Thee can be excused now, God, father's come."

COMBAT the HIGH PRICE of COAL—At the same time obtain better, more uniform and healthful Heat by proper REGULATION of the drafts on your heater, by calling for THE REGULATOR MAN. He is B. H. Davis, of Glenside, Pa., and a stamp, or Telephone Ogontz 781-J, is all that is necessary to have him help you in the light.

DO IT NOW AND BE READY

Mention Friends' Intelligencer.

WANTED.

WANTED—ASSISTANT TO PRINCIPAL of Gwynedd Friends' School, to teach lower grades. Apply to Walter H. Jenkins, 140 N. 15th St., Philadelphia.

WANTED—A GENTLE YOUNG GIRL to care for two girls of two and four years, commencing September 1st, at owner's cottage at seashore. Princeton rest of the year. Reply to Mrs. Rankin Johnson, Bay Head, N. J.

WANTED—POSITION AS MANAGING housekeeper, or matron of school or college dormitories. Address C. 233, FRIENDS' INTELLIGENCER.

MATRON WANTED—FOR CHILDREN'S Home. Competent; Protestant. References required. Address Box 101, Haverford, Pa.

POSITION WANTED—LADY WISHES position as companion; willing to assist; nice home desired more than high salary. Address A. 241, FRIENDS' INTELLIGENCER.

POSITION WANTED—WOMAN OF middle-age wants care of invalid. Would manage housekeeping. Country preferred. Address P. 242, FRIENDS' INTELLIGENCER.

FOR RENT.

FOR RENT — WELL FURNISHED room adjoining bath; suitable for one or two gentlemen; private home; center of Philadelphia. Unusual opportunity. Address A. 240, FRIENDS' INTELLIGENCER.

WANTED—MAN OF MIDDLE AGE to act as night clerk and watchman at hotel. Apply Pennhurst Hotel, Atlantic City, N. J.

WANTED—MOTHER'S HELPER IN Friend's family; three children; at Beach Haven in September and in Germantown for the winter. Address Mrs. F. A. Evans, Beach Haven, N. J.

Strawbridge & Clothier



No Wonder Women Are Choosing Autumn Dresses Here

Never was there such a charming array of new models so early in the season. A woman may pay as little as $18.75 for a practical, but smart little Silk Frock, or $150 for a handsome, distinguished looking Dinner Gown. Whatever she may need she will find it here:

Satin Dresses, $35 to $45

Autumn models, featuring straight-line or tunic effects. Some with crepe Georgette vestees, others with draped bodices. In navy blue, taupe, brown or black. REGULAR OR EXTRA SIZES. One style sketched, $35.00.

Silk Dresses, $18.75 to $30

Styles for traveling, for business, for general wear and dressier models, too, in this group. Autumn Dresses of crepe de chine or taffeta, also crepe Georgette in combination with foulard or satin. With tunic, draped or tier skirts. Black, navy blue and smart shades included.

Smart Dresses, $55.00 to $150.00

Models of unusual distinction in fabric, style and ornamentation. Charming Dresses for street or afternoon wear, of crepe meteor, serge, tricotine, crepe meteor and crepe Georgette combined. All the glorious new trimmings—beads, embroidery in vivid tones or tinsel and braid.

Quite the finest collection we have seen from $55.00 to $150.00.

Strawbridge & Clothier—Second Floor, Market Street

BOYS' PALM BEACH SUITS WORTH ONE-HALF MORE, $8.50

A timely value—right at the height of the season. Smart-looking cool Suits of genuine Palm Beach Cloth, in sand and gray colorings—with belted coat and full-cut knickerbockers, and in sizes 13 to 18 years—to sell at a saving of about 30 per cent. They are now—$8.50.

Strawbridge & Clothier—Second Floor, Filbert Street, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS EIGHTH MONTH 14, 1920

BALLINGER & PERROT

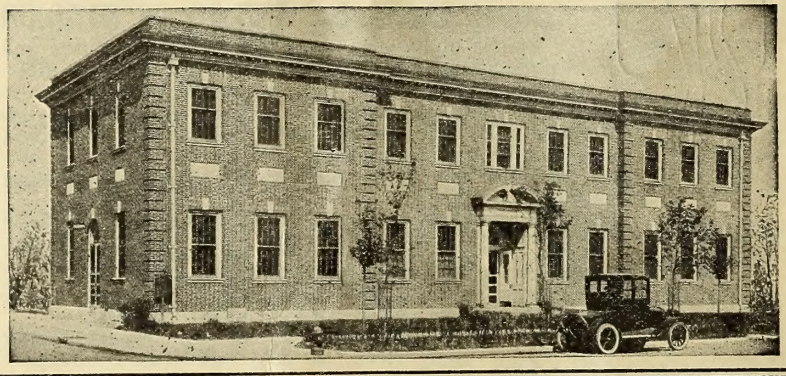
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 South Broad Street, Phila. Marbridge Building, New York

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. Morris.....President
W. N. Ely.....Vice-President
A. A. Jackson.....Vice-President
G. H. Stuart, 3d.....Treasurer
S. W. Morris.....Secretary
T. S. Hopkins.....Asst. Treasurer
Edw. T. Stuart.....Asst. Treasurer
J. M. Steere.....Trust Officer
G. L. Bishop, Jr....Asst. Trust Officer
Lardner Howell...Real Estate Officer
J. M. Okie...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

NEWTON COAL

Answers the Burning Question

$24 spent by one advertiser in the Intelligencer brought cash responses amounting to $107. Yet one insertion costs only $1.40 an inch.

Send two or more names of persons who might be interested in Friends by reading the Intelligencer. New members help old meetings.

MONTGOMERY & CO.

BONDS

133 South Fourth St.

PHILADELPHIA

JOEL BORTON

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

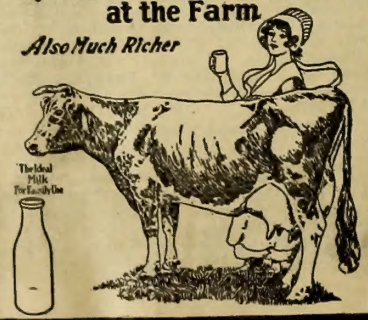
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Use Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, EIGHTH MONTH 21, 1920

VOLUME 77
NUMBER 34

TRUTH.

THERE's a hand on the rudder that will not flinch,
There's no fear in the pilot's face
As he guides the worlds, like boats in a storm,
Through the rocking seas of space,
And whether they make the harbor at last
Beyond the shoals and the swell,
Or sail forever a shoreless sea,
I know that all is well.
And I learn these things from the heart of the wood,
From the solemn soul of the sea,
For never a bird in a wire-bound cage
Told these things to me.

And the soul of a man is a sunward bird,
With wings that are made for flight.
To pierce the fount of the shining day,
And float through the depths of night.
And I read these things in that Bible of God
Whose leaves are the spreading sky,
And the legible face of the dark green sea,
With the eye behind the eye.
For truth is not closed in the lids of a book,
Its chainless soul is free,
And never a bird in a wire-bound cage
Told these things to me.

For truth surges into the open heart,
And into the willing eye,
And streams from the breath of the steaming earth,
And drops from the bending sky;
'Tis not shut in a book, in a church, or a school,
Nor cramped in the chains of a creed,
But lives in the open air and the light
For all men in their need!
But the fish that swims in a gold-fish vase
Knows not of the salted sea,
And never a bird in a wire-bound cage
Told these things to me.

'Tis the voice that comes from the gilded peaks,
From the hills that shoulder the sky,
Through the topless heights of a man's own dreams
This voice goes wandering by;
And who roams the earth with an open heart,
With an ear attuned to hear,
Will catch some broken chord of the sound
Whenever the voice comes near.
But not past the prison of custom or creed
Will the voice of the vision flee;
And never a bird in a wire-bound cage
Told these things to me.

—*Sam Walter Foss.*

THE WORK OF THE CHURCH IN 1920.

RAYMOND T. BYE.

THERE are many deep thinking persons who feel that the Christian Church is failing to live up to its possibilities, that it has little effect upon the lives of men, and that it does not meet the demands of the twentieth century. In spite of its nearly two thousand years of effort men are not very much better than they were, and human harmony, happiness and brotherly love seem as distant a goal as in the days when the great Leader of our religion unveiled His wonderful vision before the eyes of mankind. However exaggerated may be the criticisms made against it, it is certainly true that Christianity has not accomplished all that it might and should. If it is to function effectively in the future it must set about immediately correcting the mistakes of the past, and lay down a program for itself that will make it a vital force in the work of regeneration of a distraught and suffering world. I believe that there are three great mistakes that our religious organizations have made which are largely responsible for their ineffectiveness to-day.

The first of these is the undue emphasis that has been placed upon creeds. The church has been more concerned with a man's belief than with his conduct, and he has been taught if he only accepted the theology laid down for him by the all-wise leaders of his particular sect that little more was necessary to make him a good Christian. The results of such a perversion of the true nature of religion have been most disastrous. Each individual who has been unable to agree with his fellows on details of belief, has, if possessed of sufficient force of personality and propaganda ability to lead a new movement, withdrawn from his church and set up a new one, until Protestant Christianity has been divided into hundreds of jealous, weak and misdirected sects, working at cross purposes and actually at war with one another, where there should be united effort toward a common purpose. It has resulted too, in a neglect of the real function of the Church, which is to bring men into ways of living that make for peace and joy on earth. Thinking men of to-day are realizing more and more that it matters little what one believes, so long as his heart is in the right place. It is not important whether one believes that Christ was divine or simply that He was a great and good man, whether the Bible is the directly inspired and infallible word of God or just an interesting and very instructive chronicle of the Hebrew people; but it matters everything whether his spirit is fired with the love of mankind, and whether his works are for good or for evil—and that is all that does matter. This is what the Church must recognize, and it has a long way to go in this direction still.

Going along with theology and dogma has been a substitution of the forms of religion for its essence. Ceremonies such as baptism, communion, kneeling, hymn singing and even attendance at church itself have been made to pass for religious devotion, to the detriment of true Christian living. Friends cannot delude themselves into thinking that they have escaped this fault by the simplicity of their meetings. That very simplicity has become itself a form which in some cases has helped to obscure the true function of worship. The wearing of bonnet and shawl or broad-brimmed hat, punctilious attendance at meeting, abstention from "worldly" pastimes and the observance of our similar customs have served to lull many a selfish and ugly soul among us into an attitude of pious superiority and false feeling of holiness. The Church of 1920 must no longer accept the outward forms of religion for its inward spirit and its manifestation in Christian living if it is to succeed in its mission.

Finally, there has been too much emphasis upon the future life, with a consequent neglect to remedy the evils of the present one. Pastors have been so busy steering the members of their flock safely through the gates of Paradise that they have allowed them to run amuck on earth. Since the entrance to heaven was to be gained by proper adherence to the prescribed beliefs and performances of the stipulated rites, no more was required of a good Churchman,—and he took good care that no more was given. Men were taught, moreover, that the injustices of this world would be remedied in the next, and so evils which could be eliminated were allowed to exist. The church of the twentieth century must face the other way. It must teach that if we live this life rightly the next life will take care of itself. Its problem is here and now. Let it set itself to the task of righting the wrongs that fill our civilization. Let it formulate a program that will uplift and glorify the human race, not in heaven, but on earth, until that become heaven itself.

When the church has cast off the shackles of creed and ceremony and the future life that have bound it and dragged it from its proper path, it will be able to set itself courageously to its proper function. No longer separated by petty differences, broad enough in belief to include all men of good motives within its ranks, yet offering sufficient variety of religious expression to fit each individual's needs—not many churches, but one powerful institution fired with the zeal of inspiration and determined upon the performance of its duty, it will be in a position to exert a potent influence toward the accomplishment of a better world. That better world it must bring about, it seems to me, by working in two general ways.

In the first place it is necessary to develop the right motives in the heart of each individual. This is the problem of building up personal character. It must awaken the best emotions, the love and sympathy of the individual soul to the end that his conduct may be actuated by purity, integrity, altruism and the other virtues. In short, it is the problem of awakening in each conscience the flame of the Inner Light. It is here that teaching the belief in God, the reading of the Bible and other sources of inspiration can be utilized to best advantage, but they must not be encumbered with theology and form which will detract from their real strength and purpose. On the whole I believe that the church has striven honestly to attain this development of individual character. But it has not been wholly successful in this endeavor for the reasons which have been pointed out.

But the church in 1920 has another task ahead of it. It is not enough that it should strive to inspire the right motives to individual character. It will fail to accomplish the mission of Christianity if it does not also attempt to solve the social ills of our civilization. Poverty, crime, political corruption, war, race discrimination, labor exploitation—there can never be a peaceful or happy world while these things exist. They are a stain upon our civilization that cannot be allowed to remain. They flaunt a challenge in the very face of Christianity that cannot be ignored. The church is cowardly if it fails to consider these problems earnestly, fearlessly and boldly; it is a failure so long as it does not solve them. Here is a great work for it to do—an enterprise calling for all the vision, enthusiasm and inspiration of true religious leadership. It is an opportunity for Christianity to redeem itself from the reproaches of its critics. The recent action of the Interchurch World Movement in attempting to deal with the steel strike marks a new departure in applied Christianity. It sets an example for the leaders of the church everywhere to follow. Let them bend themselves to the task!

Individual righteousness and social justice,—these are the functions of the church. With their attainment as its goal it will have a problem worthy of its greatest endeavor. There is opportunity on every side for activities in both directions. It cannot be begun too soon.

FIRST NEWS OF THE LONDON CONFERENCE.

A SPECIAL cable dispatch to the Philadelphia *Public Ledger* brings news as follows:—

London, Aug. 15.—Discussions on the League of Nations featured the second day's business session of the world conference of Friends here yesterday, when the general subject of civic and international relations was considered.

While united in the belief that some form of a society of nations is necessary to put their principles of peace into actual operation and agreed that the present covenant has many serious defects, one group favored sanctioning the league with the possibility of making the needed amendments, while another contended for an entirely new plan. Inazo Nitobe, of Japan, an assistant secretary in charge of the international societies of the League of Nations, supported by Gilbert Bowles, who has just returned as an American missionary to Japan, and a majority of the British delegates, advocated that the Society of Friends recognize the existing covenant, even with its defects, as a stepping stone to something better.

William I. Hull, of Swarthmore College, speaking for the Philadelphia delegation and voicing the attitude of most of the Americans present, stated that the defects were too numerous and urged the conference to consider a new plan drawn up by the Philadelphia Friends based on the fundamental principles

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

of Quakerism. This proposal was not considered yesterday, but is to be discussed at later meetings.

In an interview Doctor Hull stated that plans will be made, if the conference accepts, to appeal to the peoples of the world urging them to adopt the proposed covenant based on a general representation of the peoples of the world instead of governments, an entire repudiation of the use of military force and economic blockade, rejection of the principle of the domination of the big powers and providing for economic freedom and co-operation between the nations.

Francis Pollock, of England, likewise condemned the use of armed force and the economic blockade, and James Douglas, of Ireland, spoke for the representation of small nations. The distinction between coercion and war was sharply drawn by delegates and danger was pointed out of mixing policy with religion. In one of the principal addresses of the day Walter C. Woodward, editor of the *American Friend,* declared Friends should be as strong in conscientious affirmation as in conscientious objection.

Robert Kelsey, of Philadelphia, warned the delegates that opposition to government in democratic States should be the exception rather than the general attitude. Representatives from ten different countries spoke on race problems at the evening session.

The subject for Monday's meetings is personal and social relations.

BY THE WAY.

BY CORDELIA WILSON.

Did you ever go out into the woods all alone and sit down to watch and learn to know the birds that make their home there? Did you marvel at their simple contented ways, and the ease and grace with which they live the life that God had planned for them? Did you ever pause by the side of a busy street long enough to look at that little flower—or perhaps it was only a weed—that was making such a successful struggle for existence by pushing its way through the cracks in the pavement to get the sunshine and light God had planned for it?

Did you ever sit beside a mountain stream and watch it in its almost human fury as it dashed and splashed and raged against, round and over the rocks which had been hurled there by the same mad force, days or years, or centuries before? And through the roar could you hear the tale it had to tell of rocks, or glacier, or streams, or waterfalls above, some of which perhaps no man had ever yet seen? Then did you have a vision of the same waterfall far down in man's country where calmly and peacefully horses and cattle drink and where children play? And farther on where canoes are paddled, motorboats chug and out in the Sound and Ocean where great hulky ships ply through, on their busy rounds to serve man's needs? Then did you stop to think of the great Master Power that is with this stream before man ever sees it—and even to the surging sea which carries such a wealth of the World's Commerce upon its great surface?

Did you ever roll up in a blanket and lie down on a bed of hemlock boughs and look up—up—up—up to where the branches formed a roof just beneath the sky, from which the stars were peeping through at you? And although the tree-tops were very far above did it not seem that God was very, very near?

Do you ever stop from your work, in the midst of the mad throng of humanity who are seeking and struggling for things of material gain, or at the beginning or close of a busy day do you stop long enough to relax and think? A little boy I know, not yet six years old, after his night time prayer said, "Now I just want to lie still and think about God." Can't we be still, at least once a day, long enough to think about God, or else we might forget in this crowded existence of ours that we find Him wherever we go, and that we are His. For life is so much sweeter and richer if we live in that knowledge, that God is near us always, that He has provided for our happiness, and that He is our Father.

PRAYER AS A HEALING POWER.

The long literature of mysticism is scattered with canny knowledge about bitter mental states, and the Devil's use of them to tempt us away from sane living; knowledge that would shame some of our alienists. And it was One, long ago, who said of a sick soul whom He was about to deliver, "This kind goeth not out but by prayer and fasting."

Fasting is something we at present understand little. It certainly has its uses in producing mental states at once intense and simplified, and I cannot think Christ's fasting was accidental or unimportant. No generation interested in the discipline of the soul ought to ignore this subject.

As to prayer, it is the single greatest need of man; and though its neglect may to all appearances go unpunished in many instances (think of our unselfish public characters in America—doctors, writers, and social workers—who never to our knowledge use formal worship) yet this is not the case with sick souls.

"But how is prayer possible to anyone so tormented and darkened as I, and whose faith is after all so weak?" the sick soul cries out. The answer must be in terms, not of possibility, but of necessity. It is never possible to pray as we ought to pray. Our mere weakness of body, our more humiliating weakness of purpose, make almost all human prayers a travesty on that intense and extended communion with God which is the goal of our frail desires. But the wise doctor, to whom a sick soul says, "I do not know how to pray," will no more stop to argue that question than he would if a tired invalid said, "I do not know how to eat well."

"You do not know how but you must," he would retort to the dyspeptic; and to the sick soul he must answer, "You do not know how to pray, but you can. You do not need any art or wisdom. You must turn to God. You say you do not know Him, but I say He knows you. There is no credible God except the God whom Jesus Christ proclaimed, who has counted every hair of your head and every tear from your eyes. All your pain is His pain. Offer it to Him, then. If for the moment you have no talent, no joy, no vision, no virtue to offer your Father, offer Him your suffering and offer it completely. Cast away all reserves and all courage. Let your whole trouble be poured out, like water on the ground."—From "The Devil: A Modern View of Him," in the July *Atlantic.*

From the death of the old the new proceeds,
And the life of truth from the rot of creeds;
On the ladder of God, which upward leads,
The steps of progress are human needs.
For His judgments still are a mighty deep.

—*Whittier.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

PHILADELPHIA, EIGHTH MONTH 21, 1920

"I HAVE CALLED YOU FRIENDS."

As this number goes to press, the London Conference is approaching its conclusion.

Those of us who are at home must not fail to realize its importance. Members of its Commissions, both in England and America, have spent a great deal of time and effort during the past two or three years in order that all the implications of our testimony for Peace may be brought before the delegates. These delegates represent Friendly centres in China and Japan, Australia and the countries of Europe as well as Friends in the United States and Canada, England, Ireland, and Scotland.

We have all looked forward to it and counted it a joy to make sacrifices for ourselves that others might go. We are even now a part of the Conference. As we go about our daily duties, we carry the hope that it may accomplish what was in the minds and hearts of those who planned it. As we pause in quiet moments or gather in the silence of our meetings for worship, we feel ourselves bound together with them in prayer that the Father and Lover of all men everywhere may find the Society of Friends ready to follow where He leads. We have reason for the fullest confidence that those who have been chosen to represent us there, far from spending precious time in mere discussions, will make discoveries of larger possibilities of meeting the needs of a mislead and suffering world than any we have yet dreamed of, and that their consecration to larger tasks will be complete. May we share their larger vision and their consecration.

EVEN in Friendly circles, religion has become all too professional, too narrow, too mechanical.

If such wisdom can be vouchsafed to the delegates soon to assemble in London, as will enable them to restate the Quaker message of Christianity in terms of every-day life and its perplexing issues, its worth not only to the Society of Friends but to the world will have been abundantly demonstrated. If, more than this, there can come through these deliberations new revelations to the consciousness of a broken and sorrowing world, that Jesus Christ alone can speak to its condition, the occasion will mark a veritable re-birth of that ancient Quakerism which fought its way by the power of love through persecution and the dungeon to the hearts of the multitudes, from rulers to the humblest citizen in many lands.

Friends have lagged in official pronouncement upon the industrial situation of the world, and the message which the gospel should bring to the ranks of the working world. To both capital and labor there should be a sign post somewhere pointing the way to the Christian method of dealing one with another.

—S. EDGAR NICHOLSON.

Richmond, Indiana, July 19, 1920.

MOST of all we want the London Conference to send us a program that is definite in detail, that stands the light of cold, unenthusiastic candor, that can be worked out year after year in reasonable expectation of substantial advance and final success.

This is not an appeal for an easy program nor one that is conventional; we merely ask for one that is possible; one that,

"In hours of insight willed,
May be in hours of gloom fulfilled."

M. H. A.

BISHOP HENRY C. POTTER, who had Quaker ancestry, used to say that the most vivid and reasonable of the Trinitarian personalities was the Holy Spirit, which he thought the Quakers had got hold of in the Inner Light. He felt that it ought to be a guiding principle in other faiths than that of the Friends.

While Christianity is understanding itself better than in the past, in terms of social relationship, in joint accomplishment and in presenting a new biography of Jesus, the beautiful inner guidance of the Society of Friends has given direction and goal to some of the new social movements of to-day, especially in the war zone, which helped toward a solution of national and class antagonism. Their constructive pacifism in France and Belgium during the war was nobility itself.

—PERCY S. GRANT.

Church of the Ascension, New York City.

THE article by John Haynes Holmes in last week's issue was the first of a series of articles on "The Work of the Church in 1920," written for the FRIENDS' INTELLIGENCER by Friends and other leaders of religious thought. Raymond T. Bye, of the University of Pennsylvania, an active worker in the Young Friends' Movement of Philadelphia Yearly Meeting contributes the second article this week.

ONE of the "Echoes of the Cape May Conference," which appeared in our last issue and which was unsigned, was written by Marion Brown, a graduate of George School, now a student at Ann Arbor.

A NEW Friendly periodical has appeared called *"The Northwest Young Friend,"* published at Everett, Washington, its aim being that of "developing life and talent in Northwest Quakerism." An article written by Cordelia Wilson, of Illinois Yearly Meeting, which was published in the first issue, is reprinted on another page of the INTELLIGENCER.

ETERNAL YOUTH.

Taken from an address by Lydia S. Graham, given at the Young Friends' Conference at Rawdon School, Yorkshire, England, in July, 1919. Lydia S. Graham is to be one of the lecturers at the Conference of Young Friends at Jordans following the London Conference.

(Concluded from last issue.)

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: While the sun or the light, or the moon or the stars be not darkened, nor the clouds return after the rain: . . . Or ever the silver cord be loosened, or the golden bowl be broken, or the pitcher be broken at the fountain or the wheel broken at the cistern. Remember now thy Creator in the days of thy youth."

When Jesus met death He had passed what is regarded by many as physical youth, but we may feel sure that no one could be with Him without experiencing and catching His pure joy of living, His energy in life. There can never have been any such thing with Him as "killing time."

What is the purpose of our Society? Surely we may dare to answer the question in this wise. Its purpose should be the forming of a fellowship whose object is the expression of our personal devotion to Christ. Such a fellowship should aim at deepening and fostering that love and devotion and at making its practical expression easier and more effective by reason of companionship in service.

During the last year or two both books and varied experiences have brought home to many the truth that we are as human personalities *wholes*, but that there is much in education, life and convention that tends to set up a duality within us, a warring, a disharmony that wastes force and usefulness, that confuses our outlook and purposes. Each one of us is a unified personality and God our Creator longs that we His pictures, we His poems, shall present a harmony; shall live out and express Him especially as He is shown to us in Christ.

Modern psychology tells us, and we know it subjectively that the greatest thing within us is creative impulse. Creation taken at its simplest, is the passing of soul into matter. Paint is put upon canvas and it remains simply dead matter, unless he who puts the paint on the canvas lets his soul pass into the paint and canvas. Then dead matter becomes a picture which lives and can speak and communicate to others. The more soul that has passed into it the more wonderful is the picture. The same is true of a poem, it is but ink and paper unless there is soul in it. Just in proportion as soul passes into it, it is a great poem or a poor one.

The deepest and clearest thinkers of to-day (and we who read their thoughts cannot help agreeing with them) are convinced that *all* the calamities of these times, that all the unrest, that all this awful war with its accompaniments almost more awful than the war itself, that all the menaces ahead, are due to the fact that human kind has been seized by the possessive impulse, and acted on this impulse. Possessive impulse is behind war, industrial rivalry, corruption in political life, immorality and all that is not good in Bolshevism and Social unrest. The true impulse of the human race is *creative** not possessive. It is the purpose of our creation and being, on the spiritual, mental and physical planes, and there can be no creation worth the name without love. It is the artist who loves the mountains who can paint them, he gives himself: he draws his soul out for the needy. It is the musician who loves harmony who can produce soul-moving cadence. Love is behind creative energy. The world has been busy destroying for five years. Hate is behind destruction. It is for this generation to build up, to re-construct. This cannot be without youth in the soul and creative impulse in every part, it cannot be without love, without loving God as shown forth by Jesus the Christ, without devotion to Him. Love for anyone, for any cause, will give a certain degree of soul-youth and creative energy, but only love for Christ can give it lastingly and supremely. We cannot love God with a passion of devotion unless we give ourselves time to think of Him and look to Him. It must mean time spent with Him in communion. He must be admitted. "Behold I stand at the door and knock." It is our part to open the door. Here is one of the most serious weaknesses in our Society. Some have suggested that a form of "Communion Service," without outward ceremony, would help us as a Society to realize this one thing needful, but whatever we feel about that, the weakness is in our lack of personal experience of and love of God, is in our carelessness in spending time in prayer. If we have this vital force, this creative impulse, all things can be accomplished. "I can do all things through Christ which strengtheneth me." Without it, organizing, discussing, excusing—all are useless—utterly useless, and we had better face it straight. It is just like laying a fire with great care, using dry suitable sticks, the best type of fire-lighter, having a grate that throws out the heat and making every arrangement of the best and then failing to put a match to it—the one thing needful.

Some of us are tempted to live on the saintliness of our ancestors: we have inherited characters organized for goodness, but our spiritual fire will not keep alight forever without rekindling. When deeds are spoken of as higher and more desirable than communion with God the moment has come to ask ourselves if we know the daily rekindling which only can come from God.

God says to us as a Society, "Thou art neither hot nor cold. I know thy works, I would thou wert either cold or hot." But He has not put us away, the ancient covenant remains, "Behold, I stand at the door and knock, if any man open the door I will come in."

*See "War and the Creative Impulse," Max Plowman.

FRIENDS' SERVICE IN WAR-TIME.

BY ELIZABETH FOX HOWARD.

Published in pamphlet form by Friends' Council for International Service, Devonshire House, Bishopsgate, London.

(Continued from last issue.)

A large part of the work of the Emergency Committee was done actually in the internment camps themselves. At one time 23,000 civilians were segregated in the Isle of Man, where somewhat hard conditions and, worse still, lack of employment, told seriously on the morale of the men. It was found possible for the Committee to establish workshops in the camps, and provide tools and materials, so that a great quantity of beautiful and useful articles were turned out, and the occupation proved in itself a Godsend to the men. The name of James T. Baily will long be warmly remembered all over Germany by men, now returned home, who came under his helpful and cheery influence while in camp. Other Friends were also able to visit in various civilian and military camps in different

parts of the country, and warm and lasting friendships were formed in this way. For several Christmases, a greeting and calendar was sent to every man in the internment camps, and the fathers had the pleasure of knowing that Christmas gatherings for their wives and children were being arranged in London and other parts of the country. Many a sober Friends' Meeting House saw unusual sights during these war years! Perhaps none was ever put to more useful purpose than at the time of the riots which followed the sinking of the *Lusitania,* when a number of families whose homes had been wrecked, were housed and cared for during some weeks in a London Meeting House, being unable to find shelter elsewhere.

Mention has been made of the help given in the early days of the war to persons leaving this country, and as time went on the Traveling Department assumed very large proportions. It should be realized that all the work of the Emergency Committee was carried on with the approval and co-operation of the various Government Offices, and this was especially the case with the care of travelers. Most of the arrangements for permits and fares for repatriated wives were placed in the hands of the Committee, and the office was thronged day after day with people wanting advice and help. Perhaps no more valuable work could have been done than this of standing by and aiding harassed women at the critical time when they had to close the whole chapter of their former life, and embark on what to them were strange and hazardous enterprises in a country whose very language was unknown. A Hostel where these families could spend a few days or even weeks while waiting in London for their boat, formed a valuable part of this side of the work, and was warmly appreciated. On numberless occasions the travel workers were up all night, providing meals at the port of embarkation for the cold and hungry travelers, and sending them out into the unknown with a warm and cheery God-speed. The fitting out of these repatriated families made, as can be imagined, a heavy drain on the resources of the clothing room!

One of the happiest features of the Emergency Committee's work has been the generous help and support received both in money and personal service from vast numbers of sympathizers outside the borders of the Society of Friends. Many have desired to repay former kindnesses received in Germany and Austria; others have been glad of an opportunity to show practical Christianity to those who were called our enemies, and even those who have lost their dear ones in the war have again and again found their truest comfort in taking a share in this work of healing and reconciliation.

III.

During the Franco-Prussian War of 1870, the Society of Friends felt impelled to do what they could to relieve the sufferings of non-combatants of both nations, and there sprang into being the Friends' War Victims' Relief Committee, whose badge was and still is the black and red Star, now so well-known on the Continent of Europe. A number of Friends went out to distribute bread, clothing and seed-corn to the peasants whose homes had been destroyed and land devastated. While desiring to give help where it was most needed, regardless of nationality, it was found on careful inquiry that though there had been suffering in Germany, owing to the passage of immense armies through the Saar Valley, and elsewhere, the assistance of English Friends was everywhere declined on the ground that Germany was able to supply her own needs. So that in future the help of Friends was entirely confined to French territory. It may be mentioned here—to go rather further back in history—that after the Napoleonic wars a large fund was raised by Friends and others and distributed among the starving peasantry of Germany.

Space will not permit of any detailed account of the work of the War Victims' Committee in 1870. Suffice it to say that it seemed only a natural outcome of these former efforts, that a similar work should be started in the Autumn of 1914. Friends little imagined at the outset to what very large proportions this work would grow, and that workers wearing the Quaker Star would find their way to France, Holland, Russia, Serbia, Poland, Corsica, and later to the Central Empires themselves.

The first country claiming help was, naturally, devastated France, and in October, 1914, a letter was received from the French Government, recalling the help given by Friends in 1871, and gladly accepting the services of doctors, nurses and relief workers for the civilian population. Over a great part of the battlefield of the Marne, the villages were more or less completely destroyed, and the inhabitants, after losing all their possessions, were crowded into the few houses that remained, and into villages which were often too far away to allow them to work on their fields. They had escaped with nothing but their summer clothes, and had to face the winter without blankets, warm clothing, or indeed any of the necessities of life. The first task of the workers was to provide the most needful clothing and footgear, and to set to work on the construction of shelters in the destroyed villages, both in the Marne and the Meuse. In December it was found urgently necessary to open a maternity hospital, and the Prefet of Chalons offered the epileptic block of the Asile des Vieillards. "We fell upon it," writes Edith Pye, till recently the Matron of the Maternité, "with scrubbing brushes and disinfectants under the awed gaze of the aged and imbecile inhabitants of the other blocks," and the building was soon turned into a haven of rest and hope for mothers and little ones. By the end of the war a thousand babies had been born under its roof, in the cellar shelters of the town, or at Méry, whither for a few months in 1918, it became necessary to transfer the hospital owing to the danger from long range guns and aircraft. No happier or more useful piece of work has perhaps been done by the War Victims' Relief Committee in any country than this, and it is satisfactory to know that the Maison Maternelle de la Marne is to remain as a permanent institution, worked by a French Committee, and staffed internationally.

In April, 1917, the hospital was crowded out with refugees, aged from two months to eighty years, in connection with the evacuation of the sick, wounded and children from Rheims during the very heavy bombardment. The cars made many journeys under shell fire, happily without accident. The children were cared for not only at Chalons, but at Bettancourt and other mission centers, till most of them could be escorted to Paris and safely handed over to the care of various charitable agencies throughout France.

It would be impossible to enumerate the villages and towns where relief and medical work was established. One of the principal centres was for a long time at Sermaize les Bains, where a derelict hydropathic establishment, full of refugees, was taken in charge. Occupation was provided for the young people, and soon a hospital was started, which became the centre of a very large surgical and medical work in the district. Later, when American Friends came on the field, a second hospital was opened, where within its first six months, 520 operations were performed, with only eight deaths. The town of Sermaize was almost entirely destroyed, but willing hands set to work to put up wooden houses, and to provide bedding and furniture for the inhabitants.

In all the destroyed villages, the erection of temporary houses, or the repair of those which were still partly standing, formed a large part of the work of the Mission, and both at Dole and Ornans in the Jura construction camps were established, where wooden houses could be made in sections, ready for erection wherever they were needed. The agricultural workers assisted the farmers and peasants in many ways, sometimes by personally threshing the harvest, and ploughing the fields with motor tractors, as well as by lending implements, and re-stocking farms, not only with seeds, but with fowls, goats, rabbits and bees.

In many centres industries were started, to help the people to provide for themselves, and it was found desirable to sell at about 75 per cent. of cost price some of the articles necessary to re-start the homes. Much was, of course, bestowed as a free gift, but where the refugees had saved a little money they preferred to preserve their independence as far as possible.

The Somme unit were installed in 1917, in a desolate country in which so much useful material had been destroyed that it was necessary to haul everything from the outside world. In April, 1918, they had to retire. The people they had lived with and helped were driven from their homes for the second time. On a superficial view, the work had been wasted, but the workers felt that good-will and fellowship had not been sown in vain. The long retreat of the caravan of carts and motor tractors was carried through with splendid spirit. Five loaded wagons arrived by rail at Sermaize Station, and in a few days the workers had once more divided and formed new centres of usefulness.

The entry of American Friends into the work, both in France and in other fields, made it possible to extend very greatly, and the co-operation during the last two or three years has been a most happy piece of true international service.

At the close of the war, fresh opportunities for reconstruction work opened out. A large district in the Verdun area, where the fighting had been most severe and continuous, was handed over by the authorities to the Mission, and its headquarters were moved from Sermaize to Grange-le-Comte. As far as possible the work in other centres was closed down, and the chief efforts of the workers were concentrated on the two cantons of Clermont and Varennes. Reception houses were erected for the returning refugees until huts could be built for them. At Neuvilly alone seventy-two huts were erected, forming a new village officially known as the Cité des Amis. The agriculturalists were busy ploughing and sowing;—at the first Church service held in the village at Brabant, a prayer of thanks was made for the ploughing done by Friends. Perhaps the most useful work of all has been the establishment of a number of co-operative stores, organized and stocked by the Mission, which will be a permanent institution in the future, after Friends have left the district. Although sometimes as many as 500 English and American workers were actively engaged, the work could not have been done without the help of a large number of German prisoners, who were lent to the Mission by the French authorities. Some Friends felt doubtful at first as to the suitability of employing a kind of forced labor, but there was no doubt as to the feelings of the prisoners themselves. One of them said at the close of his first day's work: "To-day has been like heaven!" The happiest relationships have existed between these men and the English and American workers, and a plan has been made for several members of the Mission to go to Germany to carry news of the prisoners to their families, as well as monetary compensation for the work they have done for the Mission. Thus in an unexpected fashion fresh international links have been forged.

Early in the autumn of 1914, work was started in *Holland*, among the Belgian refugees who had flocked across the frontier in thousands, and had been most generously received by the Dutch who provided them with shelter, food and clothing. The refugees were massed together in large camps, where wooden barracks afforded them shelter, but no privacy or family life, and where the want of any occupation soon proved both depressing and demoralizing. The Society of Friends obtained leave to put up a number of wooden huts in most of the camps, so constructed that they could be easily taken down and transported later to Belgium, when the people were repatriated. At Gouda, one of the first camps where Friends worked, a charming little village of huts was built, which were greatly appreciated by the refugees who had previously been sheltered in disused green-houses. Each house was fitted up with bedding and furniture made in the camp. Similar schemes were carried out at Ede and Uden, and at Amersfoort, where there was a camp for interned Belgian soldiers, but no accommodation for their wives and families.

The enforced idleness of the refugees made it needful to start industries for the men, such as brush-making, and work rooms for the women and girls who soon became expert in rug-making and embroidery. The younger boys and girls were organized into companies of scouts and "Friendly girls," especially at Uden camp, where the healthy exercise and out-door life in company with the Society's workers did wonders for them both as to morale and physique. At Nunspeet, a camp where a good many of the less desirable characters were sent, under somewhat severe military control, the Friends were allowed to organize work not only in ordinary workrooms, but among the lads and men confined in the prison.

Another piece of work fell to the lot of Friends in Holland in connection with the transport of civilian British prisoners, returning to England from Ruhleben, and also with women and children, who though speaking little or no English, were of British nationality. Workers at the two frontier stations helped the travelers, escorting them, if needful, as far as England. A trained nurse was secured, as there were often cases of mental derangement which needed special care.

(*Continued in next issue.*)

THE GRACE OF THE GROUND.

To-day I stretch me on the shadowed grass,
And hear my heart say yet again to me,
"Fly with the birds, and let the spent world be.
Float, float," it says, "with lightest things that pass;
Leap with the gauze-winged vaulters; glass to glass
Drink with the bees, go with the gentle throng
Deep ever, lost, in revel sweet and long,
The nearest, happiest children Nature has."
And once again I quit the wanton round
Of mockery, straight betake me to the ground.

Wherever a green blade looks up,
A leaf lisps mystery.
Whereso a blossom holds its cup,
A mist rings land or sea.
Wherever voice doth utter sound,
Or silence make her round,
There worship;—it is holy ground.

—*John Vance Cheney.*

"The early Friends believed in leaders, but not in a system; the Friends of the second period in leaders and a system; the Friends of a later period were content to have a system without leaders."—*Wm. C. Braithwaite.*

BRIEF ITEMS OF INTEREST.

"There has grown up a strong Friends' Meeting in Vienna, attended, at times, by as many as one hundred people, mostly Austrians."

The Friends' Meeting in Berlin numbers from seventy to ninety. The attendance is of Germans and Friends.

The city of Madrid, Spain, has established an outdoor public library in its finest park. Any person using the park is welcome to use the library.

One hundred negroes graduated from northern institutions the past year.

The census will show five million less people living on farms than ten years ago. The increase in population will be twenty million. Which means twenty-five million more in cities and five million less to feed them.

Gifford Pinchot, Commissioner of Forestry, has issued a letter to masters of all State Granges, saying that the Department is extremely anxious to be of use to farmers by assisting them with their wood lot problems.

Mr. Alexander, formerly of the Moody Bible Institute, Chicago, is said to have personally given away $30,000 worth of testaments, on the fly-leaf of which is printed: "I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Bible or testament with me wherever I go."

Industrial accidents killed 1,297 Pennsylvania workers during the first six months of this year, and disabled 85,540 persons for which compensations amounting to $3,404,435 have been paid by the Workmen's Compensation Bureau.

Camden, N. J., has purchased the home of Walt Whitman for a museum.

Ten additional relief workers are being sent by Friends to Poland. Among those there at present are: Anne Lathrop Crawford, of Philadelphia; Francis R. Bacon, of Haddonfield, N. J., instructor at University of Pennsylvania, and Malcolm A. Brosius, of Wilmington, Delaware.

"The present school generation in Germany is said to be doomed, no matter what is done. Privation has permanently stunted and weakened them."—*Dearborn Independent.*

"Ninety-three per cent. of the revenue received by the Government of the United States will be spent this year on *past and future wars.* Out of more than five and one-half billions of dollars which will be poured into the Treasury, *three per cent.* will be spent for normal purposes, three per cent. for public works, and one per cent. for agriculture, education and commerce." From work of Dr. Edward B. Rosa.—*Dearborn Independent.*

When urged to go on a lecture tour, Agassiz refused, saying: "I haven't time." "But we'll guarantee you a small fortune in return for your time," the promoters insisted.

"No, I haven't time to make money," concluded the scientist.—*Dearborn Independent.*

The Training School for Colored Teachers at Cheyney, Pa., will re-open in September as a State Normal School.

Mary Lemery, of the Flathead tribe, numbering 3,000, of Montana, is the first Indian woman to be made president of an Indian Tribal Council. She is described as a bright and charming Indian girl, a college graduate.

Miss Lemery spent most of the past winter in Washington trying to obtain fairer treatment from the government for her people in regard to the management of their property.

Persons who become intoxicated three times yearly will have their photographs posted in saloons and police stations, according to legislation passed by the Senate and Lower House of Paraguay!

Gasoline is succeeding liquor as the principal agent in the moral downfall of the younger generation, says Judge Norton, of Gary, Indiana.

"What struck me most about this Yearly Meeting (London), was that we seemed to have grown tired of platitudes and to be examining realities. We were gripped by Maurice Rowntree's account of his experiences as a laborer, and Jonathan Lloyd's account of the idea of Friends held by the miners of the Rhondda valley. We listened intently to the experiences of those who knew prison conditions at first-hand. We heard of the wonderful openings on the Continent of Europe and in the Far East, and as we listened to the different speakers it seemed as if there was no alternative for our Society but to spend itself to the uttermost to give what it could to such a needy world."—*Friends' Fellowship Papers.*

"Again and again one realizes what a privilege it has been to belong to a religious body which is not handicapped by a record of war-enthusiasm, or even of mere silent inaction."—Letter from Germany in *Friends' Fellowship Papers.*

W. C. Woodward, who attended the Republican Convention "as a Friendly innocent bystander," says seven women appeared before it as speakers and "every one scored a distinct success, not because she was a woman, but because she had something to say and knew how to say it." "It seemed to us that the participation of women members at the Convention gave it a dignity and an atmosphere that would otherwise have been wanting."

"The most nearly spontaneous outburst was that given the name of Hoover. It was the more impressive from the fact that it had no support from the delegates themselves, who 'sat tight,' and was carried on with little or no leadership by the audience itself for fifteen minutes."—*The Friend* (London).

E. K. B.

OUR FAITH AND THE CAUSES OF WAR.

J. RUSSELL SMITH.

(Continued from last issue.)

Fifth Background Fact. Imperialism is here to stay, unless there are changes in human nature, for which there are as yet no historical precedents. The imperialist will say that it is better for the Mexican, the Haitian, and the Malay to be kept in order by men of the temperate zone than to allow such people to manage their own affairs in a way which seems to us disorderly. An analogy can be seen in the way in which a society for the prevention of cruelty to children takes children away from cruel parents, and itself cares for them. The anti-imperialist may prove that it is bad for the imperialist to keep these people in order, but he gets small comfort when he examines the way in which they do it for themselves. But at present such discussion is theoretic. The plain truth is that every power that is strong enough has set its hand firmly to the task of ruling other peoples. This is a fact, however distasteful it may be to us.

Sixth Background Fact. Commercial organization and commercial rivalry threaten to drive imperialism into further wars. We are entering on a new epoch, the epoch of syndicated exploitation. Strong groups of capitalists in England, France, Germany and the United States are organizing for export trade and foreign investments in a way that promises to be almost imperial in its power. The Webb-Pomerene bill, recently passed by Congress will allow Americans to form organizations to do things in the foreign trade which are forbidden at home; and this is just to match the European export organizations. We can almost think of these organizations as little nations, except that they are international in their field of operation, and are strangely potent in their power to stir up trouble between the nations.

The old East India Company used to monopolize the trade of kingdoms; it also governed and made war. These new foreign trade and exploitation syndicates will control far more actual resources than did the old East India Company. This does not look toward peace. Back of it is the strong navy party, the conscript army party. They want these armies and navies to back up their claims when they come into conflict with rivals or with so-called governments abroad.

Altogether, the temptations and tendencies toward war this next half century are stronger than they have been at any time that we know. It must also be said that war's repulsiveness was never so great.

We Friends are, of course, opposed to war, but do we not believe in, stand for, and help along things that tend to bring on wars? We all know that the danger of war would disappear if we could have a real brotherhood of feeling and action among all men. But the trouble is that we have not sufficient spirit of self-effacement to endure a real brotherhood of all men; we want special privileges instead, and we get them.

Do not think this matter will be settled by making a speech. Let us go home and think through and study through this question of the causes of war. When we see where we really stand, we will more nearly know what we want to do about it.

LIVING OUR FAITH IN SPECIAL SERVICE.

VINCENT D. NICHOLSON.

SINCE four years ago, the Society of Friends in America has had a rebirth. Since the days of George Fox and William Penn, there has never been a time when we were so gripped by a feeling of responsibility for the world.

Four years ago, the workers for the Society could be counted by the dozen; now we have hundreds. We collected hundreds of thousands of dollars; now we collect millions. We have joined with Friends in England in a work that has circumscribed the globe. Four years ago, we did not occupy as distinctive a place in education or even in social affairs as we did one hundred years ago.

We had subscribed to the faith of William Penn in a general way. But this faith of ours that had been kept in a museum leaped forth at the call. It is to be regretted that it took the entrance of the United States into war to stir us truly into action. You know the history of the last three years. It has constituted a unique chapter in the story of minority groups. In the past, such a group has usually been limited to mere negatives. But we were privileged in rather a remarkable manner to give expression to the faith that was in our Society. We were privileged to work with Governments and armies, and yet to throw about a spirit of good-will. The service seemed to open doors that were unseen. The Government here granted all that we asked; the American Red Cross gave us great supplies, and help in other ways; the American army gave us engineering supplies. Without these advantages, we could not have done so much. It is safe to say so because our work became the largest civilian relief enterprise in France.

For the first time, all Friends joined hands in work. But it was not only abroad that they worked together. In six or eight countries of Europe, garments are now being worn that were made by Friends in this country, and as the garments made by Quaker women have crossed the sea, a fabric has been woven from shore to shore that will outlast time.

As a Society, we have engaged in work in France, Belgium, Russia, Serbia, Austria, Poland and Germany. Individual Friends have been in Italy, Roumania and Serbia. Now what shall we do with these new frontiers? That will perhaps depend on the kind of world that the war has brought. Shall we withdraw to the frontiers of 1914, or shall we try to continue our distinctive mission of the last three years? Many of us thought that our kind of world would come after the war. The finer men and women of America had the same ideals as we; it was merely a difference of method. When Wilson came back from Europe a year ago, he said that Europe was full of a new hope for the future. "All the peoples of Europe are buoyed up by the hope of a new era, when right shall prevail." In a world of that kind, there would be little need of the Quaker service of humanity and good-will. But whatever kind of Europe Wilson left in 1919, it was another kind that many Friends left a year later. In six or eight countries, now, there is an ocean of misery greater than anything we found in France.

Let us look at a few of the outstanding features. First, let us enter the city of Vienna. There seems little hope of preserving that one-time center of edu-

cation and culture. It is surrounded by hostile countries, and the land left to it is not enough to support the city. Austria-Hungary was a political anomaly, but an economic unit. If trade relations can be rightly planned, the city of Vienna may be saved.

As we enter the city people involuntarily lower their voices, as though it were a city of the dead. It seems as though nothing lived there, for there is no smoke. On the frequented streets, that impression passes for a time. One sees well-dressed people, autos, etc. It is like a city. But in a couple of hours you learn that the well-dressed people are mostly foreigners, who also own the automobiles. The shop-windows are well filled, but it is with useless goods,—pepper, mustard, laces and luxuries. People are standing in queues all over the city waiting to buy food at starvation prices.

In Poland, we have not an empire in dissolution, but a new State, cursed with its heritage from the East and the plans of the West. The need for clothing is greater here than anywhere else. Waves of disease are sweeping the country. I went to visit a family that had formerly been rich. There were five children; the father was sick, and they had neither food, clothing, nor wood. I have never seen another such a desperate face as that of the mother. We carried her milk, clothes, and food, and I felt that it was the best day's work I had ever done in my life. We can probably find such families in this country, but not a million of them, as there.

Germany is perhaps better off than Austria and Poland, but worse off than anywhere else. Germany never raised enough food for its own people, and now her supplies are far below her needs.

Our obligation depends on what other organizations, larger than ours, are doing. They are withdrawing. Except for the Mennonites, the Salvation Army, and a few such others, the Christian church is not constructively interested in Europe. They are interested in Africa, Asia, the heathen world,—which might perhaps take a solemn warning from Europe against the Christian religion. We have the second largest mission in Vienna. We have had a mission in Poland for over a year. In Germany over 700,000 children are receiving one hot meal a day through our mission, helped by the American Relief Organization.

Is what we can do worth while, compared with the vastness of the need? Our influence goes much farther than the actual physical relief. At such times, such channels of good will have unusual meaning. As a small cord thrown to a wrecked ship can draw after it a line large enough to save the crew, so perhaps our Missions may be the line which shall draw after it the stronger line of good-will and co-operation and so save ship-wrecked Europe.

Why have we been asked to do many things, things that we have been surprised at being asked to do? Perhaps this word from a French doctor may partly explain: "The Quakers are refreshing. They work with their hands as well as with their heads, in a true religious spirit." By contrast, I remember a worker of the American Relief Organization in Poland who was grouchy and uninterested in his work, because he was alone. Another talked to me for hours, not about his work, but as to whether he would get his major's commission. Two English Friends went into a Russian prison camp with food, although it was a pest-house of disease. They took typhus, and were sent home to England. Now they are recovering and are begging to be allowed to return.

We have begun to make the French people and others understand what we went for. Now comes a dream of Quaker embassies in these countries. The famine in Europe is as nothing beside the spiritual famine. After such a war there must be an aftermath of misery, even in such a world as Wilson described. But now few nations are helping them. It would be a mockery to preach to them now. We must go to them with something in our hands. But down the years may we not see Quaker outposts, weaving stronger and stronger bonds of fellowship and friendship and love between our countries?

The Jesuits went out for the cultivation of an ideal. There is much to avoid in them, but their utter devotion to an ideal is one thing that we may well copy in the Society of Friends. If that devotion holds, we have the plain answer for our existence as a separate body. Let there be among us all that feeling of a mission to all men, which shall stimulate our young people to service. We have harked back to the ideals of William Penn in the last three years; we have had the chance to carry to a wider field the true ideals of his Holy Experiment, and so to lay the foundation for a life in which the kind of thing we have witnessed in the last three years can never again happen.

CONFERENCE ON RECONSTRUCTION WORK HELD THIRD-DAY AFTERNOON.

Hilda Holme, the first speaker, told of the closing of the work in France, with the details of which Friends are already familiar. One fact that she brought out with great vividness was the intense interest of the workers in France in the other fields of effort. For instance, at one time, when sugar seemed plentiful in France, and the ration to the Mission workers still remained very small, the question why was asked. "So that we can send more to Vienna," was the answer, which satisfied all. They were working, not for France alone, or in the thought of their separate group, but in a consciousness of solidarity with all the other Missions of Friends, all the suffering peoples of Europe.

W. TAYLOR THOM.

When I first went to Vienna, the greatest need was for medicine; the next was food for small children, for whom centers could not be established. When I left, 40,000 of these children were being fed, and by July 1st, 50,000 were to be. The cost of living in Austria has increased about one hundred times, while wages have not increased in anything like that ratio. So nearly all the people have sold their spare clothing, their furniture, everything they can get along without, and now do not know what they will do next year. One of the greatest needs is that of clothing. To help increase the future food supply, we are distributing seeds and cattle-feed.

In doing this material relief, the most important feature is the Quaker Embassy work. Those there are consciously or unconsciously spreading the spirit of the work, and why we are doing it. We do not find them thinking we do it because we are stupid or rich. It is as necessary to spread friendship as to feed them, although that must be done as a vehicle.

Poland will probably collapse before long, unless she ceases to make war. In Germany they are organ-

izing to meet the situation when the Polish crash comes. One thing we can do in this misery is to give ideas as well as food.

ARTHUR C. JACKSON.

Sixteen of us sailed on January 14th to Berlin. We first made connections in Berlin with the committee organized to co-ordinate relief work, so that no one place might be oversupplied. It has happened that one person in Germany received 128 pairs of shoes, while many others had none. We made it plain to this committee that we would co-operate, but that the food must remain under our control.

Our supplies included milk, sugar, cocoa, dried beans and lard. These were distributed at the centers and in order to do this our party was broken up, one being sent to each city with his credentials. so that it might be arranged with the burgomaster to have the food distributed according to certain plans.

The children were examined by approved doctors, and divided into four classes. The lowest-fed group were given tickets for thirty meals of 650 to 700 calories. Most of these were children from six to fifteen years of age, who could go to the schools to be fed. Children from two to six years of age were fed at the kindergartens. Babies under two, and pregnant women were fed at home. Now, 700,000 persons are fed one meal daily. This great task is directed by eighteen Friends, who do the entire executive work.

Every week the food in the warehouse is checked up according to the food used. We can account for 98 per cent. of our food. This 2 per cent. loss includes railway accidents, mishandling, etc. Hoover's men in Poland think they do well if they account for 85 per cent. But conditions are worse there. We are known as the Quakers in Germany. We are sorry, for we do not want to take all the credit for this work. Two million dollars have come from Hoover's organization. He and his organization buy the food here, and it is sent to us, in care of the Friends' Service Committee, Hamburg.

My personal job was arranging the warehousing in Hamburg. I had a letter the other day from the man there now, saying that he had shipped 400 cars of food in fifteen days. We have priority on the railroads, or we could not do this; we have priority also on the telegraph and telephone lines.

Why do we have to support Germany? In 1870, it was an agricultural country, with forty millions population. In 1920, there were 68 millions, and it had become an industrial country, which bought its food in the world. Also, the transportation system has broken down.

Few people in Germany are able to work a full week, now, because there is not enough fuel to run the factories full time. It is a newspaper lie that the workers are doing twelve hours a day; eight for themselves, and four for the glory of Germany.

Just before I left, 500 Austrian children were sent to England for a year. 93,000 have gone to Switzerland, Holland, Denmark, Sweden and even Italy. Even France may take some. Thus there is beginning a sense of solidarity again. The five hundred sent to England were selected by Friends and transported by the Dutch, while the English received them.

In Leipsic, before the revolution, the leaders came to our people, and said, in effect: "There will be trouble in the district where your warehouse is, but don't worry. We appreciate what you are doing."

There are four reasons why we should do this work. 1. The economic reason, until Germany is self-supporting, she must be supported. 2. The patriotic reason; that we may put our country in the front of this work. 3. The humanitarian reason; to save women and children, on whom civilization does not make war. 4. Every one of our workers went for this reason, that the work was in accordance with the teachings of Jesus Christ.

LIVING OUR FAITH AT HOME, IN SOCIAL MINGLING, AND AT WORK.

GEORGE A. WALTON.

This subject is so plain and commonplace that it is almost insulting to take it up; and yet because it is commonplace we are apt to overlook it. It is a Quaker's faith that the Great God knows us apart, and dwells in each separate life, generating a power of growth, not only in youth, but in all of us. It is the Quaker's faith, therefore, that we are all sons of God, and that God gives us the good things which we all enjoy. So, as brothers, we must share each other's lives, and share each other's needs.

God is a Spirit; that is a fact. God has made man in His own image; that is another fact. But our spiritual nature, for the time being, is intermingled with a physical being. This physical being is animal in its nature, and as it is weaker than other animals needs exceptional care. We live, faced by the fact that our physical lives must be protected. If the physical life degenerates, the spiritual life becomes impossible. That is the third fact in our life. Keeping up the physical life is as much a holy calling in the sight of God as any calling we can conceive.

Last night Elbert Russell described the days when every family was independent. *We* are dependent. How did we get here? What do we know about the men who ran the trains, or printed the tickets that we used? Can we express our gratitude to the men who made the paper on which our tickets were printed? Behind the simple fact that we bought and used a ticket lies the labor of many men and many minds in many lands. There were men who did us the brotherly service of planning this auditorium; there were others who built it. We should not know them if we saw them. Before we take a simple meal to-day we have drawn on the labor of the world. The pioneer days have gone, and in their place, we have civilization, which means that we are all to have the good things of life, and work together to help each other. We are served by others whom we can not see. Of course, when at home, many of us are working for others.

We have the custom of paying each other for the things we do. That grows out of our pioneer custom of doing work together. They paid each other in kind. In these modern times, so many of those who serve us are beyond our ken that we have established mediums of exchange, as gold. The fundamental fact of our brotherhood is our need of each other, and if we are deprived of that need, how desperate we are. We are all relying on the work that each one must necessarily do for the others.

Yesterday we sat for a few moments in silence giving silent support to our young men and women who

are beyond the hunger line. There is plenty of room for that kind of service, always, and those who are doing it are the flower of modern sainthood. But my concern is that those who are compelled to stay at home, and that includes most of us, those who do dish-washing, backbreaking drudgery,—that they should feel, as they deserve, the thrill of religious joy. Is it not time that we felt that this everyday life is as essential to God as preaching the gospel? Why should we set aside this preaching as especially holy? Preachers are just as human as we are. It is just as holy to wash dishes well as to be a good minister, and I am not sure but that it takes more of a Christian spirit.

In order that this work may be done, God has had us build up two institutions,—the home and business. These have been developed because these, and these alone fill the need that God put in us. Though God is a loving Father, yet there is something stern and determined about him. He is bound to win. He is a father, and yet the master builder of worlds. He starts with life in its most elementary forms, and the jelly-fish grows into a human being, grows into the divine creature that God had in mind. God will not allow his purpose to be checked.

Perhaps we are never nearer to the life of God than when we realize the importance of our work that must be done. God has led us to build the civilization that chains us, because He will win; He will not take a chance of our laziness, and the way he does this is by giving us conduct of home and business,—whatever the name it is only a name for work. The work of home and business is work that God needs to have done. He calls us to this work as he does to more conspicuous tasks. Boys and girls in their early teens often want to "get a job." That is the beginning of this God-given instinct to work.

Are our homes constituted for the glory of God, and a bettering of His service? Are we better people for these homes? What about the children in these homes? No service is of greater importance than sending out children fit to live in God's world. Does the work that goes through our hands help our brothers, or does it degenerate? How could a decent son of God engage in the saloon business, which did other people harm so plainly? If one can go into a business that hurts others, it will be destroyed; God has no use for it. God does not strike down with lightning from on high, the business that interferes with the fruition of his plans. He can wait. But in the night He works out His purpose. Where are the slaves of yesteryear? The organized liquor traffic will follow. Why can not those engaged in this business see the handwriting on the wall?

If everybody is going to get a larger share of the *things* of life, there will be just so much more work to be done. Everybody wants them in a democracy, and if they get them, we must get rid of the traffic that destroys the power to make things. Fords and white shoes and Victrolas and bath-tubs have killed the liquor traffic.

But the liquor traffic is not the only business that must go. It would be tedious to mention the useless and harmful things made for us. We are mixtures of good and evil. We behave pretty well at a Conference. But how about the homes to which we go; none of them are perfect. By our own power alone, we can not purge our homes and business of the things that do us harm. Our homes are divine institutions, and our business is a divine institution, from which God expects results. It is only under His leadership that we can make them what they should be.

My point in this talk is that we should look at the things of our home and daily life as affairs of God. Religion is not a thing of salvation for a future world. We do not know the terrors of the future world; we do know the terrors of this world. It is God's business we are doing, and we have a right to draw on His life for help from the hell here that threatens. Future dangers we can rest easy about. It is easy to have faith in the goodness of God that He will save us in a future sphere, if we deserve it.

The good times we have together are, I believe, a part of God's great plan, for I believe that the Father-hearted God smiles to see us play, especially if we also work. He is not content unless we have all the service of which we are capable. I have no conception of a happiness which is won without any struggle. Fun and happiness are holy in God's sight because they refresh our bodies, and send us back refreshed. I think God expects us to relieve the tension of our human minds, each for the other, and so our social intermingling makes a pleasure that relieves the tired mind.

We are proud of those of us who are called to special service. But the great bulk of us,—we need the power of God to get the things done that human life needs. Wordsworth should have called our life a power-house rather than a prison-house. God is close to us when we go from home to do the work He wants done; and he is near when we go home to do His work. If our conscience approves it, we shall find God in and around us. The spirit life should grow more at home and in business than in preaching the gospel.

FRIENDS—WHY?

[To the editors, the material grouped under this heading seemed different enough from that in the preceding section to justify the subdivision. In the first section, our faith is taken for granted, and the work that opens before us is outlined. Here is definite expression of the doubt that has arisen in some minds, and the four speakers in the session under the care of the Young Friends' Movement, Dr. Roslyn Earp, of England; Anna Michener; W. Taylor Thom, just returned from Vienna; and Rachel D. Du Bois, each answered in his or her own way—"Why?"

Some notes on the Round Tables led by George H. Nutt on "Friends' Principles" and "Our Schools as a Religious Concern," and the one on "Tendencies Toward Unity," led by Elbert Russell, are also given here. In these cases, as in all the Round Tables, there has been no effort to digest the various things said into one harmonious whole. As many as possible of the remarks made have been noted, but without giving the speaker's name. The leader is, therefore, not necessarily responsible for any remark quoted.]

FRIENDS—WHY?

ROSLYN EARP, OF ENGLAND.

I WANT to begin with a message of greeting from the young Friends of England, as whose messenger I come. Rountree Gillett and Roy Calvert also expected to come, but were refused permission by the American Consul, because they were Friends and members of

the Fellowship of Reconciliation. I suppose I am here on false pretenses, because I did not mention that I was a Friend.

In all Christendom there is no people so subdivided into sects as the English-speaking races. In France, any Protestant is supposed to be a Calvinist or Lutheran, and it is difficult to explain what you are. However, there is a tendency in England and America to reunion. A member of Friends suggested to me in the last few months, that the Society had done its work, and that it might be better to join forces with other denominations.

When we consider sects, the first thing to consider is their founding. The founders never wanted to create a schism. John Wesley, George Fox, and others, had a message, but were not allowed to speak it in the churches. They would be disappointed if they could see some of the results of their efforts.

One of the greatest things the elder Friends gave to Christianity was the idea of religion as a way of life, and not a creed. Has the church absorbed that idea? If it had I would not be a Friend. I wonder if we have fully absorbed that idea ourselves. We have been too much absorbed in our own little garden, when we should have been going out into the world, looking for a new farm. Some people are afraid to mix religion and politics. Look at the map of Europe to-day. We have had the peace treaty, and we know the exactions that have been wrung from the Central Powers. The word that is being written on that map is War. Friends, unless some of us get busy with that writing, it will be the tears of our children that will fall on that writing, and fall in vain. Are we going to do anything about it; and to do anything shall we not have to mix with the affairs of the world?

What about the poor in our cities?

"Is true freedom but to break
Fetters for our own dear sake?"

As lovers of true freedom, we can not be deaf to those in economic slavery. The two essentials of our Quaker life to-day are that we should, individually, grasp again the full implications of the life within; and, second, that we should grasp it as a body. There was much said yesterday of tolerance. One part of tolerance is to grant that we may ourselves be sometimes mistaken. We must find not unity of creed, but the unity that comes from a single purpose,—the desire to serve. We have been united in truth for years. What opportunities we should have lost during the war, if we could not have spoken as a church during the war.

Many men have come back to England from the war, saying, "We have been fooled." Friends offer them their only hope of an organized religion. We Friends are nearer conquering Germany than the Allied army ever was. What if we seize the opportunity that lies before us to-day? We may lose the reputation that we have enjoyed for a hundred years. We may lose much of our worldly comfort if we really want to share with those who have less than we.

When I look at this program, and at the programs in Richmond, London, and Oxford, and feel the eager spirit of the younger Friends, I feel that the Society of Friends is coming to life again, and that is why I am a Friend.

FRIENDS—WHY?

ANNA M. MICHENER.

The Society of Friends was born out of a protest against dictatorship in religious affairs,—it emphasized the freedom of the individual to commune with God directly. It was born in controversy, and grew, despite the fact that adherence to it often involved sacrifice and suffering, for the church feared the revolutionary doctrine upon which it was based, and sought to stifle it,—a doctrine that was the application of democracy to religion when religion was organized on the basis of autocracy and intolerance. The new doctrine conquered, and the church to-day retains its power only by serving the individual in his relation to God and his fellow man. If this is the only contribution the Society had to make to the world, then its usefulness as a separate organization is ended. But is it? Are there problems to-day to whose solution we can bring aid?

The conception of God on which was based the belief in direct communion, or the Inner Light, was that of a loving Father, accessible, without fear or formality, to all persons, if they will but come to Him. This implies, also, the universal brotherhood of man. The testimony for peace is a corollary to the belief in the brotherhood of man. Opinions have differed as to just how a real and lasting peace was to be attained, but there has been consistent adherence to the testimony. But a peace based on fear is not the lasting peace which will satisfy the belief in the brotherhood of man.

Moreover, there are other kinds of warfare than the military, against which our testimony has been chiefly directed. There is an industrial warfare in which the casualties and suffering inflicted by man on his brother man are greater than even those of the World War. Our economic and social organism is sick, and industrial warfare is a symptom of that sickness. Has the Society of Friends any testimony to bear in regard to industrial warfare?

We have the testimony of a free gospel ministry as a corollary of our belief in the possibility of the communion of each individual with God. Has the Society any testimony to bear as to free speech on the controversial question of to-day? Do we believe that a richer and fuller intellectual life would grow out of free speech and our political and social democracy find highest expression so?

Does our testimony against force and coercion extend to imprisonment? Are Friends to play any part in the development of the newer penology, as has been suggested in the New York Yearly Meeting? Is there any comparison between the persecution of the early Friends for their beliefs, and the imprisonment of men and women to-day for their beliefs?

Is compassion for down-trodden classes to stop with aid for the colored race? What of the foreigners among us? What of the "submerged tenth?" Can religion fill any place in the world to-day without helping to solve the questions which cry for solution, ere brotherly love can prevail? Can we believe in the brotherhood of man, and not believe in the concrete acts which it implies?

Can we accept the broad tolerance for religious views implicit in principles of individual responsibility, and be opposed to tolerance of views in other matters arrived at with equal sincerity? The answer

to an honest opinion is fact and logic; not intolerance or suppression. If we have, individually, any responsibility for formulating and expressing opinions on the vital issues of the day, we have the even greater responsibility of making them honest and intelligent opinions, and respecting other honest opinions.

Individual communion with God helps each of us to order his life and his association with his fellows, according to God's will. We serve God by serving humanity. We can not, as individuals, serve humanity without the knowledge necessary to direct our efforts; we cannot, as an organization, serve humanity without taking part in the solution of the problems of the day. If the Society of Friends still has a vital message for mankind, shall we be less courageous than our ancestors in receiving and spreading that message? If the Society has no message and no help for the controversies of our age, then, indeed, was its mission fulfilled in the great days of its past.

FRIENDS—WHY?

W. TAYLOR THOM.

I THINK I might well begin by reversing the text quoted by J. Russell Smith this morning, and say that for present purposes, having gained knowledge we need Faith.

Friends—Why? Two topics naturally occur to me.

Why we individually are Friends,—and what is the basis and the real need for the Society of Friends as a distinctive sect.

My reasons for membership are: First, my parents wished to have me recorded as a member; second, while at college I considered joining another denomination, but decided I could never honestly subscribe to a fixed creed.

These are negative. My positive reason is my conviction as to the existence of that indefinable guiding religious instinct most often spoken of by us as the Inner Light, whose expressions are: A seeking for the truth; a feeling, as well as a profession of human brotherhood for all races and for all people,—from which our peace testimony flows as a necessary corollary.

Third, a sense of individual obligation and duty toward other individuals and toward society.

Now "why" our Society as a whole.

The reason for existence of a religious sect is to give united expression to some particular conception of Christian truth, and to signify a definite stand on a controversial question.

But why Friends? The doctrine of Inner Light can not be claimed as a unique possession, now. And our opinion is so divided as to our Peace Testimony as to cancel that as a sectarian tenet. As to the doctrine of good works, can we claim that as solely ours? Can we claim democracy in religion and in society as a large asset?

The thing, and to me the only thing, which will give us a genuine reason for existence is the demonstration that our Society is united in a spirit of friendship to all, in the fullest and highest meaning of the word. My brief visit to Europe has convinced me of the marvels that can be wrought by the touch of human sympathy and understanding.

There is no place in the world to-day where there is such an intense longing for the traditional Friends' message as in Germany,—and second to Germany, Austria, where the disillusion in old ideas and ideals is greatest, among the common people.

The Friends' service abroad has had its faults, but you would be truly proud to call yourselves Friends could you really know what it has meant and is meaning to stricken Europe. Our Relief has necessarily begun as largely material aid, but as Europe's disease is mental and even more of the spirit, we must more and more strengthen these phases of our work.

We young Friends are not satisfied with the present state of the Society,—we hope it can unite in unanimous and wholehearted support of a program which will enable our whole group to be of service to all men without reference to nation, race, creed, or social rank. The Society of Friends is at a low ebb spiritually, but I trust that you share with me the hope, the faith, the determination to re-establish it as a union of those consecrated to human friendship and service; that that friendship and service shall bear testimony to the spirit which Christ poured forth, to the charity without which we are as sounding brass and tinkling cymbals.

FRIENDS—WHY?

RACHEL D. DU BOIS.

WHY did Jane Addams say last night she hoped that from our Society would come first the clarion call for the League of Nations to settle the starvation question? It is because as a body we have stood for the supreme value of human personality. Others have said it, and many have acted it, but we must go all the way; must take "Thou shalt not kill" in all its phases or there is no reason for Friends.

Why did she say we must Americanize by living with, rather than by talking at the immigrant? It is because we have stood for a love for all sorts of people. But so have others. Others are saying "I am my brother's keeper." But our love must lead all the way to a social religion. It should make us say, "I can never be comfortable or happy while there is a submerged tenth, while two per cent. of the people own two-thirds of the wealth. It makes us say "No more industrial slavery," as Whittier said, "No more chattel slavery." It makes us say, "No more industrial war," as George Fox said, "Take away all occasion for war." If we do not say and act these things ahead of our time, as did John Woolman, Elizabeth Fry, and others, we have no excuse for existing as an organization.

We believe that God works in this world through us. He wants us to use divine strength to make this world a Kingdom of Heaven.

Let me read from John the fifteenth Chapter.

* * *

Here we have this personal challenge given us by God, and backed up by Divine strength. But what are we doing? Living as though physical comfort were the end of our life on earth. We are too comfortable, too respectable for a deep spiritual conviction that will be contagious. Yet only the spiritual vision of love will save us. Ours is the responsibility to spread that vision. If we fail, God will choose another body to answer the call

We must be willing to go all the way, to lay down our lives for our friends. For some of us that may mean to work with our hands, with the lowest worker in the meanest job just to show him that somebody cares, and therefore God cares. Don't you see we must do this for our own sakes as well as theirs?

We are the larvae with the changing skins, like ugly caterpillars that must slowly wind their way to the triumph of right over might. When will that sublime metamorphosis be accomplished? And what a joy we would find in it. Think what it means to be a friend of God, to know and to share in our small way His sorrow and His joy. If His heart is breaking to-day, is our heart bleeding, too?

O God, my friend and my companion, make me feel all the sorrow of the world, so that in me may be created a broken and contrite heart. And thou, O God, my Father and my friend, thou who hast done so much for me, surrounding me with comforts and the beautiful things in life, wilt Thou this day give me a thirst for truth, so I will find out the nature of the great evils of my age, and then give me a passion for service so that I may really do Thy commandments, and not just talk about them. And this is Thy commandment that I lay down my life for my friends, Thy friends, these people who do not know thee,—just as thou didst lay down Thy life for me.

FRIENDS' PRINCIPLES.

ROUND TABLES, CONDUCTED BY GEORGE H. NUTT.

Friends are subject to the same psychological effects as other people. Faith is something we believe, and what we really believe, we act upon. There was a time when good Christian people were afraid of Friends, but except at the time of the persecution, they were respected. They stood well in the community because in actions they were dependable. In the past few years, we have weathered a very critical period. There was never a question in any mind of betrayal by any Friend, no matter what his private belief might be. Friends were felt to be a unit so far as principles were concerned, but they might differ in application of that principle.

The reason we have succeeded is because we have not written much down, and we tolerate differences. If carried to excess, the sacredness of the individual would mean anarchy. The Inner Light is the one great principle, from which all other principles have proceeded. Is the Inner Light considered as a means to fact, or a guiding principle within us to find the right, and when found to do it? The early Friends did not get all the truth. They inherited a belief in witchcraft which they soon discarded. They at first accepted war, but soon objected to it. We are now only partly developed, but are developing from a lower to a higher degree. If we are not attuned to God's spirit of Truth, we do not get His message for us. The great question is: To do the right thing at all times. Learn to reason; nothing is absolute.

In another session, the need of Friends in politics was emphasized, and the need of tolerance. It is too bad that we cannot be smart and tolerant as well. I count it no less than blasphemy to think everybody wrong but ourselves,—it is worse than swearing. Let us remove causes, and not belittle the efforts of others.

Drastic methods of bringing about better things are usually not only ineffectual, but harmful. Compromise methods may be employed, but principle must never be sacrificed. Unity means more than the thing united upon. The withdrawal of Friends from politics years ago, rather than seem to compromise, marked a step downward in government. The State of New Jersey would not be where it is to-day if there had been more Quaker boys in the Legislature. The near approach of women's participation in politics gives us hope.

OUR SCHOOLS AS A RELIGIOUS CONCERN.

ROUND TABLE LED BY GEORGE H. NUTT.

Friends have always been interested in education. All our children have had a practical lower education. The old-time Friends were not interested in the higher education because they were not interested in maintaining ecclesiastical authority. We of to-day are not as interested in the colleges as we should be. The great question now is improving our schools. The public schools are improving by leaps and bounds. A survey of the Friends' schools in Pennsylvania recently, showed that our schools can not compete with the public schools in material equipment. But, so far as the survey went, the public schools could not compete with ours for the personnel of the teaching force and the spiritual quality given. There is our strong point. If Friends' schools continue to exist, it must be because of these intangible qualities. We take it for granted, nowadays, that schools do such and such things; we are influenced by the life of the institution,—the kind of human beings the boy or girl will meet there.

We have many children at George School whose parents think it a Friends' school,—that is, a place where the way of dealing with children is Friendly,—an atmosphere of democracy. The children at George School joke with their teachers, and call on us on First-day afternoons. I would no more have joked with my teachers in public school than a Jew would have joked with Jehovah. You can not know all the children in a big public school. We know them all well at George School.

It is getting harder to get the children of concerned Friends at George School. Children often grow up at home, with no way of measuring their capacities because they have been in the shadow of their parents. It is necessary, I think, to send young people away from home for a time to test their own powers and to make their own friends. It is a matter of religious concern that Friends should send their children to a real Friends' school. If we have a great majority of children from other denominations we can not adopt the same methods as when there are more Friends. The smaller number will fall in with the greater number.

Friends' day-schools should have three definite elements: 1. Self-expression,—how to think definitely, and use hands, brains, in after life. 2. Abandonment of the lockstep idea. Every group is carried on at the same pace, the bright boy at the same speed as the dull boy. 3. There should be a much larger proportion of Friends teaching in Friends' schools. Why do not Friends take up teaching as their life work? There is something wrong if we are not training teachers in our schools. Unless the teachers are sufficiently consecrated, they will not bring the children to living with God.

(In response to above.) I think we are abandoning the lockstep method. If we can not recognize the individuality of children we are nothing. I sometimes think, though, that our smaller Friends' schools are not what they should be. They should be run by teachers who understand that they are working with lives and souls. It was said that unless we have Friends' children, we can not use Friendly methods. I have had many children who were not Friends, but have always used the Friendly method, and they always understood. It is an opportunity for us to have

children who are not Friends in our schools. The school is the greatest agency in the life of a child, not excepting the home.

A child should go to a Friends' school for a lasting impression of democracy. A great need in our schools is to develop a good sense of democratic responsibility. We want our children to be peculiar only in their sense of responsibility.

TENDENCIES TOWARD UNITY.

ROUND TABLE, LED BY ELBERT RUSSELL.

THIS proved one of the most encouraging features of the Conference, since the evidences cited of unity already existing between the two branches of Friends augured well for a much greater degree in the future.

"We are now working in unity of spirit and purpose," the leader said at the opening, and he called upon members from the various localities to tell of concrete examples. Emma Bancroft, of Wilmington, Del., cited the mid-week meetings held jointly in her city. Caroline S. Jackson told of the very successful joint meetings for worship held in Germantown last winter. In Moorestown the schools of the two branches have joined together for increased efficiency, and the school at London Grove is arranged by a joint committee. Isaac Wilson told of the same tendency manifest in the Canada meetings. It was thought most fitting that the Society which enjoins fellowship, love and peace, should show samples of co-operation and Christian unity—should come together across historic chasms. "Let us seek likenesses rather than differences," and "live up to the title by which the world knows us," Friends were urged.

THE SOCIAL ORDER AND THE INDUSTRIAL SITUATION.

[Under this heading are grouped Jane Addams' talk on "Americanization"; Dr. Hollander's address on "The Industrial Situation," followed by the Round Table on "Friends and the Social Order," led by J. Paul J. Williams; "The Race Problem," by James H. Dillard, and the Round Table on "What is a Square Deal for the Negro?" led by Anne Biddle Stirling; and the Round Table led by Anna M. Michener, on "What Shall We Do With Our Prisons?" The same general remarks as to the reporting of these lectures and these Round Tables apply, as under the preceding heads.]

AMERICANIZATION.

JANE ADDAMS.

MY experience in an immigration colony in Chicago covers thirty years. Let us begin to-night by going back thirty-five years in Europe. Italy had just redeemed Venice from Austria, and was a new country; a young Kaiser ruled, under whom Germany was brought together; we heard much about Pan-Slavic movements; and people talked of the Federated States of Europe. Everything was pulling the people together. Last year it was very different; Austria in eight parts, Mother Russia falling to pieces, etc. They are stressing nationalism unduly. Last year when I was in Germany for the Friends' Service Committee, many homeless people were coming from Danzig, the internationalized waterway,—homeless on account of that nationalized feeling. Similarly, the people from the colonies were returning, homeless.

When I came home, I found something of the same feeling. In the years past, when people came over here, they felt, at first, devoted to the old country, but gradually transferred their love to us. Our attitude then was that of the old town-meeting to which everybody brought in ideas, and whence everyone could take out ideas. This was the only way in which people could get rid of ideas that hurt them. This was our method for many years, and it worked pretty well. I heard the other day of some one who was arrested because he talked against the Government. "Dear me," I said, "I remember the awful things one immigrant said against the Government some years ago, because he could not separate the United States from Russia. He was never arrested. Now he is wealthy, and too conservative for me." If a young man is too radical, he is apt to be too conservative as an old man. This was our theory of Americanization in those days, and it worked.

The test of Christianity is giving brotherly treatment to the colonies in our country. The people from Eastern Poland in Chicago are anxious about their relatives. They are getting big wages, but can not help their suffering people. The banks will take no more money to send abroad; what does it mean that here in America most people are perfectly indifferent? —at least, we seem so to the Poles. Hoover's organization is helping, and the Jewish Relief Organization is helping, but the mass of the people don't care. Why don't we feel the human appeal? It makes a tremendous difference in our Americanization that we pay so little attention to them on the human side. Recently I spoke to a crowd of Hungarians, with a few Americans sitting in the front seats. We took up a collection to set Hungarian prisoners in Siberia free. The Americans gave $500.00, and the Hungarians were overjoyed at the human interest. I have heard from them about it again and again. We can at least come together on the simple basis of keeping people alive. If we throw away this opportunity, we shall regret it for years.

In the years that I have lived among immigrants, they have never before spoken of anything but the great hopes for the future for their children, if not for themselves. Now they have a different attitude. They can not understand the attitude of the Americans toward aliens. If they could only be brought into the circle of our national life; but they should be brought into the circle of human understanding.

I spoke the other day in Boston at the celebration of the 300th anniversary of the landing of the Pilgrims. We are very tolerant to their faults; we do not give the same tolerance to the immigrants of to-day to make them understand America. No human relations can grow in an atmosphere of faultfinding. Understanding and sympathy are needed to bridge these differences before they become too deep and wide. If they saw that Americans were doing something to understand, it would be so much easier for them. It is not easy to come here from Greece or Italy.

I hope that the people of the United States will keep up the work abroad, and the wonderful work of the Friends' Service Committee in Poland, or wherever the need is greatest. The Quaker is redeeming the name of "American" in many parts of Europe. Personally I have more faith in you than in any other group of people in America, because of the work you are doing, and because you are being judged by the work you are doing.

(Continued in next issue.)

LITERARY NOTES

WILLIAM BLAKE AND OUR TIME.

In an article on "William Blake Comes Back" in the *World To-morrow*, Richard Roberts says: "Our grandfathers put him down as a madman; our rediscovery of him looks like a return to sanity. Blake was a good hater; but most of all he hated hatred. In some things he was a bigot, but he was chiefly bigoted against bigotry. At times he was apt to be tolerant of people, but he was always intolerant of intolerance. Even if—as the way of men is—his precept went ahead of his practice, he nevertheless saw the meaning of freedom more plainly than Byron or Shelley or others of his rebel contemporaries did. Indeed of all the men of that time, only one perceived the logic of liberty with the same clear assurance as Blake. That was Lamennais."

"But while Lamennais was concerned with freedom in Church and State, Blake fought lustily for it elsewhere—against traditionalism in Art and legalism in Morality, against formalism in Religion and dogmatism in Thought. Wherever he saw the human spirit cramped, Blake laid about him with a will. But he did not think, as Shelley seemed to do, that freedom was the absence of restriction. It was rather a positive condition in which a man could be true to himself through everything and be the whole man it was in him to be; and if you gave human nature a chance, Blake believed it could provide its own safeguard against a riotous use of freedom. This was indeed implicity in Blake's psychological scheme. Life discharged itself in energy; but this energy had desire for its driving force and reason for its discipline. Energy becomes fruitful when desire and reason each does its own work. Let one or other cease to do or overdo its task, and energy goes awry. When desire gets into the saddle, then comes the 'vegetated life,' the life of sensuality. Let reason gain the whip-hand and it imprisons energy within closed systems and kills individuality. But observe that the operations of reason were not designed to suppress desire,—Blake had a fine contempt for those whose 'desires were weak enough to be suppressed,' they were meant rather to pilot it; to provide it with channels. But the trouble was that reason mistook its office and set out drawing lines of orthodoxy which it called upon every man to toe. Reason (that is), which was meant to be a discipline, became a despot; and it was against this perverted despotism of reason that Blake launched his hottest fire-bolts. The mania for schematization which Protestantism inherited from the schoolmen had spread its blight over the whole of life; and William Blake was commissioned to break its unholy spell."

"Now Blake was orthodox enough in his own way. He had a doctrine of conversion thoroughgoing enough to satisfy a revivalist. 'Man,' he said, 'is born a Satan and needs a new self-hood continually.' That is good New Testament teaching; but in Blake's view of it conversion was a process which produced artists. The true life is the creative life,—whatever the medium: sound or color, stone or word. It turns upon matter with a vision of beauty and makes it a vehicle for that beauty; and it does much more. It turns upon men with love and by love redeems them. It creates not only the thing of beauty; it creates the sovereign beauty—the beauty of a free living society. And it is not to be forgotten that it was as the builder of such a society that Blake chiefly regarded himself."

* * *

"It is seemingly an incorrigible bias in human nature to subordinate life to forms and formulae: we are forever forging chains for ourselves. Blake comes back to call upon us to enthrone life and to create that one human family, holy and indivisible, conceived in freedom, subsisting in fellowship, in which Life will come into its Kingdom."

"OPEN GATES TO RUSSIA."

The secret of Russia's hold on the American imagination may be that Russia is a land of mystery, of perpetual surprises, and unanswered questions. But Russia is more than that—she stands to-day as a challenge to the American enterprise that has never respected barriers.

Malcolm W. Davis is one of those Americans whose mission in the world seems to be proving that the vaunted American initiative is not dead. Serving first as a Y. M. C. A. man and then as an official of the Committee on Public Information in Russia, he quickly mastered the Russian language and got to know the people. The Czecho-Slovak legionary—as heroic a figure in his tragic march across Siberia as the pages of history afford from the days of Homer—the Russian peasant, and the revolutionary, Mr. Davis knows as men he has smoked cigarettes with, chatted with, and fought boredom with, in lonely interior villages and Siberian towns. When he talks of them he describes them as human beings, not as members of factions that for mysterious reasons are bent toward this principle or that.

Some of the things that Mr. Davis considers worthy of special comment in "Open Gates to Russia," published by the Harpers, are significant of this keen observance of human values—as when he tells that Russian audiences were indifferent to pictures of American officials on the "movie" screen, and were only mildly interested in evidence of our stupendous machinery for war, but cheered lustily at nature pictures of the American West. Mr. Davis, too, has a genuine feeling for the beauty of Russian scenery, folk-life, and art.

The title, "Open Gates to Russia," is something of a challenge to American business men. Indicating vast markets for American agricultural implements, railway equipment, tools, and manufactures of all sorts, Mr. Davis decries the delay and timidity in reopening commercial relations. He has a message from Russia for the American farmer, too—the message that the Russian peasant, groping for a surer footing, wants a closer relationship with his fellow-farmers here. Incidentally, it is interesting to note that publication of Mr. Davis's book comes simultaneously with the lifting of the embargo on Russia. "Open Gates to Russia" is a particularly timely publication.

"The mysticism of Fox seemed to be a communion with God which led to boundless activity. When he would withdraw into the inner sanctuary, it was but to gain an impulse of health and strength which would plunge him into the storm and stress of daily life, in trying to help those who were afflicted in mind and body."—*Alice Heald Mendenhall.*

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

POLAND.

Recent messages and a cable from Europe stated that on account of military operations between the Polish and Russian armies, it had been necessary for the Quaker Units to withdraw from their relief depots at Tarnapol and Werbkowice. The exact date of the evacuation was not known, but with the announcement of an armistice it is supposed that the work was resumed.

According to a detailed report from Frederick J. Libby, International Unit Commissioner for the European Quaker Fields, the Polish reconstruction work seems likely to outstrip even the dramatic achievements in France. Eighty-six workers, English and American, are now on duty and he pleads that thirty more be sent as soon as possible in order that the complete program for the year may be carried on successfully.

Dr. Haigh of England is now head of the Polish Unit and according to all reports has the whole work thoroughly and efficiently organized, with headquarters at Warsaw. Here great need has been found in the institutions and among the university students. Plans are being made to start feeding centers in the fall for students in Warsaw similar to those now operated in Austria and Germany. Clothing will also be sold and student hospitals provided with bed linen. They are working through the Ministry of Health to bring about co-ordination of relief agencies and prevent duplication.

The former sub-station at Zawiercie will soon be closed and workers distributed among other districts. Zawiercie has been a scene of important work, but it is expected that local Polish authorities will soon be able to carry it on properly. It was found that on account of road and transportation conditions it would be better to concentrate the energies of the Unit into districts more readily reached with supplies.

Werbkowice, Nadworna and Tarnapol are now important centers through which outlying villages will be reached. Nadworna is primarily anti-typhus work. Work was delayed until a typhus hospital was opened, June 17th, then two columns of workers made a complete search of the town and found 21 cases which were transferred to the hospital. Children and houses were then disinfected and cleaned, and outlying villages were investigated.

The workers wear a costume which seems to be as nearly louse-proof as human ingenuity can devise. Both men and women are incased in trousers that come to the neck and in hoods that tie around their waists, in hip boots and rubber gloves.

As a summary of the conditions found by the workers only a few examples can be given. Temporary huts made of woven twigs and mud are being used for homes. The people have no bread (in some sections since Easter) and were living on soup made from nettles and other weeds. Hoover food rations and other supplies are being provided for the children until the gardens and harvests produce again. The government is aiding the settlers as far as possible. Malcolm Brosius of Wilmington, Delaware, is helping with rebuilding houses, Arthur Gamble of Winona, Ohio, is his right hand man. Dr. Goudiss assisted with a nurse, Anna Crawford, both of Philadelphia, have four dispensaries in tents. Frank Walser, of Brooklyn, is looking after the assignment of 43 horses belonging to the Unit which are loaned to the villages for farm work. Already in the Werbkowice district 90 ploughs and 50 cultivators have been loaned in turn to the peasantry, 1,000 scythes sold on credit, 2,000 sickles sold at cost, two and one-half cars of barley and oats distributed as seed, garden hemp and flax seed for 1,800 provided for selected families.

Tarnapol, the center for a new field of relief work, is 80 miles east of Lemberg. The Mayor has allotted a large bank building for headquarters, and Russell Lantz, of Topeka, Indiana, is helping to adapt the building to the needs of the Unit. The destruction here is similar to that in the Verdun area in France, while necessities are absolutely lacking. The district needs help of every kind,—building, medical aid and agricultural. Of the 68,000 acres of land cultivated before the war, only 12,000 acres were planted last year. Two-thirds of the horses and cows have gone and in some villages ploughs and even spades are needed. The soil of the region is described like that of the Garden of Eden. Wherever proper cultivation is given the grain grows four to six feet high. Rye planted last fall was waving above the heads of passersby. More tractor ploughs are wanted by the Unit for community ploughing.

The Ukrainians of the United States are interested in this relief and a representative of Philadelphia who inspected the Friends' work with F. J. Libby has definite plans for sending contributions through the Service Committee.

"Here, as in Serbia, our reputation as Friends makes us peculiarly adapted to the task. Race hatreds, centuries old, between the Pole, Ukrainian and Jew, divide inhabitants. It will be our duty here as elsewhere to ignore political considerations and aim with a single eye at the meeting of human need, physical and spiritual."

APPRECIATION OF GERMANS SHOWN IN PAPERS HERE AND ABROAD.

That the child feeding work of the Service Committee is being appreciated by the Germans is shown by the many newspaper comments both in this country and in Germany. There is special department in the Philadelphia office for sending news releases to foreign language papers, and through it we are kept in touch with all clippings from German publications. Recently there appeared in the *Frankfurter-Zeitung* (German) a long article (5 columns) written by Alfonds Paquet, a prominent German editorial writer, telling about the Quakers, their origin, history, aims and ideals. Some 150 copies of the paper have been sent to this office for distribution. Any Friend reading German would be interested in this article, and we will gladly mail them on request. Perhaps the German department of some of the Friends' schools would be interested to secure copies for class use. The same article has also appeared in the *Westliche Post*, of St. Louis, Mo.

CHANGES IN PERSONNEL.

RETURNED.

Thomas Potts, of Philadelphia, returned on the S. S. *Manchuria*, July 27th. He has been connected for four months with the German child-feeding unit with headquarters at Leipzig.

Wilmer J. Young, of Springville, Iowa, arrived in this country on July 29th after two years of relief work abroad. He was in charge of the final closing of the French work and superintended the transfer of many workers and quantities of material to other fields.

Robert W. Balderston, Kennett Square, Pa., returned from Germany, via Denmark and Norway, arriving home July 27th. He was one of the original group of seventeen who left for Germany last December to organize child-feeding work. His experience in the milk industry made him particularly useful in helping to solve some of the milk problems in Germany. He took with him from this country an emulsifier for converting dried milk powder and butter into liquid milk. This was a donation from P. M. Sharpless Separator Co. The machine was installed in Hamburg and proved so successful that a larger one was manufactured in Germany for the city of Hamburg, the original machine being removed to Leipzig. Both machines are in active use. Mr. Balderston's last activities were in the Ruhr district where congestion and industrial conditions make the food situation very acute.

Abraham E. Hiebert, of Hillsboro, Kansas, returned on the S. S. *Olympic* on July 28th, after spending four months in a futile attempt to enter Russia on a relief mission. He was formerly connected with the reconstruction work in France.

Atlee A. Hostetler, Baltic, Ohio, returned on the S. S. *Mongolia* August 5th. He was a member of the Building Department of the Quaker Unit in France, going over early in 1919 and at the close of the French work was assigned to the child-feeding Unit in Germany, and was stationed until his return in the Saxony and Silesia districts.

Ora J. Liechty, Sterling, Ohio, who also joined the French Unit early in 1919. Since March he was stationed in the Hamburg warehouse inspecting the food shipments as they were transferred from the ships to the freight cars. Hamburg is the distribution center for the whole child-feeding work in Germany.

SAILED.

J. Edward and Mary B. Moon, of Morrisville, Pa., on the S. S. *St. Paul,* on July 31st. They will both join the German Unit, taking an active part in the child-feeding work for the winter months.

Shipments received during week ending August 7, 1920:—Connecticut, Greenwich; Iowa, Grinnell; Indiana, Indianapolis; Kansas, Durham; Maryland, Sandy Spring, Ednor, Fallston; Michigan, Detroit; New York, Glens Falls, Cornwall; Ohio, Sabina, Berlin, Piqua; Pennsylvania, Philadelphia, Ogontz, Jenkintown, Mennonites, Marion, Penna.; Doylestown, Penna. German Relief, Germantown, Phila.

CASH CONTRIBUTIONS.

Week Ending August 7th.

Five Years Meeting	$38.45
Newton Preparative Meeting, Camden, N. J.	166.00
Tecumseh Meeting, Tecumseh, Michigan	12.82
Barnesville Unit, A. F. S. C., Barnesville, Ohio	95.00
North "A" St., Friends' Mtg., Richmond, Ind...	20.00
Cornwall Mo. Mtg., Cornwall-on-Hudson, N. Y.	15.00
Wind Haven Friends, Easton, Maryland	8.00
Rush Creek Preparative Mtg., North Manchester, Ind.	20.00
Contributions for General Work	1,601.40
For Germany	7,771.25
For Austria	1,859.50
For Russia	5.00
For Serbia	500.00
For Europe	30.00
For Clothing Department	37.15
Miscellaneous Payments.	523.46
Total	$12,703.03

CURRENT EVENTS

INDIANA YEARLY MEETING.

Indiana Yearly Meeting at Pendleton, according to a private letter from Esther Allen, one of its active younger members, was "a wonderful occasion." Dr. Jesse H. Holmes and his wife, Rebecca Webb Holmes, Ethel Reynolds and Helen Wood were among the visiting Friends present. At the meetings for worship on First and Fourth days, there were from 275 to 300 in attendance. Almost as many attended the business sessions.

An entertainment, social or lecture was planned at the meeting-house for each evening. Wynne Keever reported the Cape May Conference on one of these occasions and furnished delightful music from his flute.

Through the efforts of Floretta Edsall Stinetorf, recently of Woolman School, and the two visitors from Baltimore, there is a good prospect of the inauguration of a Young Friends' Movement. The children also of the Yearly Meeting are being organized into groups to earn money to support a negro boy and girl at the Laing School.

The Monthly Meeting at Pendleton has several recent accessions to its membership.

FRIENDS IN NEW YORK.

Cornwall Monthly Meeting of Friends was held First-day, the fifteenth, at the Smith Clove Meeting-house, Woodbury Falls, New York. A number of welcome visitors were in attendance.

The silence of the morning meeting was broken by William Stone, who read a few verses from the first chapter of Acts. His following remarks were based on the thoughts brought out in the bible reading.

Hibberd Taylor spoke of the story of the house built upon the sands and of the one built upon the rocks and how our lives may be likened to a continual building of houses and how it is all important for us to be sure that we are building upon the solid foundation of God's love.

Edward Cornell then called our attention to certain present day tendencies and the necessity of a rebirth in the life of the Christian Church to meet these tendencies and thus fit the church to take the place intended for it in the world today.

The last speaker, Mary McDowell, said that religion must be taken into all of our affairs of whatever nature they may be. It must be a religion of not one day in the week, but every day.

The business of the monthly meeting was then taken up, during which time Martha Brinkerhoff, of Jamaica, L. I., told of attending meeting at Smith Clove about seventy years ago.

The morning meeting was followed by a pleasant social hour over the basket lunches.

The afternoon meeting was addressed by Gregory Chorlain, of Cairo, Egypt, now of Princeton University. He gave a most interesting and instructive lecture on Egypt, touching on its religious, agricultural, political and social aspects.

On August twenty-ninth, a pilgrimage of young Friends will attend meeting at Cornwall. After a box lunch they will conduct an afternoon meeting.

On September nineteenth, Cornwall Monthly Meeting will be held at Cornwall. It is hoped that a young Serbian, also of Princeton University, will address the afternoon meeting on his country, Serbia.

All are cordially invited to attend these meetings. R. C. C.

NOTICE — The Representative Committee of Ohio Yearly Meeting will hold a session to conduct the business of the Yearly Meeting at 10 a.m., Seventh-day, Eighth month 28th, at the home of William D. and Alice M. Smith, Ellsworth Avenue, Salem, Ohio. Friends will be served lunch at their home, after which an afternoon meeting will be held to complete the

executive business of the Committee. Friends desiring to attend will be taken to the home by automobile from the Stark Electric Station.

At 11 a.m., First-day, Eighth month 29th, there will be held at West Meeting-house a public meeting for worship which Isaac Wilson is expecting to attend. Friends should take Stark Electric cars to Johnson's Crossing, where they will be met by automobile. Visiting Friends will be gladly welcomed at all of these meetings. Any one desiring further information should write to Marietta Hartley, Clerk of Representative Committee, 250 Rice St., Alliance, Ohio.

BIRTHS.

GRISCOM.—On Eighth month 14th, at Moorestown, N. J., to Dr. J. Milton and Mary Lippincott Griscom, a daughter, named MARY LIPPINCOTT GRISCOM, JR.

DEATHS.

LIPPINCOTT. — On Eighth month 10th, at Springdale, N. J., ANNER HAINES, daughter of Nathan M. and Lydia B. Lippincott, in her 86th year. Member of Medford Meeting.

MANSFIELD.—At her home, in Waterford, Va., Sixth month 21st, VIRGINIA H. MANSFIELD, daughter of David and Sarah Mansfield (both deceased). She bore her lingering illness with Christian fortitude, was an interested member, and for several years an Elder of Fairfax Monthly Meeting. M. R. W.

PENNOCK.—Eighth month 12th, at Wernersville, Pa., ISABELLA L. PENNOCK, JR., aged 67.

SMITH. — In Germantown, Pa., Eighth month 10th, ANNIE M. E. SMITH, widow of Frederick L. Smith, aged 75 years.

WILBUR.—At Presbyterian Hospital, New York City, Eighth month 10th, of typhoid fever, J. FINCH WILBUR, aged 33 years, youngest son of Eliza M. and the late Henry W. Wilbur. About two months ago a brother—William P. Wilbur—died in Cleveland, Ohio, and the death of Finch leaves his mother and brother, Aldus, the only survivors. He was a member of New York Monthly Meeting of Friends. Interment was at Flushing, L. I. Tributes of respect were expressed by Albert R. Lawton and Elizabeth Powell Bond.

WORLEY.—At Pasadena, Cal., on Eighth month 2nd, LYDIA W. WORLEY, formerly of Media, Pa. Interment in Mountain View Cemetery, of Orange Grove Monthly Meeting.

Hers was a life of rare unselfishness, patience, courage and largeness of soul. She chose in girlhood the profession of teaching and in exercising so long and so ably her rare gift, she touched thousands of lives, always to uplift and inspire them.

For three years she was teacher of the Friends' School at Byberry, and in that short time she did a work and made friendships which have caused the neighborhood to remember her with gratitude and deep affection through forty years. Yet this was a mere incident in her long career of educational work.

Nor did her service grow less when, through years of invalidism, she was physically helpless. From her sick-room by the Pacific came lessons of faith and patience and undaunted courage. Three thousand miles away men and women lived more worthily because they remembered her sweet spirit and her strong hold upon eternal things.

JOHN L. CARVER.

DR. JESSE COPE GREEN.

"He combined more virtues than any other individual I ever knew," said Dr. Carlos B. Cochran, of West Chester, in speaking at the funeral of Dr. Jesse C. Green.

"Honor, respect, reverence, and love fill our hearts to overflowing when we think of this dear little old friend of ours," said J. Carroll Hayes, Esq.

Caroline J. Worth said that he never found any time or place in his life to talk about the mistakes or wrong doings of others; and that his whole life was a wonderful exemplification of his religious principles.

Edwin J. Durnall, of Swarthmore, spoke feelingly of the value of such a life to the community in which it is lived.

"We all know," said Emma L. Higgins, "that no words of eulogy can add anything to the strength, or beauty, or value of any life, for each individual life preaches its own sermon and rears its own monument. We are equally aware that no words which may be spoken here to-day can in any measure do justice to the greatness of this life that has been lived among us; and which has now passed on into a higher sphere of existence."

Dr. Jesse Cope Green, of West Chester, Pa., was indeed a very great man. He was small of stature and of body; but great in mind and strong in spirit. He possessed unusual health all his life,—due to regular and temperate habits,—and lived to be more than 102 years of age, retaining all his faculties to a very remarkable degree.

He read without glasses, and was only slightly hard of hearing; his memory was far above that of the average person of seventy years; and his interest in the every day affairs of his town and his country as well as those of the world at large never abated.

He early learned that life is not given for mere pleasure-getting, but is for the unfoldment of the divine potentialities of the individual to the highest possible attainment; that the chief concerns of life should be the development of individual character and the rendering of service to our fellowman. These were the principles which actuated his life.

He began his usefulness to society as a school teacher, and later studied dentistry, which he practiced until a few years ago. He has for sixty-six years been treasurer of the First West Chester Fire Co.; and for many years Treasurer of High Street Meeting of the Society of Friends, of which he was a revered member. Each First-day he "broke meeting" and he attended the mid-week meeting with great regularity, — not permitting the most inclement weather or the iciest pavements to keep him at home. He was clerk of the meeting for ministry and counsel at the time of his death.

Dr. Green was a man of wide knowledge and great diversity of interests. His mind was so broad that it covered matters historical, scientific, philosophical, and religious. Yet with it all, one of his most fascinating traits was his simplicity, and absolute lack of that self-important air which sometimes mars the charm of an otherwise great man.

Dr. Green has for many years been "weather man" for the Government in his home town, having had a very fine equipment for meteorological observations.

As a member of the Chester County Historical Society he has contributed many relics and furnished much valuable information. His own collection of curios and books is a noted one. Some of these have recently been disposed of at high prices.

Dr. Green was a friend to all. Places of business were closed during the hour of his funeral, showing the universal love which he had engendered in the hearts of his townsmen.

His simplicity of home life, his sympathy in the social world, his breadth of knowledge, his courage of conviction and sincerity of purpose, his integrity in all business relations, with his abiding interest in people and things ever guided by a deep religious sense made him fully worthy to be called "The Grand Old Man of West Chester."

EMMA LIPPINCOTT HIGGINS.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

EIGHTH MONTH.

21st and 22nd—Co-operative Community Conference, at Warminster Meeting, Pa.

22nd — Philadelphia Quarterly Meeting's Visiting Committee will visit Schuylkill Meeting, at 10.30 a.m.

22nd—Chester (Pa.) Monthly Meeting at Middletown, at 2.30 p.m.

22nd—Daniel Batchellor expects to attend Sandy Spring, Md., Meeting.

23rd — Warrington Quarterly Meeting, at Menallen, Pa., at 10 a.m. Albert Lawton, of New York, expects to attend.

26th—Bucks Quarterly Meeting at Falls, Pa. For the convenience of those who desire to attend, conveyances will meet the train leaving Broad Street Station, Phila., at 8.03 a.m., at Morrisville station. Also the trolley leaving Newtown at 9 a.m., at the Post-office, Morrisville. For those attending the meeting of Ministry and Counsel the day previous, the 10 a.m. car from Newtown will be met at Stockham's Corner, Morris Heights.

28th — Nottingham Quarterly Meeting, at East Nottingham, Md., at 10 a.m. Foster and Margaretta B. Heacock, of Bedford, Pa., expect to attend.

28th—The business of Ohio Yearly Meeting will be transacted by the Representative Committee of the Yearly Meeting, at a meeting held at Salem, Ohio. Ohio Yearly Meeting last year suspended its annual sessions for the present owing to the difficulty of holding them. See notice.

29th — Pilgrimage of Young Friends will attend meeting at Cornwall. After a box lunch, they will conduct an afternoon meeting.

NOTICE—Mass Meeting arranged by the Soviet Russia Medical Relief Committee, Philadelphia Turngemeinde, Broad Street and Columbia Avenue, Wednesday evening, August 25th, at 8 o'clock. Speakers: Isaac McBride, Journalist and former Secretary to Senator Lane, returned from Russia with Latest Important News; Dr. John Ohsol, Director of Commercial Department for Soviet Russia, Ex-member of the Second Russian Duma. Admission, 25 cents.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk Steam heat, electric lights, elevator Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y

SWARTHMORE COLLEGE
SWARTHMORE, PA
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail. appreciate. Two cents a word.

NEWTON COAL
Answers the Burning Question

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.



W. J.
MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by | Sold by

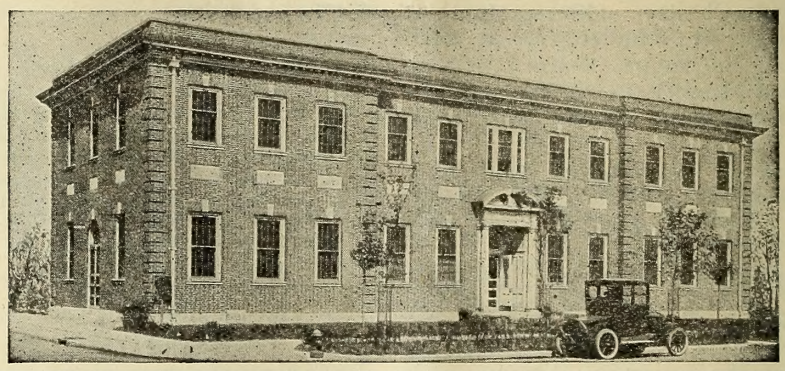
Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 South Broad Street, Phila. Marbridge Building, New York

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



SUPPLEE

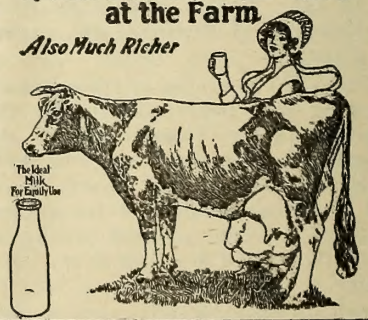
Cream Buttermilk
HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

GENEALOGIST
ELIZABETH B. SATTERTHWAITE,
52 N. Stockton St., Trenton, N. J.

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN, HIGH GRADE
COAL
39th and Parrish Streets

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

FUN.

Two college students were talking of one of their old professors one day when they chanced to meet. "Do you know," said one of them, "that that man changed the whole course of my life one day, just by something he said to me?" "Is that true?" replied the other, "what did he say?" "Well, er-hm-I," stammered the other, "really what he said was 'Good-morning!'"

In our days many men—and a few women—have discovered the Elixir of Youth, but never indoors. The prescription is a simple one. Mix a hobby with plenty of sky-air, shake well and take twice a week.

WANTED.

WANTED—NURSE FOR CHILDREN two and four years, for Queen Lane, Germantown; one block from trolley and fifteen minutes from city by Penna. or Reading R. R. One other maid kept. Telephone evening, Merion 517. Reference required.

WANTED—WOMAN TO DO GENeral housework; two in family; all electric appliances. Will take mother and child. Address Mrs. Edwin W. Thomas, Wayne, Pa.

POSITION WANTED—BY GENTLEwoman of Friends' descent, as governess. Experienced. English and other branches from elementary up to college entrance; French; art. L. 250, FRIENDS' INTELLIGENCER.

POSITION WANTED — AS CAFEteria manager, school stewardess, or hospital dietitian. Home economies training and experience. W. 251, FRIENDS' INTELLIGECER.

WANTED—A GENTLE YOUNG GIRL to care for two girls of two and four years, commencing September 1st, at owner's cottage at seashore. Princeton rest of the year. Reply to Mrs. Rankin Johnson, Bay Head, N. J.

WANTED—POSITION AS MANAGING housekeeper, or matron of school or college dormitories. Address C. 233, FRIENDS' INTELLIGENCER.

MATRON WANTED— FOR CHILdren's Home. Competent; Protestant. References required. Address Box 101, Haverford, Pa.

WANTED—MOTHER'S HELPER IN Friend's family; three children; at Beach Haven in September and in Germantown for the winter. Address Mrs. F. A. Evans, Beach Haven, N. J.

FOR RENT.

FOR RENT — WELL FURNISHED room adjoining bath; suitable for one or two gentlemen; private home; center of Philadelphia. Unusual opportunity. Address A. 240, FRIENDS' INTELLIGENCER.

Strawbridge & Clothier



COOL COTTON DRESSES FOR AUGUST DAYS

THESE GREATLY REDUCED

Now $16.50 and $25.00 Our remaining stock of women's choice Summer Frocks, often only one or two of a style. A wonderfully good choice of models, tunic or straight-line effects. Or organdie, dotted Swiss, voile or linen, in delicate pastel shades, also navy or Flemish blue. SAVINGS ARE NOTABLE.

Now $8.75 to $12.50 Dresses that make August heat less formidable. Draped or straight-line models of voile in white or colors.

Women's Silk Dresses For Between-Seasons Wear

Smart, inexpensive models of crepe de chine, taffeta, and satin or foulard combined with crepe Georgette. Plenty of choice among plaited or tunic styles in fashionable shades and black—$18.75 to $30.00.

Strawbridge & Clothier—Second Floor, Market Street

Household Linens Reduced

These are Linens of the dependable quality that has long characterized our stock. Many of the lots now reduced are too small to warrant detailed mention, but the collection in its entirety is large—and replete with such excellent values as these—

Double Damask Linen Table Cloths, to seat 4—$12.00; to seat 6—$15.00

These are in beautiful floral patterns.

Fine Damask Linen Table Cloths, to seat 4—$7.00; to seat 6—$9.50

In a variety of attractive round designs.

Napkins to Match, 22-inch—$9.00 a dozen

Strawbridge & Clothier—Aisle 11, Centre

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS EIGHTH MONTH 21, 1920

MANN & DILKS
1102 CHESTNUT STREET

We Have One Sale Each Year

Spring, Summer, Fall and Winter Goods

We Keep Our Stock New and Up-to-Date

About 1\2 Price

3.50, 4.00 Fine Madras Shirts.....2.75	1.75 White Madras Knee Drawers..... .95
1.00, 2.00 Neckwear ..... .75	1.00 Pull-over Shirts ..... .55
2.50 White Madras Union Suits.....1.55	8.00, 10.00 Silk Shirts 5.75
6.00 6.50 Silk Stripe Madras Shirts....4.35	4.00, 4.50 Imported Madras Shirts.....3.15
4.00 Silk Crochet Four-in-Hands.....2.50	6.00 Wool Vests 3.75

6.50 Best Blue Flannel Bathing Pants, 4.50

18.75 White Flannel Pants (English Cricket), 14.75

40.00 Tyrol Wool Overcoats, 29.75

35.00 Tyrol Wool Overcoats, 24.75

Raincoats About Half Price

12.00, 15.00 Best Silk Shirts, 8.85

Office Coats, Golf Suits, Union Suits, Bathi ng Shirts, Hosiery, Bath Gowns

MANN & DILKS
1102 CHESTNUT STREET

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WM. HARRISON SMITH, Jr.
Studebaker Cars
5125 N. WARNOCK STREET,
LOGAN, PHILADELPHIA.
Bell Phone—Wyoming 6245

BONSOR
FANCY POULTRY
TERMINAL MARKET

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, NINTH MONTH 11, 1920

VOLUME 77
NUMBER 37

FOR ALL THESE.

I THANK thee, Lord, that I am straight and strong,
With wit to work and hope to keep me brave;
That two score years, unfathomed, still belong
To the allotted life thy bounty gave.

I thank thee that the sight of sunlit lands
And dipping hills, the breath of evening grass—
That wet, dark rocks and flowers in my hands
Can give me daily gladness as I pass.

I thank thee that I love the things of earth—
Ripe fruits and laughter lying down to sleep,
The shine of lighted towns, the graver worth
Of beating human hearts that laugh and weep.

I thank thee that as yet I need not know,
Yet need not fear, the mystery of the end;
But more than all, and though all these should go—
Dear Lord, this on my knees!—I thank thee for my friend.

ALL FRIENDS' CONFERENCE.

SPECIAL CORRESPONDENCE.—III.

Thursday, August 12th. A devotional meeting at noon, a joint meeting of the British and American business committees, preceded the Swarthmore Lecture, mentioned in my last communication. At the former there was an atmosphere of expectation, almost of anxiety, but the word went forth that perfect love casteth out fear, and that our Friendly effort, whether in the field of evangelism or in that of social work, should unite us and not divide. Earnest prayers were offered for guidance, one of these being in the French language.

Friday morning, August 13th. A most impressive silence ushers in the first real session of the All Friends' Conference. Prayers are offered by Robert E. Pretlow, of Oregon; Edward J. Hodgkin, of London, and William C. Moffit, followed by Rufus M. Jones and Joel Borton. The petition was that Friends should unite for this service, the time being so insistent and the need so great. Rufus M. Jones: "Unify us, Lord, into one living group; make us an organ of Thy spirit. We do not know whither we are going; we would find the direction of Thy will."

At 10.40 the opening minute is read, and John H. Barlow, of Birmingham, chairman of the Conference, extends a warm welcome to the delegates. To the delegates from beyond the seas, he said, we extend a most loving and cordial welcome. We should forget our diverseness and remember only that we are one in the great Quaker tradition; may these deliberations only bind us more closely together.

The origin of the Conference, the Chairman explained, was in a minute of London Yearly Meeting, in 1916, expressing a deep concern that all who bear the name of Friends should unite in an effort to find means to secure a genuine and lasting peace. In these dangerous and critical times, to do this in a constructive and positive way is a staggering task for us who are a handful of people, but if we are united in a common purpose and a common desire, if we can obtain a clearer conception of our message, we shall be able to minister to distress and to aid in the reconciliation of warring groups. And this will be infinitely worth while. The world will now listen to us, for we have proved by our works, particularly by our relief work on the Continent, that we would work "not by might, not by power, but by Thy spirit." Many, many besides ourselves are sending up the heartfelt prayer, "O, Lord, burn the chariot in the fire, and break the bow in sunder."

The custom is to open each subject by two addresses of about twenty minutes each, then delegates are at liberty to discuss the matter in hand, from five to seven minutes. As experience showed, it would have been wiser to limit these supplementary speeches to three minutes, as is the custom in our general Conferences, the assembly being at liberty to ask for an extension of time.

On the topic, "The Character and Basis of our Testimony for Peace," Joan M. Fry, of London, first made sympathetic reference to the death of Dr. Leonard Doncester, a member of the Commission responsible for the first report upon the matter under discussion. She thought of him as a comrade still working with us and helping us. She recalled two striking appeals which have been made to Friends recently, one by Thomas Phillips who said, "We may hold Friends responsible for the war because they have lost their early zeal," the other of Dr. Schaefer, who quoted the searching query, "Are you they that should come, or look we for another?" The picture in Zechariah where ten men should take hold of one man, saying, "The Lord is with you," seems to be having its fulfillment in our experience, and this throws upon us an immense responsibility.

Rufus M. Jones followed, making an appeal for more faith in moral forces, in this hour of comparative calm; Jesus had this faith. God does not force us into goodness, He suffers defeat, allows postponement of His purposes, overcomes by suffering and sacrifice. It is time that we returned to original Christianity and helped build a world which, in our clearer moments, we know ought to be. Theology has hindered the right Way of Life, and has favored war. We may build upon the moral laws as surely as upon the law of gravitation. William James said, "A man's vision is the great

fact about him," and so of us Friends. The remnant of God-fearing people always succeeds, although it may appear to suffer defeat.

Paul J. Furnas, of New York, reminded us that our time is absorbed largely by such matters as food, clothing, and other necessaries, but that we can exhibit a spirit of love in our dealings as to these; it is not only in great crises that we are called upon to act like Christians. Society is too much bent upon acquiring and possessing things; there is a joy which finds its satisfaction in creating things and ideas, as well as in possessions.

James Wood, of New York, declared that, as there is something of God in every man, the act of war is an attack upon God Himself.

Gilbert Bowles, of Iowa and Japan, said that God's answer to our faith in Him is sure. Experience and conviction carry far more weight than argument or mere opinion. The convinced person will convince others.

O. Edward Janney, of Baltimore, pled for a better understanding of the minds of those who in our peace testimony have not been able to take the absolute position.

Henry T. Hodgkin, of London, in reviewing the English and the American Reports, said that to win others to be active in the cause of peace is the main thing. We should address ourselves, first, to professing Christians, for we have in common with them a loyalty to Jesus Christ; next, to the humanitarian and liberal elements, and here we should avoid the peculiar Friends' technical language which is not understood outside of our circles; next, to the materialists, who are best approached by the way of logic and reason, and, finally, we should appeal to those persons who are most influential. All this throws upon us a very serious responsibility. We are definitely called to the Way of Christ; like Luther, "we can do no other."

William J. Sayers, of Indiana, a convinced Friend, declared that our Society has been *too* peaceable, in the sense that we have not given out our views to the world. There has been too much pride in the works of our ancestors, and too little desire to be worthy ancestors ourselves.

Before this sitting adjourned, a flash-light photograph was taken from the back of the room. This unfortunately included only one-third of those present, but it forms an interesting record of the occasion.

Friday afternoon, August 13th. At the opening of this session, Edward W. Evans, of Philadelphia, expressed a deep concern that Friends should even thus early consider how the fruits of the Conference might best be gathered and conserved. The matter of the basis of our peace testimony was then taken up anew.

Margaret McIntosh, of New York, claimed that armed force must at times be put forth, and instanced the forcible restraint of an insane person, who might wound or slay innocent people. [It was not apparent whether or not the speaker thought this restraint might properly extend to the taking of human life.]

Margaret Sefton-Jones, of London, agreed with the speaker, and added that too much importance might be attached to the killing of the body.

John P. Fletcher, of London, reminded us impressively that the fundamental basis of the Christian doctrine as to the use of force and the taking of life is clear, and fixed for all time. If Friends fail in putting this teaching forward, then others will arise who will proclaim it.

William W. Cocks, of New York, spoke for those who in the recent war took up the sword in the defense of democracy. Some Friends felt it their duty to support the government. He however appealed to Friends now to do something practical for peace.

T. Edmund Harvey, of England, expressed a deep concern for Friends to stand out for the standard of Christ's perfect way, and warned us away from the attitude that condemns others.

Abraham S. Underhill, of New York, said that he had bought war-bonds, and that he hoped nothing would be said which reflected upon the patriotism of any present. If, however, Friends took the absolute stand against the use of armed force, they should be very careful to live up to that high profession.

Max I. Reich, of Philadelphia, said that the Church is the very body of Christ, that to be a member in it is to be above nationality, and that he had been deeply pained by the breakdown of the Church during the war.

Frank W. Dell, of California, called the Conference back to the subject of the session, What is the fundamental basis of the peace testimony? He found this in the nature of God himself; it is only a perversion when each side in a war claims that God is on their side. Again, Christ died for all, not for one nation. If any take up the absolute pacifist position, they must show that their spirit of sacrifice goes deeper than that of those who take up arms; they must ask themselves, May we enjoy the fruits of what the soldier has won? They must be *active* spiritual resisters, and be willing to take the full consequences.

Sarah A. Carr, of Kent, England, spoke in favor of sending a message to the English Labor Party, expressing sympathy with their action in refusing to support the English government in aiding the war of Poland upon Russia. This proposal brought the Conference into a deep questioning as to the right course to pursue, many feeling that it was impossible to express public approval of this action of the Labor party without at the same time appearing to approve of the method of the strike with all its disastrous consequences. The matter, referred to the Business Committee, was at one time reported back adversely, but the Conference was in the end in general agreement in sending the following message, which was given to the press and appeared there Monday, August 23rd:—

"Dear Friends:—A representative conference of about a thousand members of the Society of Friends, sometimes called Quakers, from many countries of the world, has been meeting at Devonshire House, London, from August 12 to 20, 1920. It has been considering Christ's teaching in its relation to war, whether between nations or between classes within a nation, and also to our industrial system, which is at present based largely upon personal gain rather than upon service to the community.

"We believe in the value of spiritual forces in human

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

affairs, and are convinced that goodwill, fellowship, and mutual trust are the effective means to progress, and that to this end armed force is futile. We are thankful for the impulse towards peace in the Labor movement throughout the country. How far the methods contemplated by your Council are such as we could endorse we do not presume to judge, but we have observed your efforts towards peace with Russia with grateful sympathy. We wish to support you in your endeavors to give expression to the true brotherhood of all men by such means as are in accord with the life and teaching of Jesus Christ. On behalf of the Conference, John H. Barlow, Chairman."

T. A. J.

THE "INDEPENDENCE STRIKE" AT MANILA.

By Jose P. Melencio.

Acting Director, Philippine Press Bureau.

There is a rift in the supposedly cordial relations between Americans and Filipinos in the Philippines. The cause was the publication in the American papers in Manila of editorials disparaging the Filipino people and representing them to the visiting Congressmen as not deserving of independence. The members of the United States Congress were warned that the myriad things before their eyes were not typical of Philippine life and that only good things about the country were being shown to them. This was tantamount to saying that the Filipinos were deceivers. Whereupon, the Filipino workmen in the newspapers concerned indignantly walked out.

That the sentiment among the Filipinos is bitter is evidenced in a note sent by the strikers to a Spanish language newspaper, of the following tenor:

"No Filipino loving his country could tolerate the affront of the newspapers defaming us before the Congressmen now in Manila.

"Let patriotic Americas imagine these insults being applied to their own country. Let them remember the Lynch law."

The personal animus behind the sordid act of the newspapers responsible is quite apparent. The Americans concerned had heretofore pictured the Philippines as an impossible country. They had made it appear as retarded in all respects. They had by word and pen stigmatized the Filipinos as incapable of anything progressive or constructive; they had even represented them as a mongrel people, just emerged from savagery.

Now, however, it looks as if the monuments of calumny that they have so assiduously builded will crumble down to dust, for circumstances have swung in favor of the patient Filipino. The visiting Congressmen found in the Philippines undeniable evidences of progressiveness; they found a people possessed of culture and civilization; they found them running their own government; they found almost everything up-to-date—all contrary to the representations of our unsympathetic friends.

It is what the Filipinos have been waiting for all these years—Congressmen to visit the islands that they might see for themselves what kind of people the Filipinos are and how they conduct themselves, instead of religiously accepting as truths the many slanders against the race by men who want the islands indefinitely retained for purposes of their respective pockets.

The whole incident is deplorable but should be instructive par excellence to well-meaning America. It is known now who the annihilators of Philippine liberty are. Influences, heretofore invisible, which had frustrated the granting of Philippine independence by hoodwinking the American people to the real facts, have at last been unmasked. Henceforth America will know how to discount the multitudinous statements being made on the alleged incapacity of the Filipinos for independence.

Congressmen of sterling integrity, who have gone to the Islands with unprejudiced minds, men like Hon. S. G. Porter, chairman of the House Foreign Affairs Committee, and Hon. J. A. Freer, of Wisconsin, and Hon. John H. Small, of North Carolina, have attested to the blazing fact that the Filipinos deserve and should have their independence.

The Filipinos do not pretend to be a perfect people. Neither do they profess to be as intelligent, generally, as the Americans. But they claim that they should be judged on their own merits.

This talk of incapacity is self-assertion pure and simple. God in His wisdom has never yet created a people within a defined territory who cannot maintain a government of their own. The record of the Filipinos is an open book for the scrutiny of fair-minded men. We invite comparison of our attainments and progress with the progress and attainments of other independent countries of the world to-day.

Americans who have investments in the Philippines and those who have commercial interests generally in the East have no reason to be panicky at the mere mention of Philippine independence. Certainly, Philippine independence and their interests cannot be incompatible. Surely, arrangements can be made whereby those interests could be safeguarded. To advocate for the retention of the Philippines on any pretext would be to pervert America's vaunted policy of altruism and to convert it into a policy of selfishness and greed, to her everlasting dishonor.

As a matter of justice to the feelings and aspirations of the Filipino people, negotiations should be begun immediately for the granting of their independence. Commercial interests can be considered afterwards, or simultaneously. This is the only practical course to take. It is the only sane course.

The destiny of the Philippines is not to be a perpetual possession of the United States but a daughter republic of hers. America's merchants can never smother the desire of the Filipinos for their freedom. The Filipinos will not always supinely sit by to be maligned and insulted by advocates of the policy of retention. Solve this problem of independence now and America will render a whole race of people happy, quick to co-operate with her in all her international endeavors. The Filipinos cannot conscientiously attend to the economic and industrial development of their country so long as the case of their independence is not resolved in their favor,—so long as the prospect is gloomy for their ever becoming a sovereign nation.

Why is it that there are sons of this great democracy who, proud of their country's history, can sympathize with the aspirations for freedom of all other peoples except the Filipino? Why is it that they have always looked down upon this unoffending son of God? Why is it that they have always viewed everything Philippine from a perspective that is distorted? Why is it that they have always disdained to behold the dawn of a grander day for the Filipino? Have they for-

gotten Lincoln's rebuke: "He who refuses liberty to another deserves it not himself and, under a just God, cannot long retain it?"

THE SALOON-KEEPER WHO QUIT.

THERE have been but few liquor-sellers who voluntarily quit the business, writes Andrew B. Wood. Most of them had to be forced out. It is therefore refreshing to get the story of one who quit because of a conscience in the matter.

In a rural village called Pearson, located at a boat-landing on the Potomac River, a man whom we will call "Jake" kept a saloon. Contrary to the usual practice of saloon-keepers, he would not sell to a man who was drunk, or ever sell again to any one who created disorder around the premises,—which, of course, indicated that he had unusual qualities to start with.

A series of temperance meetings was being held in the county, preparatory to a country-wide vote. When the speaker arrived at Pearson, he recognized his own picture on the advertising material posted in the window of the saloon. Stepping inside, he asked for the proprietor, and said,

"I see you are advertising my meeting. What do you mean by that?"

The saloon-keeper replied, "Maybe we are not as far apart as you think we are about this business,"—at which the speaker in astonishment shouted,—

"That listens good to me. I should like to see you early to-morrow. I must go on to the meeting now."

The next morning, on his way down to the saloon, the speaker bought a newspaper from a boy, and sat down outside for a brief look at the head-lines, when the saloon-keeper rushed out and said, "Take a good look at that boy before he gets out of sight."

They both looked, and then the saloon-keeper continued, "He's *mine*. That is one reason why I am likely to go with you on this subject. My other reason is a girl two years younger than he is, and I have about made up my mind that I cannot afford to stay in this kind of business with my children around here."

That same afternoon the two persons went together, arranged with the county clerk to surrender the license, and with the owner of the building to give up the lease, and the last we heard the family was happily located, with the father in the mercantile business.

In saving his own boy and girl, that man probably saved a dozen boys of that community, and some girls, from "going wrong."

While those who quit are few, it should be gratifying to all who have contributed to support Prohibition that the results of their work in the matter of closing saloons has meant so much to the boys and girls of all America.

FRIENDS' SERVICE IN WAR-TIME.

BY ELIZABETH FOX HOWARD.

Published in pamphlet form by Friends' Council for International Service, Devonshire House, Bishopsgate, London.

(*Continued from last issue.*)

IV.

THIS decision was an important one, and while hesitation was felt in some quarters as to its wisdom, it has proved to have had far reaching results. Over and over again, Friends as such might have obtained exemptions and secured easier terms, or release from imprisonment, but they preferred to identify themselves with all those in the country who were taking the same stand for freedom of conscience. The Friends' Service Committee, which has been specially concerned with the struggle against militarism, has worked throughout in close co-operation with the Fellowship of Reconciliation and the No-Conscription Fellowship, two bodies which arose during the war, and whose titles sufficiently explain their *raison d'etre*.

It is well to realize that the stand taken by Friends was not only on behalf of liberty of conscience. It arose also from a deep conviction that evil cannot be overcome by the use of force, and that love, as shown in the suffering and death of Jesus Christ, is the only power in the world which is strong enough to prevail over wrong. This conviction was shared by the women of the Society, and was expressed by a large number of them at a Conference where they, too, considered how they should face the demands of the hour. Realizing that their men would be taunted with cowardice and unwillingness to defend them, they drew up a message in which speaking of "our Quaker freedom and the comradeship and friendship and equality between men and women," they continued: "We do ask our men Friends that force should not be used to defend us, *but to trust God with us and for us.* . . . We also want you to believe that we will stand by you and share with you in whatever sacrifice you may be called upon to make. And in all this we acknowledge our weakness, but we humbly trust in the power and faithfulness of our Lord to carry us through."

The resolution of the conscientious objectors was soon put to the test. Tribunals were set up all over the country to consider applications for exemption from military service, on health, business, or conscientious grounds. Young men, often mere boys of eighteen, were called on to give a reason for their faith before—in some cases—ignorant and unsympathetic bodies of men. Although the Act provided for absolute exemption in the case of genuine objectors, this was hardly ever given, and in many instances where it was granted for a time it was afterwards rescinded. Those who were not willing to accept alternative service were summoned before a magistrate, and handed over to the military.

In the early days, the treatment of the conscientious objectors in barracks was often extremely harsh and brutal, though as time went on they won, from the private soldiers at all events, a large measure of respect and sympathy. In the summer of 1916, a number of men were imprisoned in Harwich Redoubt, where they received very severe treatment, and were thence removed to Field Punishment barracks in France. On their steadfastly refusing to yield to threats or persuasion they were sentenced to death by shooting, afterwards commuted to ten years penal servitude. These men who had heard the sentence of death read out without quailing were buoyant in their faith, and absolutely fearless in their reliance on God. Their bearing made a profound impression on the soldiers who were present when the sentences were promulgated. Shortly afterwards they were sent back to England to serve long terms of imprisonment. Public opinion was beginning to be roused to the extent of demanding that conscientious objectors should be confined in civil rather than military prisons, and permission was obtained for "Quaker chaplains" to visit and hold meetings with those who desired it. What these occasional visits and meetings meant both to the prisoners and to those who visited them cannot be described. Perhaps the latter gained even more than the former. A Quaker

chaplain wrote of one of these prison meetings: "It is impossible to picture one-tenth of the power that is generated in this half-hour of fellowship. One man says, as he leaves the gathering: 'I could go now to face the rack, if need be, for the Truth,' and another tells of the Vision Beautiful which has come to him in the quiet of his cell after the meeting,—a vision which has scattered doubt and fear, and has made him stronger than ever in the faith which is in Christ Jesus."

The Visitation of Prisoners' Committee had indeed three years of most useful service, not only in arranging for the visits of the chaplains, but by supplying books to prison libraries, and by holding periodical meetings of cheer and encouragement for the relatives and friends of the prisoners.

For as the months and years passed, and there seemed no prospect of release from repeated sentences of two years' hard labor—the most severe sentence known to English law—the strain on courage and endurance became very great. A large number of the men accepted what was known as the Home Office Scheme, a modified form of internment, at various centres such as Dyce, Warwick, Wakefield and Princetown, where it was supposed that they would be engaged on work of national importance. This proved to be for the most part a mere farce, and the men were subjected to hard and degrading conditions without even the satisfaction of doing useful work for the community. (*Continued in next issue.*)

A VISIT TO GEORGE FOX'S BIRTHPLACE.

Knowing that George Fox was born in Leicestershire, when we reached Leicester, the county town, or more appropriately, city, we got out maps and gazeteers and located Fenny Drayton some twenty miles away on the extreme southwest side of the county. While Leicestershire contains some manufacturing, it is very largely agricultural, noted for its famous grass lands and as being the classic region for fox hunting. Having one of the excellent ordnance survey maps, with the scale of an inch to the mile, we had no trouble in finding Fenny Drayton, after a ride of some twenty miles through several typical English county villages —Sapcote, Hinckley and Higham on the Hill. Yes, we had some trouble, for in asking for the latter place, we naturally pronounced it "Hig-ham," when our English cousins call it "I-am."

Turning off Wattling Street, the old Roman Road, which runs straight from London to northwest England, at the Red Gate Inn, along a winding English lane, we came first, to the simple monument erected in 1872 to commemorate the fact that George Fox was born here in 1624. It is a plain, pointed shaft some twelve feet high, enclosed with an iron railing and with English ivy, roses and blackberry bushes growing around its base. A hundred yards or more, we come to the village of a dozen houses, the store and blacksmith shop, and just beyond, the little church. Inquiry at the postoffice located the key at the vicar's, across the road from the church. There was just a little reluctance to give it to us as the last party had broken the candles and otherwise behaved themselves unseemly. We assured Mrs. Jenkyn Edwards, the vicar's wife, we would make no trouble. There was no danger in losing the key on account of its size.

We could not ascertain how old the church is, but the wonderful English yews around surrounding the yards, are noted for their size, beauty and great age. The interior of the church contains the recumbent figures of a knight in armor with effigies of his two wives above him in the attitude of prayer. There are other tablets of bygone worthies who passed on even before George Fox's time. In the corner, stands the plain, stone baptismal font in which Fox was baptized. There are numerous grave stones in the yard, but none containing the name of Fox.

The key returned to Mrs. Edwards, the writer asked her for a smooth, flat stone as coming from Fenny Drayton, to take home to America. She was much interested and invited us to help ourselves from her garden, which we did.

A short walk across an open field from the monument brought us to the spot where the little cottage once stood, in which Fox was born. No one remembered just when it was demolished, but an old woman nearby remembered it well and she "had lived in Fenny Drayton nigh forty years." The spot in the garden near an immense alder bush was pointed out where the house had stood, as also the old well, which was still in use. Some large trees under which Fox used to sit and read, have been cut down. Here a much more attractive stone for the garden walk at home was found, and likewise carried off, much to the amusement of the occupants of the three modern cottages which have been built near the site of the old.

Fenny Drayton is a little parish with a population of only 112, off from the main roads and but little changed in the nearly three hundred years since Fox was born. Some pilgrims attending the Conference were ahead of us a day or two and no doubt there will be others. Surely no more quiet spot could be found for contemplation and inward search of soul. Fox's Journal is not at hand to supply the details of George Fox's early experiences in this quiet spot, but we shall read with renewed interest what will probably be a very brief reference to his birthplace and early home.

London, Eighth month 11, 1920. C. F. J.

NOTE AND COMMENT.

THE NEGRO CHURCH.

From 23,000 Negro churches in 1890 the number has grown until in 1916 there were 40,000 organizations. The membership during the same time has increased from two and one-half million to four and one-half million. The value of the property increased from twenty-six and one-half million to eighty-seven million, on which there was a debt in 1916 of only 9 per cent. Two-thirds of the colored church members, a trifle over three million, are Baptists; about 1,400,000 are Methodists, and besides these there are 51,000 Roman Catholics; 46,000 Presbyterians; 26,000 Episcopalians; 13,000 Congregationalists; 11,000 Disciples of Christ; 10,000 of the "Christian Church"; 10,000 of "Church of the Living God." The property, however, is divided a little differently, the Baptists holding about one-half and the Methodists two-fifths.

The colored churches fall into two main divisions: those churches which are entirely conducted by Negroes and those organizations which are parts of white general bodies. In 1890, 87 per cent. of the members and 77 per cent. of the property belonged to wholly Negro organizations. In 1916 this had increased respectively to 88½ and 81 per cent., showing that there has been in recent years a tendency for Negroes to leave white churches.

More largely than any other section of the American population the Negro is organized in churches and the churches are the centre of his social life.—*The Friend.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:
ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON,
WALTER HALSEY ABEL, *Managing Editor.*

PHILADELPHIA, NINTH MONTH 11, 1920

CHURCH UNITY.

A STRIKING move in the direction of church unity is seen in the negotiations of the Anglican or Episcopalian church of this country and the Eastern Orthodox, sometimes called Greek Catholic Church of Europe and Asia, to restore "corporate unity and intercommunion." The "Terms of Agreement" contain three paragraphs, two of which have apparently been accepted without serious difference, as follows:

"(a) We accept the authority of the Catholic Church over all the faithful to teach what is necessary to be believed and practiced for salvation, and to enforce by spiritual means such holy discipline as may be required for the protection of the Church's Faith and Order, and for the guidance of souls in the way of eternal life.

"(b) We accept the canonical Scriptures as being the veritable Word of God, as given for the upbuilding of believers in the Faith which they have received from Christ through His Church, and as confirming and illustrating all doctrine and practice which is generally necessary to be believed and fulfilled for salvation. In controversies as to the meaning of Holy Scripture, we accept the Catholic Faith as affording a true summary of the fundamental and divinely inspired teaching which is progressively unfolded in the successive parts of the Bible."

The third paragraph covers the grounds of difference between the two churches. They do not compromise, nor have they settled the issues. They postpone them until a council can meet in the name of a united church:

"(c) We accept the Nicene Creed, the decrees of faith put forth by the ecumenically accepted General Councils, and the sacraments as means of grace."

The debatable point about the Nicene Creed is the use of the phrase *filioque.* The only question about the Councils is whether the Council of Nicea, 787 A. D., which sanctioned prostration before images is authoritative. Regarding the sacraments the difficulty is one of definition. If a sacrament is a visible means of grace authorized by the Gospels, there are but two, Baptism and the Holy Communion. If on the other hand, sacrament is defined as a visible means of Grace bestowed by the Holy Spirit, there should also be included Confirmation, Penance, Holy Order, *i. e.,* ordination, Holy Matrimony and Holy Unction.

It is interesting to compare this move towards unity among the Catholic churches of the world, with a similar move, recently drawn to its close in London, among the Quaker churches.

Will our differences seem as trivial to them as their's do to us?

THE EDITORIAL BOARD.

IF Friends will pardon a personal word, Elizabeth Powell Bond would like to correct an impression given in the issue of the INTELLIGENCER of Ninth month 4th.

Her name leading the list of the Editorial Board, is a courtesy appreciated by *age;* but she begs to say with promise of most cordial co-operation, that in this case, "the first should be last, and the last should be first."

SILENT MEETINGS.

DR. O. EDWARD JANNEY'S suggestion made at Yearly Meeting time, that where meetings are usually silent the period be cut in half and the latter part devoted to considering the welfare of the neighborhood, seems to me an interesting and useful one. But I would suggest a more decided change. I believe it is both undesirable and unnecessary that meetings should be habitually silent. As the Sabbath was made for man, not man for the Sabbath, so a Friend's meeting is for the help and inspiration of the members. However, small the group of people, however meagre their intellectual or spiritual qualifications, could they not help one another more by occasionally expressing their highest thoughts and aspirations, than by always sitting in silence? I can not imagine a group that would not be better for some vocal expression.

We should not make the form of our meeting a formality; where there is life there are naturally variations. There is, I believe, nothing un-Friendly in making more or less definite plans for our meetings; the plans may be made by individuals separately, or by a group. Sometimes it is helpful to read in meetings selections from the Bible, or some other uplifting work; but no meeting should rest content without some original self-expression of the members. Only a few can make formal speeches or deliver sermons; but every one who can converse can in some measure express his religious thoughts and feelings. The best inspirations are probably those that have dwelt with one for days or weeks, thoughts that have been worked over and tested by use; but many Friends have made the sad mistake of regarding lack of preparation as a virtue, or even as an evidence of inspiration. In these days few people have inspirations that appear to them supernatural and irresistible; we have a duty to seek inspiration, not merely to wait for it to come; we need to cultivate the spiritual life. Spirituality often comes by doing things that are hard, so hard that we can't do them without the help of God. For this reason our form of worship is good because it is difficult; it puts upon each of us the difficult task of helping to make our meetings good and inspiring. If we accept the responsibility and are willing to think, plan, read,

study and pray during the week to prepare ourselves for this service, there will be growth in ourselves and encouragement to others. No one is without some spirituality; no one is entirely exempt from service in meeting. When we all realize this, we shall have live meetings. M. S. MCD.

LETTER FROM HENRY FERRIS CONCERNING THE LONDON CONFERENCE.

A WELCOME.

"England is as a family of prophets, which must spread over all nations." So wrote George Fox and the Friends who signed the Epistle from the earliest General Meeting at Skipton in 1660.

Now, 260 *years later, the "family of prophets" returns its delegates from all nations to bring blessing to the Mother Country, which sent them forth.*

From ancient civilizations of yesterday in the East and from new lands of to-morrow in the West and South, you come. You enrich us with faith from the past. You enrich us with boundless hope for the future.

Here, in our sister islands, we bid you welcome in love. Welcome, dear Friends, welcome Home, to our old grey city to-day.

ABOVE is the welcome printed in the booklet giving the program of the All-Friends' Conference at London. At the opening session the chairman said, addressing the American delegates, "Our hearts turn to you with a warm and cordial welcome. It is often said that we of England are cold, but we assure you that our hearts beat warmly for Friends from America." And surely no one could doubt the sincerity and earnestness of the welcome given to American Friends at the London Conference.

The formal opening of the Conference was a reception given to all the delegates and many other Friends at Central Hall, Westminster, a very large and fine building near to the Houses of Parliament. Here the delegates gathered by invitation at four o'clock on the afternoon of Fifth-day, the 12th, and mingled together until 6.30, tea and light refreshments being served. All the delegates were also furnished with round, white badges bearing the name and Yearly Meeting, and these have been generally worn during the Conference.

At 6.30 the delegates gathered in the large hall, where Rufus M. Jones delivered the "Swarthmore Lecture" for 1920, on "The Nature and Authority of Conscience." The great hall was well filled on both main floor and galleries, probably 2,000 persons being present. As the lecture has been printed and copies are for sale, no attempt is made to summarize it here.

The regular sessions of the Conference began next morning in the large meeting-room at Devonshire House. It was presided over by John Henry Barlow, who for several years has been clerk of London Yearly Meeting, but who retired from that position last year. As assistant clerks there were Roger Clark, who is now clerk of London Yearly Meeting, and Agnes L. Tierney, of Germantown, a member of Arch Street Yearly Meeting, Philadelphia.

The brief opening address of John H. Barlow was most impressive. The Society of Friends is indeed diverse, he said, yet in many things we are one. Surely God will use us to fulfill his own purposes. He quoted the minute of 1915 proposing a Conference of all Friends at the end of the war. Now that we had met at last, after these years of war, the need was for positive and constructive work that should have as its purpose not merely to end war, but to transform the social order into one which shall make future wars impossible. For this work our experience of modern war in these four years was a qualification. When Dante walked the streets of Florence, the people looked at him with awe, and whispered to each other, "That man has been in hell!" The young men of Europe, and America, too, in the past few years have been in hell. What can we do to end the hell of war forever? We are but a handful; yet, weak as we are, God may give us a message for the nations. "Not by might, not by power, but by my spirit, saith the Lord." He ended with the solemn prayer, "O, Lord, break the bow, and cut the spear in sunder; burn the chariot, and make wars to cease over all the earth. Grant to us to be still, and know that thou art God."

At the first meeting the Conference took up the consideration of The Fundamental Basis of our Peace Testimony. It was opened by addresses by Joan M. Fry and Rufus M. Jones, followed by general discussion.

Joan M. Fry expressed the hope that All Friends were in agreement on one point, namely, that our testimony against war is an integral and essential part of our faith. She quoted a clergyman who insisted on holding Friends responsible for the late war, because, he said, they had always *seen* the truth that war is in violation of the teachings of Christ, which others have not, and the responsibility, he asserted, was upon those who had had the truth of God revealed to them.

Those Friends who had been in prison had a new vision of the duty of our Society to make known the truth; but to others it is hard to see what is so plain to us. We must try to put ourselves in their places, and to *understand* them, not to censure or condemn them. If we can live our daily lives on this plane, we shall be true peace-makers; but the tools of the animal nature will not do the job. To be equal to it we must be made free from our lower selves by the spirit of Jesus.

Rufus M. Jones said that our position on the fundamental testimony against war reveals what kind of a God it is that we worship, and the way of life to which we are called. The recent war has opened the eyes of the world. The glamour and glory are stripped from war. All the world now sees that war is not to be ended by war, that war always means *more* war. This could not be discussed while the war was going on, but now a better method may be found. We must have international courts, it is true, but the first thing necessary is faith in moral and spiritual instead of material forces,—that is to say, faith in the gospel of Christ. If the cross is truly the way of life, then our theology must be revised. Our God is no longer "the God of things as they are," but of things as they ought to be. We cannot settle great issues to-day by asking, "What has been done in the past?" We must ask what the truth is, and bear witness to it. "A man's vision is the great thing about him." We must have the faith that overcomes and changes the world, not that which is overcome by the world.

The discussion which followed was of deep and intense interest, many taking part in it. Most of the addresses were short and for that very reason all the more striking.

Paul Furnas, of New York Yearly Meeting, said that most of us have to spend most of our time in working to make a living. It is impossible to inject the spirit of

love and good-will into government unless we put the same spirit into our everyday life. We must, in short, be Christians in *the things that we mostly do.*

James Wood, of New York, said that the basis of our testimony against war really antedated the Ten Commandments, for as man was made in the image of God, making war was really making war on God. If one man cannot lawfully kill men, then two cannot, or two thousand, or two million. The fundamental basis of our peace testimony is purely religious. The song of the angels at Bethlehem, "Peace on earth," meant just what it said.

Gilbert Bowles, of Japan, alluding to the prophet Elisha and his test of faith on Mt. Carmel, said that when the people repent, the fire of God falls on their hearts, and God carries the fire also into *other* hearts. If the Christians of Hungary had not taken the sword against the Mahometan invaders, Hungary probably would not have been desolated. Our peace testimony is kindling God's altar-fire in other nations.

Dr. O. Edward Janney appealed for charity toward those Friends who cannot see their way to support fully the testimony against war. There are degrees of faith. Even while the disciple said, "Lord, I believe," he was constrained to add the appeal "Help thou mine unbelief."

Henry T. Hodgkin said that the essential thing was to win others to the Christian position on war, and to do that we must *understand* others. We ourselves must be the great argument for the Christian way of life. If the followers of Christ fail now, who shall be his witnesses?

The discussion was continued during the afternoon session.

Margaret MacIntosh, of New York, related what she termed a parable, which was several times afterward referred to in the discussion. It was the story of a man who heard in his home a disturbance across the street, but was reluctant to go out and interfere, hoping that the police would settle it; but at last, as the trouble increased and cries of distress were heard, he went over and found that a violently insane man was beating his wife and children. He succeeded in overpowering the lunatic and rescuing his victims; but had to reproach himself for failure in his duty in not having sooner been concerned to ascertain that the man was a dangerous lunatic. The parable was manifestly intended to apply to Germany and the Allies.

An Irish Friend objected that in such illustrations the intervention of God was left out. We need an increase of faith in His power. The man or the nation that lives a peaceable and consistent life has little to fear from unprovoked attack.

Edward Grubb said that the lunatic parable hardly applies to a nation. The war insanity existed in some degree in nearly all nations. The same spirit exists in England now that existed in Germany before the war. If the British nation goes on in the same path, our testimony is needed more than ever.

William W. Cocks, of New York, said that many Friends in America had felt it their duty to support their government in the war. "Am I to say that the war Quaker is wrong?" Yet such Friends sincerely desired peace. He hoped the Conference would devote attention to working out some concrete plan to prevent future wars. What is needed is definite *action.*

T. Edmund Harvey, of London, thought that we must feel concerned by the parable we had heard. The fact is that Friends must bear their share in the guilt of the war. We were comfortably asleep while it was being prepared. We must not now preach to others as from a pinnacle, as if we had fully lived up to our testimony.

Joseph E. Southall, of Warwick, said that every nation seemed to be convinced that the *others* were dangerous lunatics. What is needed is to have the truth made known. The stand taken by the Labor Conference is all that has saved England from war with Russia; yet these very men were swept off their feet by the war fever in 1914. The peace question is one that forces us all to look closely to our own consistency.

Dr. William W. Speakman, of Philadelphia, wished to add a note of optimism to the discussion, believing that a way of preventing war will be found. He was convinced that Friends should stand for a national referendum before entering any war.

J. C. Ganguly, a Friend from India, asked, "What must we do when we go home? Shall we be satisfied with mere commendation? We must convert our leaders." He advocated some practical plan for preventing war by a demonstration of the opposition of the people.

Thus ended the first day of the Conference.

H. F.

THE RELIGIOUS WORLD.

President Ignotus, of the Layman's League of the Unitarian Church, analyses the "principles" of their creed thus:—"The Existence of God; The Personality of God; The Fatherhood of God; The Benevolence of God; The Love of God; The Existence of Jesus of Nazareth; The Authority of Jesus as Teacher; The Personal Immortality of Man; The Value of Liberty, Democracy, and Law; The Power of Prayer; A Continuing Revelation; The Duty of Service." To which *The Christian Register* (Unitarian) adds:—"We are as dogmatic as any other church, if this statement truly represents us; with the difference that we have a greater dogma still, undergirdling all the others, namely, freedom in the truth."

In an editorial headed "A Candidate's Divorce," *The Christian Register* discussing the question as to whether the fact that Governor Cox is a divorced man will have any effect on his voting strength, concludes with this sentence:—"Bearing in mind that Mr. Cox sought out that rigid moralist with a modern intelligence, Washington Gladden, who performed the second marriage ceremony; and adding to this the growing sense of the delicacy of conjugal adjustment,—we are not persuaded that his divorce will be a decisive factor."

The Standard and Times (Catholic) reports the movement of the World Zionist Conference in London to raise $125,000,000 to carry out the Jewish plans in Palestine, expresses concern for the safety and sanctity of "the most sacred spots in the whole of Christendom," and adds:—

"It is clear that the only safe course will be for the Holy Places of Palestine to have their guardianship vested in some international power; a power with no political ambitions. And the only international power that is able and capable of exercising this guardianship is the Holy See.

(*Concluded in this issue.*)

At the request of Ida Husted Harper, the historian of Woman Suffrage in the United States, a section has been prepared, incorporating the contribution of Friends' Equal Rights Association toward this great reform. This Chapter covers the period of the past nineteen years.

Peace. During the past years, since the entry of our government into the world war, the form which the activities of this department has taken has been largely that of assistance in the reconstruction work of Friends in Europe. The fruit of this work has been a marked and growing unity among Friends all over the world, which in itself is a splendid achievement.

One of our members attended the Paris Peace Conference to present to that group the ideals of Friends in the solution of international problems.

The more recent activities of this department have been in combatting the introduction of compulsory military training of young men and school boys, and the permanent fastening of the system of conscription upon America. This phase of the reaction to the World War is most important, for there seems to be a determined effort upon the part of a large group to fasten the iniquitous system of Prussian militarism upon us.

Purity. After long years of hard work to bring to the attention of people the importance of Social Morality, it is with real gratification that we note at this time, the energetic action taken by the Government along these lines. The war focused, as never before, the ravages which social diseases were making upon the manhood and womanhood of the nation, and splendid efforts were made to educate the public to this great danger.

During the year, distribution of literature and the holding of health talks have continued over a wide field. The interest in this movement by the Government has greatly lessened the former opposition or reluctance of others to undertake it.

Temperance and Anti-Narcotics. The adoption of the Eighteenth Amendment and the passage of the Volstead Act have not ended the necessity for continued and conscientious work for temperance. The enforcement of this Act and the election of members to legislative positions, who will uphold the advanced position already taken is of primary importance. Scientific education in schools must also be continued, and in these important tasks, Friends must continue to bear their responsibilities.

Literature, lectures, poster exhibits, and advertising have continued to be the chief means of carrying on our educational work both in the temperance work and that of anti-narcotics. The work has been done through Sunday-schools, public schools, churches, and other agencies, as way opened.

Race Problems. The usual appeal which has been sent out for financial assistance to the colored schools was discontinued this year, and the matter placed in the hands of the various Yearly Meetings. This has not worked with complete satisfaction, but some subscriptions have been received, and it is hoped that with a better understanding of the plan for the raising of funds, compulsion may be removed and better results secured.

Some of the things of which Friends should take note are:—

1. The migration of negroes northward.

2. Their entrance into one hundred and five industries formerly closed to colored men, and the recognition by the American Federation of Labor of the colored laborer.

3. The increasing intolerance exhibited by both races and the resultant riots.

4. The continued growth of lynching, there being twenty-five more in 1919 than in the previous year.

The position of the Society of Friends is of long standing in relation to the negro problem, and we should earnestly work for the following things:—

1. Guarantee of personal safety.

2. Equal educational and industrial opportunities.

3. Abolition of the disenfranchisement of the negro in the South.

4. Abolition of compulsory degradation in cities.

5. Abolition of Jim Crow cars.

In closing this report, the Chairman wishes to express the loss which the committee feels in the death of Stella Allen, superintendent of Proper Publications and Amusements, a worker whose deep interest in the subject was bringing splendid results in the field of her endeavor.

In an informal talk on the work of the committee, the chairman read a telegram from Marianna Burgess, chairman of the department on Indian Affairs, which urged concerted and positive action to influence Congress to abolish the Indian Bureau, saying that the Indian office literature and reports are misleading. She has visited Washington twice recently, and has sat for hours with the Senate Indian Committee listening to appeals for justice from educated Indians. She has attended recent conferences on the Pacific Coast, and is in close touch with students of the Indian problem and with chiefs and head men of a number of the largest tribes. "To save the remnant of a noble race still handicapped and wronged, the Bureau whose methods intimidate and keep the Indians dependents and wards, must go."

REPORT OF ADVANCEMENT COMMITTEE FOR THE YEAR 1919-1920.

Seventh month 9, 1920.

To the Central Committee of Friends' General Conference:

The Advancement Committee feels that one of its chief concerns is the carrying of our Friendly message into new fields. Many evidences are received that there are people all around us and scattered throughout the country who have come to see as Friends do. They feel they are alone and long for the fellowship of others seeking for the truth in the same way through the Inward Guide.

The attempt in the spring of 1919 to get into touch with some of these sympathetic people through a series of forum meetings in Newark, N. J., had brought no definite results, when, through unfortunate circumstances beyond our control, the experiment there had to be given up for the time.

The Advancement Committee has been working with the same idea along two other lines this winter. The first is in the colleges; the second is by correspondence.

In the college field the Advancement Committee has co-operated with the Young Friends' Movement in sending visitors to the groups of Friends in the different colleges. As an outgrowth of the interest in one of these groups—Pennsylvania State College—and the need for a center for Friendly activities and of a home-like place for the young men students to live, a movement was started in the Advancement Committee for the opening of a house to serve this purpose. The enterprise has been incorporated under the name of Friends' Students Hostel for $10,000, shares $10.00 each. Something over $7,000 of stock has been subscribed; a house bought in the town of State College; and plans made to open in the fall of 1920. Our Friend S. Jennie Fisher, of Fleming, Pa., after hearty approval by the students, has consented to live in the house, and give of her efforts and influence. In the student body there are twenty to twenty-five young men and about an equal number of young women who are Friends, including both branches. For several years they have been holding a Friends' Meeting for worship First-day evening. These students are showing a keen interest in the plans. They have formed a self-governing organization, enrolled the young Friends who are to live in the house, and filled the few vacancies with others congenial to their purpose.

In the second field we have endeavored to get in touch with the people scattered over the country who have come through their own thinking in the past few years to a position similar to that of Friends. An advertisement was prepared under the heading "Is there a Better Way?" and inviting the correspondence of those who share our ideals. This advertisement was inserted in *"The Nation"* for two issues, and in the Philadelphia *Evening Bulletin* for one issue. Between forty and fifty replies were received, and a deep and continued interest has been shown by many of these who wrote. The Committee approved of continuing this advertising in the fall, and is considering the point of approach to be made in the advertisement.

The Advancement Committee was very much interested in the meeting held by the Sectional Committee of the Philadelphia Young Friends' Association in the South Broad Street Theatre, Philadelphia, First-day afternoon, 5th month 2nd, addressed by Elbert Russell on the subject "The Spirit of Quakerism." This meeting was widely advertised with the thought of attracting those who do not usually come to any church. We felt that the results were so promising that we have passed the suggestion on to Friends in other cities, and offered to co-operate in an effort of this kind.

Through the response to the advertisement and the meeting at the Broad Street Theatre, and through some of our scattered members, we are increasing the list of those interested in knowing more about Friends, with whom we are corresponding through headquarters. This list now includes about 400 names. New publications and matters of interest are sent, and recently it has been possible to arrange for some of them to have the FRIENDS' INTELLIGENCER for a month.

A revised edition has been issued of the booklet, "A Hand-book of the Principles of the Religious Society of Friends," based on Benjamin Hallowell's Young Friends' Manual, to answer the questions raised in the advertisement, a pamphlet was prepared and printed entitled "A Better Way." We are trying to bring our supply of pamphlets up to date and to include some statements of the belief of Friends prepared in the light of our present thinking. With this purpose we have printed for distribution "A Quaker's Faith," by George A. Walton; and have in the hands of the printer "The Spirit of Quakerism," by Elbert Russell.

The Advancement Committee has continued its interest in Woolman School, founded in 1914 by this Committee and incorporated in 1917 as an independent movement so as to include both groups of Friends. Resident classes at the school, interrupted by the war, have been resumed. Very succesful fall and winter terms were held, and a summer term with a promising class of students is now in session.

The card catalogue of scattered members is being revised and put in form for convenient reference.

Daniel Batchellor felt a concern to visit a large number of groups of Friends in the West on his way to Seattle, Washington, and return, and his visits have been very helpful. His visit to St. Louis resulted in the formation of a little group there, meeting at the home of Raymond E. and Lydia Underwood Jarrett.

The Advancement Committee is keeping in touch with the informal groups of Friends throughout the country and guiding visitors to them as it is possible. The group at Harrisburg has been definitely organized and meets every First-day at 3 p.m. at the W. C. T. U. Headquarters, Patriot Building. In Detroit a meeting has been organized in connection with the Five Years Meeting, and Friends of all groups cordially invited to join. The mid-week meeting at the home of one of the Friends has been continued, and is proving a source of deep comfort to those who love our method of worship based on silence. These informal or fellowship groups are located at the following places:

Cambridge, Mass.	Orlando, Fla.
Vassar College	Detroit, Mich.
Cornell	St. Louis, Mo.
Ontario Agri. College, Guelph	Des Moines, Ia.
	Iowa City, Ia.
Penn. State College	Denver, Colo.
Oberlin	Portland, Ore.
Harrisburg, Pa.	Oakland, Calif.
Pittsburgh, Pa.	San Jose, Calif.
St. Petersburg, Fla.	Palo Alta, Calif.

Each group draws together from twelve to fifty people.

Through the co-operation of our Committee with the Book Committee of Philadelphia Yearly Meeting (Race Street), the Book Committee of Philadelphia Yearly Meeting (Arch Street), the Book Tract Committee (New York), the Mosher and Murray Funds of New York Yearly Meeting (20th Street), and the Obadiah Brown Fund of New England Yearly Meeting, the following list of books have been placed in the libraries of ten Theological Seminaries:

George Fox, An Autobiography—Edited by Rufus M. Jones.

Robert Barclay, Apology.

William Penn, No Cross No Crown.

William Penn, Fruits of Solitude.

William Penn, The Rise and Progress of the People Called Quakers.

John Woolman's Journal—Whittier Introduction.

Caroline Stephens, Quaker Strongholds.

Edward Grubb, What is Quakerism.

Isaac Sharpless, A Quaker Experiment in Government.

L. Violet Hodgkin, A Book of Quaker Saints.

Wm. C. Braithwaite and H. T. Hodgkin, Message and Mission of Quakerism.

Cyrus Pringle's Diary, with introduction by Rufus M. Jones.

H. G. Wood, George Fox.

Allen C. Thomas, A History of the Society of Friends in America.

Historical Series, edited by Rufus M. Jones:

Wm. C. Braithwaite, The Beginnings of Quakerism.

Wm. C. Braithwaite, The Second Period of Quakerism.

R. M. Jones, Studies in Mystical Religion.

R. M. Jones, Spiritual Reformers in 16th and 17th Centuries.

Jonathan Dymond, On War.

Henry T. Hodgkin, Lay Religion.

Rufus M. Jones, A Dynamic Faith.

Rufus M. Jones, Quakerism: A Religion of Life—Swarthmore Lecture for 1908.

William Penn Lectures:

George A. Walton, The Quaker of the Future Time.

Norman M. Thomas, The Christian Patriot.

Harry F. Ward, The Christian Demand for Social Reconstruction.

Rufus M. Jones, Religion as Reality, Life and Power.

Headquarters of the Advancement Committee have been kept open in the building of the Philadelphia Young Friends' Association through the continued kindness of the Association. Here the usual activities of the Committee are conducted, printed matter is distributed, information about Friends kept for the answering of questions, and a list of speakers available for meetings on different subjects.

On behalf of the Advancement Committee,

(Signed) WILLIAM C. BIDDLE,
Chairman.

ADDITIONAL INFORMATION ON THE WORK OF ADVANCEMENT COMMITTEE, GIVEN BY SUB-CHAIRMEN.

THE STATE COLLEGE HOSTEL.

STATE College is so crowded that few of the men are able to live in the dormitories. The women are expected to do so, but the men have to shift for themselves. The house purchased is an attractive twin-house, standing on a corner, so that it has plenty of light and air. We have thrown the parlors into one large parlor or assembly-room where the young men and the young women Friends of the College can hold their First-day meetings for worship. The Hostel will hold thirty-two young men, two in a room. By charging the boys just what they are charged in the poorest boarding-houses, we will make enough for a moderate interest on the investment of $10,000.

WOOLMAN SCHOOL.

There have been about 200 scholars at Woolman School in the seven years of its existence. For two years the School has been doing extension work. Year before last, there were no classes at the School, but forty extension classes were held in various nearby places. This past year, in connection with the classes held at the School, ten extension courses were given. Last year the School began, in a small way, to give correspondence courses.

REPORT OF COMMITTEE ON FIRST-DAY SCHOOLS FOR THE YEAR 1919-'20.

THE principal work of this Committee has naturally been the preparation and publication of First-day School helps. In accordance with the general expression of the Central Committee in West Chester a series of separate leaflets for Beginners, made up with a picture for coloring and a lesson story, has been partially issued. The expense of such publication made it necessary to limit the first issue to twenty lessons instead of the usual thirty-nine. We have also issued two quarterlies for the use of Intermediate classes, based on the biographies of great men and women. We call the series, "What is Worth While" since its object is to bring out the fact that the elements of greatness have been the same for all ages, and are expressed through many kinds of occupation. The third quarterly of this series can not be issued until our next appropriation is granted. We have also met the needs of Senior and Adult Classes by a completed series on "Messages from the Biblical Books." We found it necessary to reprint a portion of the Bible History Series, and before so doing, combined the contents of Quarterlies No. 3 and No. 4, Old Testament History, in order to shorten the course somewhat. We also reprinted the Study Outline on the "Society of Friends," which is mainly used by the study groups of the Young Friends' Movement. Four issues of the First-day School Bulletin have been prepared and printed and distributed, and we have increasing evidence that this publication is considered useful by many superintendents and workers.

In the ten months which have elapsed since our last report, we have filled 508 orders for Lesson Leaves for the use of 93 schools, and sent out a large number of samples. There has been some request for sample material by people outside the Society of Friends, and Orthodox Friends have shown considerable interest in the Quarterlies by Elbert Russell, prepared for us.

The little hymn collection reported to be in progress at our meeting in West Chester was issued in Eleventh month. The size of the edition originally planned was increased to 5,000 copies in accordance with the authorization of the Central Committee. 2,351 copies have been distributed gratuitously to 66 First-day Schools and other Friendly groups. 1,000 copies were turned over to the Advancement Committee, as the property of the Conference, 390 copies have been sold at cost price—ten cents apiece, 100 copies sent to be held for sale during New York Yearly Meeting have not been reported on to this Committee, approximately 100 copies were distributed free to persons who assisted in the work, and to members of Committees and others especially interested in the undertaking. The remaining number, a little over 1,000, are held at the Central Bureau, Philadelphia Yearly Meeting, either for sale or for the further use of schools. We have thought best not to advertise them for sale, nor to make any effort to distribute them outside the Friendly groups who really felt a need for them. The rapidity with which they have been distributed under this conservative policy seems to justify its wisdom. We have had many expressions of appreciation of the work of the Committee who prepared the collection, and unexpectedly little adverse criticism. The hopeful feature of most of the criticism expressed is that it is not destructive, but is intended to be helpful in further issues.

We assisted the Publicity Committee of the Conference by sending out 200 postcards to advertise the Conference.

During the year we have addressed letters to all Superintendents about the use of supplies and the improvement of their schools, and gathered from the field as full information as we can about the number of schools, their enrollment, material used, and the general spirit of progress in the schools. We have prepared the usual statistical statement of schools to accompany this report. We have at present 61 First-day Schools in Philadelphia Yearly Meeting. 9 in New York, 23 in Baltimore, 6 in Indiana, 5 in Illinois, and 2 in Genesee. A few intermittent classes have not reported and are not included in the summary. It is a pleasure to report that New York has shown renewed interest in its First-day Schools, and that both Brooklyn and Plainfield, always strong schools, are showing great interest and progress. Genesee's one large school at Coldstream is an important center of Friendly interest, while the little school at Sparta is hopefully maintained. Salem, Indiana, reports an enrollment of 108, so that it counts as one of twelve schools enrolling more than 100 pupils. Baltimore has felt the loss of its experienced field secretary, but is trying the experiment of having a resident secretary for all the meeting interests work for a few weeks at a time in the centres that need her most. A section of Philadelphia's First-day School Committee has prepared and published a book of children's stories designed to illustrate Friends' principles, and furnished material for publication in the FRIENDS' INTELLIGENCER. At the West Chester Summer School, four regular First-day School classes were maintained each day under the direction of experienced teachers. Visitors were invited to observe this work which we believe was a helpful feature to schools.

The work of this Committee is transacted entirely through the Central Bureau of Philadelphia Yearly Meeting. In addition to supplies the Bureau is glad to furnish information and advice concerning any First-day School subject, and is frequently called on for such service. It seems to have gone entirely out of fashion to complain about Lesson Leaves. They do not all meet the needs of all our people all the time, but they are sympathetically received, and seem to be generally satisfactory. The Committee is constantly striving to know the needs of the field, and to meet them as far as possible. We believe one of the direct means of strengthening our schools is for each Yearly Meeting to provide within its limits for a number of conferences to consider the practical problems of the First-day School. It is not essential that such conferences shall be large. Earnest and intelligent discussion by a dozen interested workers may be more valuable than a mass meeting. Where First-day School Unions are organized and held, they may be profitably used for the consideration of practical questions connected with making more effective First-day Schools.

The excessive increase in the cost of printing will make it impossible for us to continue our present plan of issuing Lesson material without increased appropriation. We should look to printing twenty more Beginners' Leaflets, i. e. 20,000 copies; completing the Intermediate series begun; and taking care of necessary reprints in standard series. It also seems necessary each year to issue Adult material, and we should begin at least to issue a new Junior series; and apparently the publication of the First-day School Bulletin is justified. Our bills at this time are all paid, and we have paid on account the sum of $200.00 to the Central Bureau toward the $300.00 due Eighth Month 1st. This payment properly belongs to our current year, although not technically due for another month. We were unable to pay it in full without overdrawing our appropriation. Our payment to the Bureau for services does not keep pace with the necessary advances in the value of service in the last two years. Writers of Lesson Leaves are still being paid at the rate fixed a score of years ago to cover little more than the actual cost of transcription. It is needless to say that such compensation bears no relation to the labor market of the present day. Every possible economy has been practiced in printing, and it is very evident that further retrenchment is not consistent with effectiveness. A careful estimate shows that the sum of $2,780.00 will be required during the next year to maintain our work on the standards that have been established, and we request an appropriation in this amount.

We suggest that the Central Committee make arrangements promptly for the issue of a second collection of hymns. When schools which have used the present collection are a little tired of the small range which is covered, they will promptly supply themselves with other hymnbooks unless we continue our efforts until such time as we have an adequate collection of our own. The beginning which we have made is satisfactory, but it is only the beginning of meeting an insistent need.

We have operated the Scattered Seeds for the Conference under the care of a special committee, which will report directly to the Central Committee.

On behalf of the Committee,

HERBERT P. WORTH, *Chairman.*

APPENDIX

MEMBERS OF CENTRAL COMMITTEE, 1920-1922

PHILADELPHIA YEARLY MEETING

James H. Atkinson
Joseph J. Bailey
Frank M. Bartram
Joel Borton
Ruth Smedley Bowers
Bertha L. Broomell
J. Augustus Cadwallader
Arabella Carter
William C. Coles
Rebecca W. Conrow
Lydia C. Engle
William Eves, 3d
Henry Ferris
Martha E. Gibbs
Anna B. Griscom
Myra M. Eves
Annie Hillborn
J. Bernard Hilliard
Elwood Hollingshead
Jesse H. Holmes
Hannah Clothier Hull
William I. Hull
Arthur C. Jackson
Edith W. Jackson
Sarah W. Knight
Lucy Biddle Lewis
Rebecca B. Nicholson
George H. Nutt
Charles Palmer
*Edward A. Pennock
Hannah F. Perrott
Florence Hall Philips
Floyd S. Platt
Ellen Pyle
Robert Pyle
Chester Roberts
Emmor Roberts
Louis N. Robinson
J. Russell Smith
George A. Walton
J. Barnard Walton
J. Harold Watson
Mary H. Whitson
Herbert P. Worth

*Deceased

BALTIMORE YEARLY MEETING

Margaretta Heacock
Gladys Brooke
Thomas Janney Brown
George Hoge
Mary B. Hull
Anne W. Janney
O. Edward Janney
William P. King
Rebecca T. Miller
Caleb J. Moore
Furman L. Mulford
Susan T. Pidgeon
Alban G. Thomas
Ella W. Thomas
Rachel Trimble Thom
E. Belle Weidner
Edward C. Wilson

NEW YORK YEARLY MEETING

J. Augustus Albertson
E. Morris Burdsall
Mary R. Burdsall
Tacy E. Clark
Jessie W. Cocks
Harry A. Hawkins
John William Hutchinson
Anna M. Jackson
Charles McDowell
Elizabeth S. Percy
Robert Seaman
J. Hibberd Taylor
Josephine H. Tilton
Samuel Willets
Ella H. Williams
Frederick E. Willits
Helen Underhill Wood

ILLINOIS YEARLY MEETING

Elwood Brooks
Ruth Bumgarner
Harold W. Flitcraft
Thomas A. Jenkins
Clarence C. Mills
Clara Pyle
Theodore Russell

INDIANA YEARLY MEETING

Wilson S. Doan
Thomas M. Hardy
Emma G. Holloway
Ida W. Keever
Susan M. Roberts
Benjamin Rogers
E. Annie Wilson
Edith M. Winder

GENESEE YEARLY MEETING

William G. Brown
Emma H. Landon
M. Camilla Zavitz
Samuel P. Zavitz

OHIO YEARLY MEETING

Charles F. Branson
Horace B. Clark
Marietta Hartley
Miriam B. Tomlinson

COMMITTEE ON EDUCATION

Chairman, Thomas A. Jenkins, 5411 Greenwood Ave., Chicago, Ill.

Vice-Chairman, George A. Nutt, George School, Pa.

Secretary, Ida P. Stabler, 154 North 15th St., Philadelphia, Pa.

Charles F. Branson, 5734 Wilkins Ave., Pittsburgh, Pa.
Gladys Brooke, Sandy Spring, Md.
Bertha L. Broomell, George School, Pa.
Mary R. Burdsall, 381 Irving Ave., Portchester, N. Y.
Rebecca W. Conrow, Riverton, N. J.
Ellwood Hollingshead, Moorestown, N. J.
Edith W. Jackson, 6445 Greene St., Germantown, Pa.
Lucy Biddle Lewis, Lansdowne, Pa.
Rebecca T. Miller, Ashton, Md.
Florence Hall Philips, 910 Van Buren St., Wilmington, Del.
Susan T. Pidgeon, Wadesville, Va.
Robert Pyle, West Grove, Pa.
Chester Roberts, Swarthmore, Pa.
J. Russell Smith, Swarthmore, Pa.
Miriam B. Tomlinson, Salem, Ohio.
George A. Walton, George School, Pa.
Frederick E. Willits, Glen Cove, N. Y.
Edward C. Wilson, 1925 Park Ave., Baltimore, Md.
M. Camilla Zavitz, R.F.D. 2, Ilderton, Ont., Canada.

COMMITTEE ON FIRST-DAY SCHOOLS

Chairman, Herbert P. Worth, West Chester, Pa.

Secretary, Elizabeth S. Percy, 1014 Park Place, Brooklyn, N. Y.

Joseph J. Bailey, 1122 North 63rd St., Philadelphia, Pa.
Frank M. Bartram, Kennett Square, Pa.
Ruth Smedley Bowers, 205 Windsor St., Reading, Pa.
Horace B. Clark, Colerain, Ohio.
Tacy E. Clark, East Williston, Long Island, N. Y.
Jessie W. Cocks, Old Westbury, Long Island, N. Y.
William C. Coles, Moorestown, N. J.
Lydia C. Engle, 4620 Adams Ave., Frankford, Pa.
Myra M. Eves, Millville, Pa.
William Eves, 3d, 2302 Monroe St., Wilmington, Del.
Henry Ferris, 140 N. 15th St., Philadelphia, Pa.
Margaretta B. Heacock, Bedford, Pa.
Annie Hillborn, Swarthmore, Pa.
J. Bernard Hilliard, Salem, N. J.
William P. King, Peach Bottom, Pa.
Emma H. Landon, Angola, N. Y.
Furman L. Mulford, 2442 Tunlaw Rd., Washington, D. C.
Floyd S. Platt, Morrisville, Pa.
Ellen Pyle, London Grove, Pa.
Susan M. Roberts, South Charleston, Ohio.
Theodore Russell, Winfield, Iowa.
J. Barnard Walton, 140 N. 15th St., Philadelphia, Pa.
E. Belle Weidner, Arendtsville, Pa.
Mary H. Whitson, 140 N. 15th St., Philadelphia, Pa.
Edith M. Winder, George School, Pa.

COMMITTEE ON PHILANTHROPIC LABOR

Chairman, J. Augustus Cadwallader, Yardley, Pa.

Secretary, Gladys Brooke, Sandy Spring, Md.

J. Augustus Albertson, Westbury, N. Y.
James H. Atkinson, 421 Chestnut St., Philadelphia, Pa.
Joel Borton, Woodstown, N. J.
T. Janney Brown, Lincoln, Va.
William G. Brown, Gt. West Insurance Co., Calgary, Alta, Canada.
E. Morris Burdsall, Portchester, N. Y.
Arabella Carter, 1305 Arch St., Philadelphia, Pa.
Wilson S. Doan, Merchants Bank Building, Indianapolis. Ind.
Martha E. Gibbs, Salem, N. J.
Anna B. Griscom, 331 Chester Ave., Moorestown, N. J.
Marietta Hartley, R. D. 3, Alliance, Ohio.
Harry A. Hawkins, 57 Pierrepont Ave. West, Rutherford, N. J.
George Hoge, Lincoln, Va.
Emma G. Holloway, 206 So. Sycamore St., N. Manchester, Ind.
Mary B. Hull, Station D, Baltimore, Md.
Hannah Clothier Hull, Swarthmore, Pa.
William I. Hull, Swarthmore, Pa.
John Wm. Hutchinson, Hempstead, N. Y.
Anna M. Jackson, 215 E. 15th St., N. Y. City.
Arthur C. Jackson, 6445 Greene St., Germantown, Pa.
Anna W. Janney, 825 Newington Ave., Baltimore, Md.
O. Edward Janney, 825 Newington Ave., Baltimore, Md.
Sarah W. Knight, Somerton, Pa.
Charles McDowell, 310 Kenmore Place, Brooklyn, N. Y.
Clarence C. Mills, Decatur, Ill.
Caleb J. Moore, Fallston, Md.
Rebecca B. Nicholson, 217 Washington Ave., Haddonfield, N. J.
Charles Palmer, Chester, Pa.
Hannah F. Perrott, 320 Hansberry St., Germantown, Pa.
Emmor Roberts, Moorestown, N. J.
Louis N. Robinson, Swarthmore, Pa.
Benjamin Rogers, Pendleton, Ind.
J. Hibberd Taylor, 2546 Creston Ave., New York City.
Rachel Trimble Thom, Care R. D. Hoopes, Worton, Kent Co., Md.
Alban G. Thomas, Ashton, Md.
Ella W. Thomas, Oxford, Pa.
Josephine H. Tilton, 120 So. Second Ave., Mt. Vernon, N. Y.
J. Harold Watson, 409 Chestnut St., Philadelphia, Pa.
Samuel Willets, Cornwall-on-Hudson, N. Y.
Ella H. Williams, 609 West 114th St., New York City.
Helen Underhill Wood, Mt. Kisco, N. Y.
Samuel P. Zavitz, R. D. 2, Ilderton, Ont., Canada.

COMMITTEE ON ADVANCEMENT OF FRIENDS' PRINCIPLES.

Chairman, William C. Biddle, 107 Chambers St., New York City.

Secretary, J. Barnard Walton, 140 N. 15th St., Philadelphia, Pa.

Frank M. Bartram	John William Hutchinson
Joel Borton	Arthur C. Jackson
Charles F. Branson	O. Edward Janney
Bertha L. Broomell	Thomas A. Jenkins
T. Janney Brown	Clarence C. Mills
J. Augustus Cadwallader	Rebecca T. Miller
William C. Coles	Caleb J. Moore
Wilson S. Doan	Emmor Roberts
William Eves, 3rd.	Jane P. Rushmore
Henry Ferris	Miriam B. Tomlinson
Anna B. Griscom	George A. Walton
Harry A. Hawkins	Mary H. Whitson
Margaretta B. Heacock	Edith M. Winder
Emma G. Holloway	Edward C. Wilson
Jesse H. Holmes	Herbert P. Worth
Hannah Clothier Hull	Samuel P. Zavitz

Also the following not members of Central Committee:

Ellwood D. Allen, Pendleton, Ind.
Robert E. Atkinson, Wrightstown, Pa.
Allen C. Blackburn, Bedford, Pa.
Laura A. Boram-Bloom, Box 861, Hoquiam, Wash.
Dorothy Brooke, Sandy Spring, Md.
Samuel J. Bunting, Jr., 6386 Overbrooke Ave., Phila., Pa.
Marianna Burgess, 1800 W. 12th St., Los Angeles, Calif.

Edward D. Bycraft, R. D. 2, Ilderton, Ont., Canada.
Mabel A. Clark, Navy Y. M. C. A., Norfolk, Va.
Jennie E. Coale, Holder, Ill.
Anna L. Curtis, 221 E. 15th St., New York City.
Arthur M. Dewees, Grubbs, Del.
Anna T. Elliott, Wrightstown, Pa.
Clement B. Flitcraft, 633 Maple Ave., Oak Park, Ill.
Warren C. Gregg, Pennville, Ind.
Henry M. Haviland, 99 Water St., New York City.
Josephine T. Hollingsworth, West Liberty, Iowa.
Thomas B. Hull, 3510 Duval Ave., Forest Park, Balt., Md.
Carolyn E. Hutton, 220 N. 15th St., Richmond, Ind.
Edith Wilson Hyslop, Nampa, Idaho.
Susan W. Janney, 1327 Spruce St., Philadelphia, Pa.
Reuben P. Kester, Newtown, Pa.
Rachel Knight, Somerton, Pa.
Albert R. Lawton, 224 E. 15th St., New York City.
Marion H. Longshore, Langhorne, Pa.
Sara T. Marshall, Langhorne, Pa.
George B. Miller, 900 Park Place, Wilmington, Del.
Amos J. Peaslee, 501 Fifth Ave., New York City.
Henrietta S. Smith, Swarthmore, Pa.
Ida P. Stabler, 154 N. 15th St., Philadelphia, Pa.
R. Barclay Spicer, Grubbs, Del.
Lydia F. Taylor, 2546 Creston Ave., New York City.
R. Bentley Thomas, Ednor, Md.
W. Russell Tylor, 310 N. Murray St., Madison, Wis.
Mary B. Van Syoc, Mt. Union, Iowa.
Amy Willets, Jericho, N. Y.
Richard D. Williams, 609 W. 114th St., New York City.
Elizabeth Koser Wilson, Biglerville, Pa.
Edna Wilson Wolf, Magnolia, Ill.

Yearly Meeting Chairmen

PHILADELPHIA YEARLY MEETING

Committee on Philanthropic Labor—William C. Coles, Moorestown, N. J.

Committee on First-day Schools—*Edward A. Pennock, Chatham, Pa.

Committee on Education—Ellwood Hollingshead, Moorestown, N. J.

*Deceased.

BALTIMORE YEARLY MEETING

Committee on Social Service—Anne W. Janney, 825 Newington Ave., Baltimore, Md.

Committee on First-day Schools—Henry R. Sharpless, Fidelity Building, Baltimore, Md.

Committee on Education—Edward C. Wilson, 1925 Park Ave, Baltimore, Md.

Committee on Advancement Friends' Principles—Thomas B. Hull, 3510 Duval Ave., Baltimore, Md.

NEW YORK YEARLY MEETING

Committee on Philanthropic Labor—Anna H. Wurts, 142 Franklin St., Hempstead, N. Y.

Committee on First-day Schools—Mabel H. Vail, 437 E. 5th St., Plainfield, N. J.

Committee on Education—John L. Carver, 43 Kensington Road, Garden City, N. Y.

Committee on Advancement Friends' Principles—Harry A. Hawkins, 57 Pierrepont Ave. West, Rutherford, N. J.

ILLINOIS YEARLY MEETING

Committee on Philanthropic Labor—Edith M. P. Mills, McNabb, Ill.

Committee on First-day Schools—J. Turner Mills, McNabb, Ill.

Committee on Advancement Friends' Principles—Edna Wilson Wolf, Magnolia, Ill.

GENESEE YEARLY MEETING

Committee on Philanthropic Labor—Samuel P. Brown, R. D. 2, Ilderton, Ont., Canada.

Committee on First-day Schools—Samuel P. Brown, R. D. 2, Ilderton, Ont., Canada.

Committee on Education—Percy E. Clapp, 27 Sumner Park, Rochester, N. Y.

Committee on Advancement Friends' Principles—Edgar Haight, Union, Ont., Canada.

OHIO YEARLY MEETING

Committee on Philanthropic Labor—Marietta Hartley, R. D. 3, Alliance, Ohio.

Committee on Advancement Friends' Principles—Miriam B. Tomlinson, Salem, Ohio.

INDIANA YEARLY MEETING

Committee on Advancement Friends' Principles—Elwood D. Allen, Pendleton, Ind.

Committee on First-day Schools—Seth E. Furnas, Waynesville, Ohio.

"Meanwhile the Zionist World Conference in London has shown what may be expected in Palestine. If the Zionists put up the money to run the country industrially, there is little reason to doubt but that they will want to run it politically."

Of great interest to Catholic people throughout the world, particularly to those who are interested in the motion picture, is the fact that His Holiness Pope Benedict XV has caused to be established in Rome, under the direction of the Right Rev. Monsignor Grassi, St. Mark's Cinema Institute, for the purpose of producing and circulating both in Italy and other countries films of Italian manufacture covering religious and other subjects.

One of the first projects of St. Mark's Institute was the filming of the canonization ceremonies of St. Joan of Arc. These pictures were taken under the exclusive direction of the Vatican and will be circulated throughout the entire world. The institute is under the general supervision of a committee appointed from members of the Italian hierarchy and representatives of religious orders. The films to be produced under this management include Italian photo-dramas, travelogues and other educational subjects. Arrangements are being made to have some of their first productions, particularly those of the Joan of Arc canonization, shown in this country.—*Standard and Times.*

To meet the paper scarcity *Unity, The Survey,* and other weeklies appear fortnightly during the summer months.

Rev. R. Ernest Akin, of the First Unitarian Church, Louisville, Ky., who has been using motion pictures in his church for a year with considerable success, advises:—

1. Secure pictures from the National Board of Review of Motion Pictures, New York,—not from the usual distributors.
2. His average cost per picture has been $12.50.

The Reformed Church Messenger for August 26th issues an "Orphans' Home Number," with numerous pictures from the orphanages under the charge of the Reformed Church.

A religious survey of the students of the University of Chicago has gratified the religious leaders of the University, because it shows that nine out of every ten students go to church and are members of churches. About ten per cent. are engaged in some religious work, such as teaching a Sunday-school class.

In 1886 there were 1,886 divorces in America; in 1906 there were 72,000; in 1916 there were 112,000, nearly eleven per cent. of the total number of marriages in that year. About one American marriage out of nine ends in the divorce court. The changed attitude of public opinion toward the subject is advertised by the fact that the most astute political managers, men who are accustomed to scrutinize a candidate's record minutely, with a view to revealing anything which might tend to alienate considerable groups of voters, have in recent campaigns put up divorced men for high office, and repeatedly elected them, even to the governorship. Possibly it shows that public opinion has become more discriminating as to the blame in such cases. Or possibly familiarity with the subject has dulled sensibility.—*The Christian Advocate.*

The *Northwestern Christian Advocate* gives the following information:—"What promises to be one of the greatest Catholic universities in America, if not in the world, has been projected by Archbishop Mundelin, of Chicago. The new school is to federate all the Catholic colleges in and near Chicago, five in all, and organize them into the greater university unit. The name of the school has not yet been decided upon and probably will not be announced immediately. A suburban site with seventy acres of ground has been selected, and plans for the new buildings will soon be under way. For the present the work of the five existing colleges will be co-ordinated and made to lead up to the unified plan. The first building, provided for by a gift of $500,000 from Edward Hines, the lumberman, will be a building for a theological school. Buildings to cost $5,000,000 will be projected immediately.

October 10th is World's Sunday-school Day. This is the Sunday when the World's Convention will be in session in Tokyo. An attractive responsive service has been prepared which will be used by the hundreds of delegates at Tokyo.

The Rev. Paul M. Kanamori, a famous Japanese evangelist, has been spending some time in America. He is called "the Moody of Japan." He is a graduate of Doshisha University, and has spent his life in teaching and lecturing. During the past few years he has been doing evangelistic work in Japan. He undertook in a single sermon to pack the whole message of Jesus to a pagan world. When the sermon was finished it required three hours to preach it. He has delivered this sermon 800 times and to nearly 350,000 hearers. When he left Japan 48,338 had signed cards in his meetings, signifying their acceptance of Christ.

Dr. Kanamori is sixty-two years of age and expects, before he dies, to see paganism banished from Japan.

During the General Convention of the Protestant Episcopal Church, Bishop Huntington, of China, was disturbed by many things, and by nothing "so much as the way in which the daily press of the country has conspired to suppress all facts which do not fit in with what they want. I have talked a good deal about it both privately and publicly, but with my usual slowness of perception, it did not occur to me that our first duty in the matter is the duty of prayer. We should certainly, while we work in other ways for the betterment of the press, by no means neglect this duty."

He sends to the *Churchman* his own petition. It will suggest many others, we dare hope, among clergymen in all churches:—

"O Lord God of Truth, we pray Thee for all newspapers, that they may have courage to speak the truth, unmoved by financial interests or class or partisan spirit; speaking for all the people and to all the people, may they use their power for righteousness through Him who came to bear witness to the truth, Jesus Christ our Lord. Amen."

BRIEF ITEMS OF INTEREST.

The *Springfield Republican* says:—"Let us pray and labor for the unity of all believers, but for a unity with diversity rather than unity through uniformity. . . . The only enduring bond of strength and peace is that of unity of Spirit."

Prof. J. Rendel Harris has now in press a small book entitled *"The Finding of the Mayflower,"* in which he gives the circumstantial evidence that the timbers of the *Mayflower* are to be found in the hostel and old barn at Jordans. The book contains forty-two illustrations. A picture of the interior of the old barn is published in *The Friend* (London) of August 6th.

"Jim Phillips, of Ampthill, whose father was a chemist, had a box of lucifer matches, then a novel invention. It contained a little bottle of phosphorus, into which the splints were plunged. The box cost 2s. 6d."—*Schooldays in the Twenties; The Journal of Friends' Historical Society.*

The Children's Bureau of the U. S. Department of Labor has just issued a pamphlet entitled "State Commissions for the Study and Revision of Child Welfare Laws." Two-thirds of the States now have taken definite action towards studying legislation as it affects children. They have also issued "Child Welfare Programs," a set of outlines for the use of clubs and classes.

Tacy Sowle, a successful eighteenth century bookseller was one of the first women in the newspaper business.

The World's Alliance for International Friendship through the Churches, founded 1914, opened its third conference at Beatenberg, August 25th, on Lake Thun. United States had seven representatives present. Bishop Talbot, of Winchester, England, said the main purpose was "to give soul and mind to the League of Nations and raise it to full life in a spirit of reconciliation."

The National Negro Business League met in Philadelphia, August 18th-20th. It was organized in 1900 by Booker T. Washington, its first president, "to promote the commercial and financial development of the negro." Reports from a number of affiliated organizations were read. Robert R. Moton is its president.

The Fifteenth International Congress Against Alcoholism will meet in Washington, D. C., September 21-27, 1920. A very interesting advance program is now issued giving a list of speakers from abroad with subjects of addresses, also topics to be discussed by other speakers of America and elsewhere. The meeting will be held in the Pan-American Building. The last meeting was held in Milan, Italy, in 1913.

Seven women Friends "who have all rendered themselves conspicuous by distinguished public services" have been appointed magistrates in England recently.

Yorkshire Quarterly Meeting (England) made itself responsible for the support of a Children's Hostel at Zaudvoort, Holland, for a year. At the end of that time five parties of fifty-five children each will have been clothed and fed for a two months' visit. The children are mostly Germans. The Quarterly Meeting has now (July) made itself responsible for the work for an additional period of six months.—*The Friend* (London).

A remarkable conference of Germans interested in Quakerism, together with English and American Friends met in Lambach in Thuringen, July 9th-12th.—*The Friend* (London).

Evelyn Sharp in *The World Tomorrow* writes of a meeting by the German Students' Pacifist League in Berlin University. The chairman, "a student in officer's uniform, with a maimed arm, and an Iron Cross," and "members with grim signs of what war meant to them" distributing leaflets. "The aim of the League is the popularization and ceaseless presentation of ideas of peace and reconciliation. Foundd by millions who have felt the horrors and the curse of war more deeply than any other men, it will set up a wall against which any fresh occurrence of violence and hatred must dash itself to pieces."

On August 26, 1920, Bainbridge Colby, Secretary of State, signed the suffrage proclamation at his home at 8 o'clock in the morning, thus ending the long fight of women for the right to vote, and the Susan B. Anthony Amendment "has become valid to all intents and purposes as a part of the Constitution of the United States."

A farm of 25 acres of fine land is given by the Siberian government to every negro from America.

There is a recent epidemic of marriages at New Garden Meeting, North Carolina—sometimes four at once.

The *Saturday Westminster Gazette* is a British weekly of good standing. A correspondent of this paper comments on a saying somewhat current in England that *"limestone grows Quakers,"* as follows:—

"That wholesome corrective influence [of limestone] prevents and kills the slimes, mildews, and other fungoid diseases which poison 'sour' land. It also acts as a key to the locked cupboards of plant food hidden in every soil, which without 'lime' might forever remain unopened. Now, to my mind, Quakerism acts in precisely the same way upon the spiritual soil in which grow souls. The slimes and mildews of untruthfulness of thought, word and deed—of empty ritual—of lip-service, and of that cowardice which deserts conviction for the easy way of conventionality, cannot exist near it. It unlocks the store of nourishment which abounds near the roots of *every* soul. . . . Then, again, Quakerism and limestone are both alike in being indestructible—enduring and strong. You may burn calcium carbonate with fire, but the resulting 'quicklime' is more potent, more glowingly alive, than was the chalk or marble. Indeed, this most powerful corrosive is the only remedy for the worst diseases and pests which ruin our soils; it burns to cure. So the white heat of persecuted Quakerism tended to heal a diseased Church."—*The Friend* (Phila.)

E. K. B.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

PALESTINE RELIEF.

The American Friends' Service Committee has been supporting a relief field at Ram Allah, Palestine, to the extent of $300 a month. Rosa E. Lee, who has been in charge of the work, has just sent a lengthy letter telling in detail of the help she has rendered in her district, asking that the appropriation be continued over the coming winter.

According to her letter, clothing and food are both very scarce. The people are said to be living chiefly on bread, and even the supply of bread often fails. Extracts from her letter are given here:

"I am glad the Service Committee has had a small part in the reconstruction of Palestine. I say 'small' for the larger part is falling on the shoulders of the British Government and the Mission Boards. I think I told the Service Committee that the work I hoped to do would be temporary as neither the Government nor Missions were in a position to do this just now, but in the future after the villages we aided and the children organized, one or perhaps both of the above named institutions, would build upon the foundations laid. This is coming true. When I returned from America I found that the Government was continuing its support to the boys' day school in Jifua which I had organized under the Red Cross, and had also begun to support a boys' day school in Bir Zeit where I had been doing the same. The Friends' Mission Board, at the request of the workers here, has appropriated funds enough to keep five of the village schools, all which I organized when the request was made. Since then I have placed workers and organized the children in two other Moslem villages and I have found the workers for three more. I have also investigated the villages and have found them needy and anxious for the aid. When we got the children cleaned up, sore eyes and heads cured, some decent clothes on them, working away with books and slates, then we can say to the Government or to a Mission Board, we have so many children organized into so many schools, will you care for them? The people are still needy, they are struggling hard and are not complaining.

"Guests at my schools are surprised to find boys and girls learning together. I rented the best room in the village and took over two straw mats and told them one was for boys to sit on and one for girls. It worked like a charm and there has been no opposition. When I checked up the children only three out of thirteen had both parents living. It is a village which lost about half of its population from typhus during the early years of the war."

"The supplies bought in America last summer did not arrive here until the last of March. The medical supplies reached me the last of June. I distributed all of the underclothes as soon as they arrived, and with many poor children the long white shirt which I gave them now constitute the only garment that they have. The woolen sweaters which came from your storeroom are saved over until next winter."

"I shall keep Bir Zeit open through this summer with the funds on hand, $380.37. We are having an epidemic of eye trouble and of fevers and the people need me."

CHANGES IN PERSONNEL.

Sailed. — Harrison Graber, of Hutchinson, Kansas, and Joseph Walton Rogers, of Winona, Ohio, on the S. S. *Aquitania*, to join the Serbian Unit.

They will take particular part in the Agricultural Department, helping to extend the use of modern farm machinery which the Unit has recently acquired, and assist the land settlers in preparing an extensive acreage for cultivating these fields next spring.

Returned.—Harold Evans, Philadelphia, has just returned from Germany, where he assisted in the relief work of the German Unit.

TOYS AND PLAYTHINGS WANTED FOR CHILDREN.

Reports from both Poland and Austria speak of the need of pictures, toys and playthings for children. Friends' Units in both countries are working largely with children's institutions and orphanages, and the workers speak of the pitiful need of something to keep the children entertained and happy. Dr. Haigh writes from Poland, asking for pictures in any quantity, and for toys of all sorts, however simple, and from Austria there is a call for balls, picture books and skipping ropes.

In connection with these requests, it would seem that the children of America might easily make up scrap books or contribute toys. The Service Committee has on hand a good supply of rag-doll material ready to be made up. These can be purchased at the rate of 10c each or $1.00 per dozen. Any contributions of this nature sent in will be gladly forwarded to the European offices for distribution.

SHORTAGE OF MILK SUPPLY IN GERMAN CITIES.

Production 50 Per Cent. Below Normal According to Workers of the Service Committee.

The American Friends' Service Committee has just completed a survey of the milk supply in 43 German cities for a population of over 100,000 each. The percentages of the amount of milk available for distribution compared with the amount needed for normal consumption was ranged from 10 per cent. to 86 per cent. Nurnburg had the largest supply of any of the cities investigated. The smallest supply appeared in Erfurt. The report showed that the amount of milk coming in generally was about 48 per cent. of the normal supply.

Workers of the Service Committee generally report that the distribution of this American food,—the result of contributions from thousands of American people,—has changed the impression that the German people have of America: "Germany is learning that the United States is not always seeking its own profit. They have come to think of America as a land that does not want to starve children, and as a result, much respecting and imitating as far as they can to the American ideals."

CASH CONTRIBUTIONS.

Week Ending August 28th.

Five Years Meeting	$505.50
Peace Committee of Phila. Yearly Mtg., 304 Arch Street, Philadelphia, Pa.	3,360.80
West Branch and Hickory Grove Mo. Meeting, West Branch, Iowa	100.00
Contributions for General Fund	94.50
For Germany	1,362.00
For Austria	627.50
For Poland	2.50
For Europe	229.10
Miscellaneous Refunds	507.60
Sewing Department	80.15
	$6,869.65

CURRENT EVENTS

INDIANA YEARLY MEETING.

Indiana Yearly Meeting met in annual session Eighth month 9th, and continued by adjournments, closing on the 12th, at Fall Creek, near Pendleton, Indiana. The conditions for the meeting were most auspicious; the weather was perfect and the work of the rural community, which this is, had so well progressed that very little absence of members was noticeable on account of the threshing season and other kinds of labor that so often interfere with the attendance.

The day before the meeting proper convened being the Sabbath it was indeed a day of preparation for the work that was to follow. The inspiration contributed by Dr. Jesse Holmes' address on the likenesses and differences that are manifest in the constitution, make-up and conduct of all created beings, placed in every heart a new determination to emphasize the things that are alike and pay little attention to the differences. So often it occurs that human affairs suffer disaster through the emphasis of differences while a union of effort upon lines of agreement leads to marvelous progress.

Aside from Dr. Holmes' work on First-day, his presence and timely discourses throughout the sessions of the meeting were a great inspiration to the entire membership. Also the presence of other Friends from other Yearly Meetings proved a constant source of power by their free and amiable associations with the membership, giving encouragement and making suggestions in various ways that put life into the proceedings of the entire meeting.

The new method of conducting the business by appointing a presiding clerk and two assistants, one a recording clerk, and the other a reading clerk, will, it is believed, when well gotten in hand and developed through coming years, prove a great success in facilitating the conduct of the business.

The reports of the various committees and superintendents of departments of labor showed that much effective work is being done in the entire scope of the field entered by Friends. Everyone seems to be awake to the immensity of the problems of world moment that are presenting themselves for immediate and judicial solution, in order that the social and economic conditions may be firmly established upon a higher plane which it is believed should be the legitimate outcome of the awful breaking up caused by the great war.

One of the most interesting and thoroughly discussed subjects that came before the meeting was the report of the committee on the revision of the queries. It was felt that a more up-to-date and applicable method should be adopted for the uplift of the condition of the Society, so some very radical changes in the matter of the queries were approved, which, it is hoped, will prove beneficial in the accomplishment of the purpose of the queries.

Not the least important of the features that entered into the life of the meeting were the social affairs that were very ably conducted by a specially appointed committee from Fall Creek Monthly Meeting. In this way the interest of the young people was intensified in the whole business of the meeting, to a very gratifying extent. Also special arrangements were made by the home folks, assisted by many visitors, for the proper care and entertainment of the children in the way of stories and games, which proved a great incentive in getting the children interested in really worthwhile matters.

The meeting closed with the feeling prevalent that this Yearly Meeting will hold a place high in the esteem of the membership of Friends among those Yearly Meetings that have been of extraordinary value. Finley Tomlinson.

BIRTHS.

Palmer.—On Eighth month 29th, at Stroudsburg, Pa., to William Dolby and Anna Waters Palmer, a son, named William Howard Palmer.

Tjaden.—At Peoria, Ill., Eighth month 26th, to John C., and Florence Stackhouse Tjaden, a daughter, named Eunice Henrietta Tjaden.

MARRIAGES.

Thorne-Moore.—On Sixth month 30th, at the residence of Dr. L. D. Horner, Woodstown, N. J., by Friends' ceremony, S. Frances Moore and Nathan Thorne, M. D., of Moorestown, N. J

DEATHS.

Daggett.—In New Haven, Conn., Edith C., wife of the late Dr. William Gibbons Daggett, and daughter of Emilie Gibbons and the late Alfred A. Cohen, of "Fernside," Alameda City, California.

Darnell.—Eighth month 31st, Elizabeth F. Darnell, aged 78.

Ely.—Near New Hope, Pa., on Tuesday, August 31st, Nettie C. Ely, wife of William L. Ely, aged 54 years. Interment Solebury Friends' Burying Ground.

Janney.—On Eighth month 26th, at a hospital in New York, Robert M. Janney, in his 69th year. Although circumstances made it expedient to hold the funeral services at St. Luke's Church, Philadelphia, he was a life-long member of the Society of Friends, and deeply interested in its activities.

Lippincott. — Joseph Collins, Marlton, N. J., son of the late John S. and Susan S. Lippincott; aged 50 years. Interment Friends' Burying Grounds, Mt. Laurel.

Palmer.—At Newtown, Pa., on Ninth month 1st, Franklin Palmer, son of the late David and Susanna Simpson Palmer, aged 71 years. A member of Makefield Monthly Meeting.

It may truthfully be said of him that he fulfilled the requirement of our Lord "to do justly, and to love mercy and to walk humbly with thy God."

Pharo.—At East Haddonfield, N. J., on Ninth month 2nd, Merritt W. Pharo, aged 53 years.

LYDIA W. WORLEY.

Editor Friends' Intelligencer:

I notice in the issue of Eighth month 21st, a beautiful notice by John L. Carver on the death of Lydia W. Worley, who passed to higher life from her late residence in Pasadena, Eighth month 9th, instead of the 2nd, as stated. It may be of interest to some to be informed that this Friend was seventy-three years of age, had lived in California for twenty years, two and a half of which she was a resident of Pasadena.

Four sisters survive her: Mrs. Jennie W. Doane and Miss Annie M. Worley of Long Beach; Mrs. Sara E. Griest of Pasadena and Mrs. Lida W. Bean of Missouri. The funeral services were held on the tenth inst. under the auspices of Orange Grove Friends' Meeting. Mary Travilla, of Philadelphia Yearly Meeting, was favored with a beautiful and comforting message to the bereaved. She spoke of how grateful we are for the consciousness of the Power and Love of God in the sacred hour when dear ones and friends meet to pay the last tribute of love to a noble sister. The deceased had been a teacher of superior ability—a woman with a vision and keen grasp upon human affairs. She was a graduate of Fair Hill Boarding School and Neff College, and for many years was a teacher in the public schools of Philadelphia, serving three years as principal of Byberry Friends' School. Having a wonderful gift

of imparting not only book knowledge, but those promptings of the heart which lead to the Higher Light in all good works, she begat in her pupils intense devotion. One now famous in his chosen profession writes: "She is one of the sweetest and noblest of women." The life of this good woman having been spent for the good of others, her last days upon earth were tranquil, and in the sleep of death her face was a benediction. "We are grateful, too, in our natal faith in immortality," said the speaker, "and in the communion and reunion of our loved ones. It is good to feel that this daughter and her rare mother are re-united."

In referring to the sisters whose care and attention were devoted and unceasing, she quoted in part: "Both riches and honor come of thee and in thy hand is Power and Might and in thine hand it is to make great and to give strength unto all."

The attractive home in Virginia was referred to touchingly, the dominant characteristics of the remarkable mother being sweetness and serenity of mind, and under years of widowhood with nine daughters she was faithful to her trust, and her "children rise up and call her blessed."

MARIANNA BURGESS.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

NINTH MONTH.

11th — Burlington First-day School Union will be held at Mansfield, N. J. Sessions at 10.30 and 1.30. Friends will be met at Columbus, N. J., train reaching there at 8.34 a.m.

11th—Salem First-day School Union will meet at Mullica Hill, N. J., at 10.30 a.m. and 2 p.m. An interesting program has been arranged. All are cordially invited to attend.

11th—Picnic under care of Young Friends' Movement of Haddonfield Quarter, at Mt. Laurel.

13th—Baltimore Quarterly Meeting, at Gunpowder, Md.

15th—Monthly Meeting of Friends of Philadelphia, 15th and Race Sts., 7.30 p.m.

16th—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, Pa., 7.30 p.m.

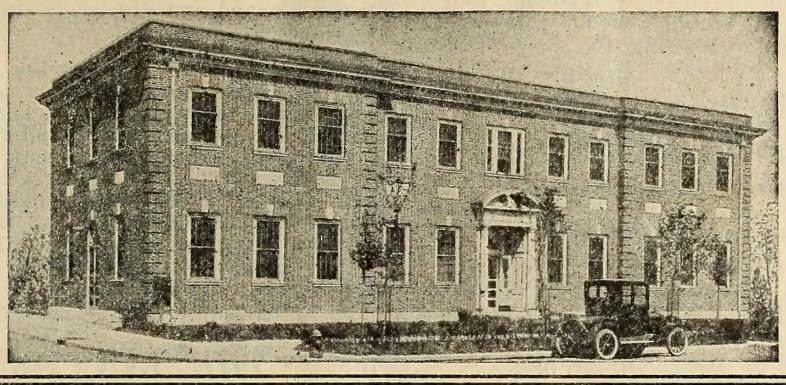
16th—Haddonfield Quarterly

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



GIRARD TRUST COMPANY
Capital and Surplus, $10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
G. H. STUART, 3D.....Treasurer
S. W. MORRIS.....Secretary
T. S. HOPKINS.....Asst. Treasurer
EDW. T. STUART.....Asst. Treasurer
J. M. STEERE.....Trust Officer
G. L. BISHOP, JR....Asst. Trust Officer
LARDNER HOWELL...Real Estate Officer
J. M. OKIE...Asst. Real Estate Officer
MEMBER OF FEDERAL RESERVE SYSTEM.
BROAD AND CHESTNUT STREETS, PHILADELPHIA

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75. Two cents a word.

Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in conse-

Meeting, at Haddonfield, N. J., at 10 a.m. Meeting of Ministry and Counsel, 9 a.m. Trolleys leave Market Street ferry, Camden, N. J., every ten minutes. One fare. All interested are invited to attend.

18th—Camp Fire Supper and Conference on New Garden Meeting-house grounds at 4.30 p.m., under the auspices of the members of the Young Friends' Movement of Western Quarter. Everybody welcome. For further information write to Emilie Mitchell, Hockessin, Del.

18th and 19th—Pilgrimage under care of Young Friends' Movement at Valley Meeting, Pa.

19th—Chester Monthly Meeting, at Chester, Pa., at 2.30 p.m.

19th—Cornwall Monthly Meeting will be held at Cornwall, N. Y. It is hoped that a young Serbian of Princeton University will address the afternoon meeting on "Serbia."

19th—Isaac Wilson expects to attend meeting at Winchester, Va.

25th and 26th—Pilgrimage under care of the Young Friends' Movement at Westfield Meeting, N. J. Paul M. Pearson will speak at the Seventh-day evening conference.

27th—Canada Half-Yearly Meeting, at Newmarket, Ontario.

FUN.

A CITY youngster was paying his first visit to his uncle's farm. Among the animals on the place was a rather small colt. As the boy stood gazing at the little creature his uncle said, "Well, what do you think of him, Johnny?" "Why—why, he's all right," said Johnny, "but where's his rockers?"—*Cleveland News.*

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WM. HARRISON SMITH, Jr.

Studebaker Cars

5125 N. WARNOCK STREET,
LOGAN, PHILADELPHIA.

Bell Phone—Wyoming 6245

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends
For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail. appreciate. Two cents a word.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.
ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

FUN.

A QUAKER's advice to his son on his wedding day: "When thee went acourting I told thee to keep thy eyes wide open; now that thou art married I tell thee to keep thy eyes half shut."—*N. W. Young Friend.*

WANTED.

WANTED—COOK and SECOND GIRL. One cooking and downstairs work; other for upstairs work and to help with two children. Steelton, Pa. Three miles from Harrisburg. Address B. 260, FRIENDS' INTELLIGENCER.

POSITION WANTED—WOMAN, MIDdle-aged, wants care of invalid or other light duties. Pleasant home desired rather than high salary. Address B-261, FRIENDS' INTELLIGENCER.

ORCHARDIST—WITH SCIENTIFIC training and nine years' experience, desires to be of service on large orchard. Can grow any temperate-zone fruits and direct any orchard work. Will make change now, if desired, or prior to January 1st. References given. Address Henry Stabler, Cacapehon, W. Va.

POSITION WANTED—BOOKKEEPER desires position in or near Philadelphia. Is experienced in hotel and apartment house office work. Good references. Address H. 280, FRIENDS' INTELLIGENCER.

LADY WANTS BOARD AND LODGING in suburb or country for herself and a companion. Good physician required in neighborhood. Fresh eggs and buttermilk a necessity. Good references. Address L. 285, FRIENDS' INTELLIGENCER.

WANTED—A REFINED EDUCATED woman would like to care for a few children in her own home in Washington, D. C. Will teach them or supervise their studies. Experienced in the care of children. Address G. 282, FRIENDS' INTELLIGENCER.

POSITION WANTED—COMPETENT, refined middle-aged widow desires position of trust and responsibility in adult family. Refined surroundings. No objections to suburbs. Housekeeping and nursing experience. Reference. Address C. 283 FRIENDS' INTELLIGENCER.

WANTED—MIDDLE-AGED WOMAN to work in family of four; no washing. Apply to Keziah R. Wilkins, Medford, N. J

WANTED—WOMAN TO DO GENeral housework; two in family; all electrical appliances. Will take mother and child. Address Mrs. Edwin W. Thomas, Wayne, Penna.

WANTED — SETTLED WOMAN, Friend preferred, to assist in care of elderly lady and in light housekeeping in small family. Suburban home in pleasant surroundings. Moderate compensation. Address H. 286, FRIENDS' INTELLIGENCER.

FOR SALE.

In Newtown, Pa. (near George School), a very desirable home, at a moderate price, corner property. Also I have a good 90-acre farm for sale, nearly new buildings; and others. Wm. T. Wright, Newtown, Pa.

FOR RENT — WELL FURNISHED room adjoining bath; suitable for one or two gentlemen; private home; center of Philadelphia. Unusual opportunity. Address A. 240, FRIENDS' INTELLIGENCER.

FOR RENT—ONE ROOM FURNISHED or unfurnished, with widow. Reasonable, for some companionship. Address W-284, FRIENDS' INTELLIGENCER.

Strawbridge & Clothier

MEN

There's Magic in These Figures!

These three price figures are better than any "lucky" numbers! There's a magical attraction in them for men who know Clothing values to-day. Inspection and comparison will reveal the fact that each of these prices is far below the worth of the Suit to which it applies. THE SUITS at $44.50 are of fine worsteds in medium and heavier weights, in conservative and up-to-date business men's models; sizes in regular, stout, slender and tall proportions—a saving of one-fourth at $44.50. THE SUITS at $37.50 are Young Men's models, single- and double-breasted, of FLANNEL in plain blue, brown and dark green—"Alco" and other good makes—very exceptional values. THE SUITS at $29.50 are for men and young men, chiefly in medium weight—Spring Suits, to be closed out quickly at less than present *wholesale value.* A good assortment of sizes.

$44.50

$37.50

$29.50

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA | FIFTEENTH AND CHERRY STREETS | NINTH MONTH 11, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYR WOOL
REG. U.S. PAT. OFF.

SOLD HERE ONLY

Fall and Winter
New Shades and Styles
Ladies' and Misses'
Plain Tailored Suits
31.75 38.75 45.75

Junior Suits
The Practical School Suit
29.75

Motor & Street Coats
37.75 41.75 54.75

New Fall Hats

MANN & DILKS
1102 CHESTNUT STREET

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, NINTH MONTH 18, 1920

Volume 77
Number 38

MY CREED.

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all the foe, the friendless;
I would be giving and forget the gift.
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

I would be loyal to my home and country;
I would forgive deceitfulness and guile;
I would be earnest in my daily duties;
I would be sweet, and sing, and thrive, and smile.

Addison F. Andrews.

ALL FRIENDS CONFERENCE.

REPORTED BY T. A. JENKINS.

Friday, August 13. Evening. This period is left open for group meetings, of which five or six are announced. By dividing ourselves, those representing the Intelligencer are able to give some account of them all.

A well-attended conference on Friends' literature meets at the Bunhill Fields Meeting-house, at no great distance from Bishopsgate. Here is the grave of George Fox, a simple slab in the green sod of England, and here are buried several martyrs of Quakerism, Edward Burrough among them. It is indeed a *Campo Santo*—a sacred field, side by side with Jordans.

Rufus M. Jones spoke of the Friends' literature being circulated on the Continent of Europe, specimens of which were on exhibition in the room. The German mind, he said, is keen on religion and philosophy, and if Friends have any message of inspiration for the Germans, if we wish to "speak to their condition," we must learn to express our message in the clearest terms.

Sir George Newman, who has charge of medical matters on the government Board of Education, expressed thankfulness for the series of volumes from the pen of William Charles Braithwaite (*The Beginnings of Quakerism,* and *The Second Period of Quakerism*), believing that they set a new standard for us. The history of Friends, he said, is important, but explanation of our position, our "apology," is vital; we need closer co-operation among Friends' journals and periodicals (the speaker himself is editor of the *Friends' Quarterly Examiner*); we should utilize art and letters produced by Friends, Whittier's poetry, for example. If American Friends will draw up a list of twelve of their writers who would contribute to English Friends' journals, he would undertake to supply a corresponding list of English Friends who could send articles to American Friends' journals. There is great curiosity in England as to many American affairs: how does prohibition actually work? What has been accomplished in industrial welfare work? in recreation? in community school development? He had been told that if he were to be right up to date in the last-named field, he must make a pilgrimage to a place named Gary, in Indiana. In conclusion, "the spoken word is good, the written word is better, and the Word made flesh is best of all."

Elbert Russell, of Swarthmore (Woolman School) also commended W. C. Braithwaite's books as having done much to unite the younger Friends, both in America and England, and in a sense of their common origin and background. More Friends' literature should be produced, if it be the expression of a real religious experience, and we should not mind too much if the form is not classic. He instanced the methods employed by the Socialists and by the reading-rooms of the Christian Science Church to spread their ideas.

Henry Ferris, of the Intelligencer, paid a well-deserved tribute to the writings of the late Isaac Sharpless, and expressed his surprise at their number and extent, as shown in the bibliography published since the death of their author.

L. Violet Hodgkin, of Durham, made a plea for the reconciling effect of works of romance which appeal to the imagination; stories lead us into a region where different worlds meet and differences fade away.

We should use the language of the world, we should discard what has been called "the patois (dialect) of Canaan" and speak in a language that all understand. She would like to see the time when Friends' books were for sale in the railway bookstands.

James Wood, of New York, spoke of the marvelous opportunity there now is, because of the great curiosity as to what Friends stand for; what is needed is sound Christian literature.

A Friend spoke of the need in England for a children's magazine.

T. A. J.

At the group meeting held under the auspices of the Friends' Social Purity Association, the work done by Friends in England was described by Gertrude Taylor, Maurice Gregory, M. Rowntree Gillett, and Florence Wakefield. Just as in 1514, as the records tell us, so in 1914, and since then we find what terrible conditions linger after a war. Widows of soldiers have sought consolation in drink, which led to their downfall; young girls, lacking the accustomed restraint, went in the same direction. Legislation on this matter is dangerous; education for purity of life is the great remedy. Better housing, better teaching of the

children, appeals to young people, are three practical means of betterment.

Maurice Gregory, an authority on the subject, spoke of recent legislation in the United States which tends to grave injustice. He called attention to a very comprehensive statement just issued by the Medical Women's Federation of Great Britain and Ireland, and said that while England was leading in this field she was behind America in dealing with the liquor traffic.

A. H. P.

The group meeting to consider the future of the American Friends' Service Committee and of the Council for International Service of London Yearly Meeting was very fully attended both by those who have been leading and by the workers present from many of the fields.

T. Edmund Harvey spoke of the need of a greater unity in this field of service between English and American Friends. *Carl Heath,* who followed, pointed out that the English work had been in the hands of ten or more separate committees; to prevent this overlapping and waste London Yearly Meeting appointed the Council for International Service. Dublin Yearly Meeting later entered this Council, and it was then decided that the Council should include representatives from all the Quarterly Meetings of Great Britain. The Council is not an executive body, but aims to co-ordinate effort and is opposed to recasting the present strong organizations which have hitherto been carrying on the work. He hoped that the time had now come when a similar co-ordination might be brought about between the American and the English bodies. *Rufus M. Jones* and *Wilbur K. Thomas* expressed strong approval of a greater degree of unity between the English and American national services, and the matter was referred to a committee for study and report at a meeting held Wednesday night. At this subsequent meeting the matter was again referred to the so-called Continuation Committee appointed by the All Friends' Conference: they are to work out a plan for an All Friends' Service which will present itself to the world as a unit and at the same time interfere as little as possible with present agencies. W. A.

A meeting of the advocates of a new international language in the interests of peace was called for the Esperantists, H. Marsh Pitt in the chair. Many Friends were absent at an Esperanto Congress now in session at The Hague. A letter was read from the Lord Mayor of London commending the work of the Hague Congress and of all Esperantists. *Henry van Etten,* a French Friend, spoke in Esperanto (translated to the Meeting by M. C. Cutler, Secretary of the British Esperanto Association, himself a Friend) on the significance of the movement for the Christian world, and stated that it was an Esperanto translation of Caroline E. Stephens' "Quaker Strongholds" which led him to join Friends. There have been Esperanto congresses held by the Roman Catholics, there are many magazines published in the new languages, the Message of this All Friends' Conference will be translated, and Corder Catchpool's *Quakerism* has been issued in Esperanto by the Council for International Service.

The Esperanto group numbered about sixty persons, among them Evelyn Sturge, A. Kemp Brown, Joseph Butler, and F. Tritton. There was an impressive display of Esperanto literature. The following minute was adopted to be sent to the All Friends' Conference:

"We have noted with pleasure the progress of Esperanto and the help that it affords to the promotion of International Peace and Good-will, and we recommend it to Friends as a practical means to these ends. We are glad that the Society has already made use of the language on various occasions and hope that this use will be extended as opportunity offers." R. B. S.

Saturday morning, August 14th. At the opening of this session *Rufus M. Jones* made an impressive plea for greater unity among Friends, and for a more earnest effort to realize the Christian life. A peasant once said to Francis of Assisi, "Endeavor to be as good as men think you to be." Are we Friends matched with this great hour? Can we meet the expectations of the world? We cannot, unless we are fused into a living unity, unless we seek and find the inward relationships which unite us and cease to fling abroad our differences of opinion.

As the Clerk remarked at the end, this session of the Conference rose to an extraordinarily high level. A minute from the London Meeting for Sufferings upon the distressed state of Europe, coupled with a similar document from the Friends' Vienna Relief Commission, was introduced, proposing that the British and European governments be approached urging them to appoint an International Commission (not merely of the Allies) to restore economic life in those countries which have been hardest hit by the war. These two documents should be given in full:

MINUTE FROM VIENNA RELIEF MISSION.

The Vienna Relief Mission of the Society of Friends in the course of their investigations and relief work have been impressed by the fact that the difficulties in reconstructing the life of Central Europe are largely caused by racial and political strife among the communities of the newly created states. These conditions, which are of long standing, appear to have been further accentuated by the injustices of the Treaty of Peace.

The Mission feels that its relief work must naturally be temporary, and in itself can contribute but little to a solution of the economic problem. If the people of Austria are to be saved it is essential that effective action by an international and not merely an Allied Commission should speedily be taken which will insure a resumption of trade and a stable basis of international finance.

We believe that the motive for international action must spring from a sincere desire for the welfare and progress of all peoples, and urge that our Government should immediately take the initiative in setting up such a Commission.

MINUTE FROM MEETING FOR SUFFERINGS.

The Meeting for Sufferings of London Yearly Meeting asks the All Friends' Conference to consider the urgency of the condition of

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Europe as the outcome of the war, and the imminent danger of general ruin through violent revolution and anarchy. The Meeting hopes that the Conference will take steps to approach the British and other Governments and the Council of the League of Nations in reference to the need for the speedy re-establishment of the economic life of the nations of Central Europe, and for their inclusion at the earliest possible moment in the League of Nations. It is believed that such inclusion is essential to the economic reconstruction of the world on the Christian basis of international co-operation and goodwill.

These two documents were referred to the Business Committee who were able to draft a memorial suggesting the appointment of the Commission as suggested; copies of the memorial are to be presented as soon as possible to the ministers in the countries concerned, by Friends who are located there.

A cablegram was read from Indiana Yearly Meeting (Five Years Meeting) which conveyed greetings, and referred us to the impressive passage *Isaiah* 1 xi: 1-4.

Walter C. Woodward, of Richmond, Ind., editor of *The American Friend,* introduced the subject of the implications of our Peace testimony in civil life: what is for Friends the right attitude towards the existing government and towards that which in theory has been called "the State"? The speaker explained that he stood in place of Isaac Sharpless, whose life was so inspiring an example of what a good citizen should be.

Walter C. Woodward's thoughtful paper will of course appear in *the General Report of the All Friends' Conference. This will be published as soon as practicable under the care of a sub-committee of the Business Committee, and will contain also abstracts of the discussions, though not always verbatim. The cost of this official report will be about five shillings, and Friends everywhere are urged to take steps to give it the wide circulation it deserves. Blanks were circulated among the delegates and many Friends ordered copies for themselves and for their meetings. Full notice will be given in Friends' papers when this important publication is ready for sale and distribution.*

We may venture to excerpt from Walter C. Woodward's paper two paragraphs dealing with the position of American Friends in the matter of political activity:

> "On the one hand, our message tacitly enjoins us to political activity; on the other, there is the danger that we may become so bound in our party affiliations, so committed to the claims of party regularity, so constrained in our allegiance to time-honored policies and slogans, as to result in our compromising the very testimony which has been entrusted to us for expression. Conformity to the exigencies and expediency of political life is on a par with conformity to those demands of the State in time of war which run counter to our fundamental peace testimony.
>
> "The practical issues here involved may be illustrated by a reference to American politics. The Republican Party, born in consecration to freedom and union, attracted the allegiance of the great majority of Friends, which, even to the present day, it has very generally held. One of the cardinal principles of the party has ever been that of the protective tariff, which it expressly reaffirmed at its National Convention held in June. Heretofore this issue has been discussed merely on the basis of whether protection is a wise economic policy from the standpoint of the general prosperity of the United States. The war has brought squarely home to us the international implications of protective tariffs. Indeed they, and the whole policy for which they stand are charged with the chief responsibility of the great tragedy. This certainly lays upon us Republican Friends this twofold responsibility: first, of a careful review of the facts to see whether the charge is justified; second, at least for those of us who find in the affirmative, of a decision whether our allegiance shall be governed by party loyalty and a possible national advantage, or by the larger loyalty which is an expression for the peace and welfare of the world."

Francis E. Pollard, Secretary of the National Peace Council, and member of the teaching staff of Bootham School, York, made a searching examination into the matter of civil liberty as affected by the state of war, explaining clearly how war may be the negation of liberty although many wars have been fought for that very thing. The stimulation of nationalism, the habit of violence, the setting at naught of conscience, the abrogation of moral laws for individuals—all these are the inevitable moral damage of war. In faithful groups of people who will rely upon the spiritual weapons and abandon altogether methods of coercion resides the only hope of progress; their weapons are education, conference, and comradeship in the tasks of life; they will win men's minds away from perversity and narrowness, and gradually build up a society in which men's spirits are not degraded and in which war is not permissible. Imagine the British Empire ruled on the principles formulated by William Penn!

As things are, States are compelled to move upon a lower plane of morality. The nation, we are told, is committed to war: have the people been consulted? Even were there a majority for war it should not have power to coerce the minority. The army and the navy, instead of affording me safety and protection, actually bring me insecurity: should I be made to pay for them? Government is not set up to be a compeller of order; the order should result from a harmonizing of interests and from the force of a great common purpose. We can enter upon this new order only by faith and courage—faith in freedom, faith in human nature, and faith in the victorious power of truth.

John William Graham, of Manchester, taking up the phrase "faith in human nature," said that he found in the essential nature of man hope that war will some day come to an end. For war, which we have declared to be an outrage against the essential nature of God, must also be an outrage against the essential nature of man. Human nature is built for co-operation, for all that is the antithesis of war's destructiveness; we cannot rest under coercion, and this is a political fact as important as any that engage the attention of statemen. Human nature is on the side of peace, and we are on the road to failure when we adopt the policy of force.

Henry Sefton-Jones, of London, thought the papers had been too academic; he was suspicious of a State independent of coercion. He condemned war, but he recognized, he and others who knew life, that there is a limit after which force may be necessary; "the magistrate beareth not the sword in vain." He could

not say that war could not be justified: in such a matter some move more slowly than others. Friends should not force their conscience upon others, for that is coercion, and they should remember to be practical.

W. Blair Neatby counselled the reading of Stephen Grahame's book, "A Private in the Guards" if one wished an inside picture of war. The author said that war was the complete obliteration of personality; for the sake of life, men lost the reasons for living. War developed wonderful courage and endurance, but these qualities were shown by the Jesuits when they banded together to destroy the work of the Protestant Reformation.

Albert P. I. Cotterell, of Bedford, believed that war depends, in the long run, not so much upon coercion as upon the consent of the people. Friends should enter more into public life, at the same time keeping in close touch with the collective life of the Society.

Homer Chapman, of Kansas, repeated the query, Are you those that should come, or look we for another? If Friends do not carry forward the peace idea, others will do so.

Henry T. Hodgkin, of London, said that civic duty to the State *as now organized* may be different from our Christian duty. We are deeply concerned about a *new* society. We are looking forward; we are not called, as a Society to take a part in politics, where expediency and compromise are inevitable; nor can we take part in revolutionary methods because they mean violence. We should attempt to create a new world order within the general order. Those who follow Jesus Christ may form a kingdom within a kingdom, a voluntary association, of which the beginnings may now be seen in religious and scientific bodies which transcend the limits of nationality.

Edward W. Evans, of Philadelphia, repudiated the charge that peace advocates are impractical. Is it not in the highest degree practical to discover the means whereby the death of millions of people and the loss of an incalculable amount of useful property may be prevented? Is this not facing the facts?

Rayner W. Kelsey, of Philadelphia, reminded Friends of the many concessions which England and America made to conscientious objectors during the late war, also that the whole theory of modern governments is that the majority is to rule. We should not overestimate the need there may be for conscientious objection; it is necessary only in rare instances.

Wm. Charles Braithwaite, of Berks, said that it is authority that shapes slavery, while comradeship shapes freedom. The methods of authority in the moral sphere should be done away with, for God respects man's nature, and Jesus never forced his kingdom upon men. Inspiration, fellowship and education will yet usher in the Way of life which is at the same time a Way of peace.

Saturday afternoon, August 14th. This session considered the peace question from the point of view of a Society of Nations and Disarmament.

Francis E. Pollard of Bootham School, York, held that the present League has need of radical amendment, for no league coming into being as a part of a world settlement founded on conquest has much chance of success. The task of the League should be to develop the spirit of world community, as well as to provide an organization. If the League accepts armed force as its sanction, that force when applied, even though impartially, will certainly result in more war; it is, in fact, a backward step, for hitherto international movements have depended upon agreement, and now armaments will be given new prestige. Force, whether of war or of blockade, must be absolutely barred out of any acceptable league, and the force of international public opinion substituted.

William I. Hull, of Swarthmore College, was equally emphatic in condemning certain features of the present League, saying, in part:

> Friends have advocated the establishment of a genuine League of Nations. This league must not be, of course, a glorified alliance of victorious governments for repressive or aggressive purposes; but a genuine league of peoples for the conscious promotion of international righteousness. This would necessitate the substitution of an entirely different set of motives and methods for the imperialistic diplomacy under which the world is groaning in our time.
>
> We have found it impossible to accept the League of Nations proposed at Paris last year by the heads of the Allied Governments victorious in the recent war. This is one of several *Lo here's* and *Lo there's* which have been urged upon us; and this particular one has been strongly urged upon our acceptance as at least "one step in our journey," "the half-loaf which is better than no bread." Unfortunately, we are convinced that this is a step in the *wrong* direction, a half-loaf which contains fatal poison. It is not a step forward, but one that goes a long way backward. It harks back to the proposal for the military coercion of States which the Constitutional Convention of 1787 rejected for the States of the American Union. It harks back to the Holy Alliance and the various Concerts of Europe which were so nefarious in their character and results.

Dr. Inazo Nitobe, of Japan, one of the assistant secretaries of the League, reviewed some of the work already undertaken by the *Council* of the League (for the *Assembly* meets for the first time November 15th next) in connection with health and labor bureaus, suppression of the opium and white-slave traffics.

Frederick Andrews, for forty-three years Head of Ackworth School, believed that the League is headed in the right direction, and that we should not lose the opportunity to support this effort towards internationalism.

Gilbert Bowles, of Japan, mentioned the League of Nations Society in Japan, formed to study the League with a view to its extension and improvement by amendment; other similar study-groups should be formed with a view to co-operation.

James G. Douglas, of Ireland, declared that the present league is based upon the domination of the small nations by the larger.

Maurice L. Rowntree, of York, hoped that the Conference would be willing to support the main principles of the League and move to modify its provisions later. Russia and Germany should be admitted and the present authority of the supreme council should pass to a more democratic assembly.

R. Christie Burn, of Sidcot School, denounced the press as one of the greatest obstacles to international good understanding. The Society of Friends would perform an immense service if it could devise plans for the dissemination of unbiased information.

Albert M. Linton, of Philadelphia, hoped that the United States would refuse to join the present League until it could join it with a clear conscience, for at present its provisions are plain violations of the moral law. His country could exercise more influence at present by holding out for amendment than by joining. He warned the Conference of the danger of taking the expedient course at the expense of principle; ten years hence the nations might be ready for the creation of a real League; but amendment of the present Covenant was made so difficult that it was impossible to support it in hopes of early amendment.

Arnold S. Rowntree, of London, urged the Conference to support the League in its endeavor to establish international justice in place of coercion: by so doing we should defeat the militarists. The League must include all the nations.

Marian E. Parmoor, of London, asked the Conference to get back to the ideal of disarmament: we must organize the world on faith, not on fear. She appealed especially to women Friends to show their faith in a higher power than force. We must rest upon spiritual foundations and accept no compromise. The spirit of insincerity is abroad: the spirit of truth is needed even more than the spirit of justice.

Dr. Hull, in his address, had called the attention of the Conference to a plan for a League drawn up by a Philadelphia group: this plan had been printed in attractive form and was distributed to delegates. It was referred to the Business Committee (and by them passed on to the Continuation Committee of the Conference) but an address to the Council and Assembly of the League of Nations was prepared and published in the English press of August 25th. This address is in substance, as follows:

> While there are undoubted possibilities in the fact that so many nations have entered the League, there is also a grave danger of its becoming, if unamended, a menace to the freedom of the world, and even to the establishment of lasting peace.
>
> The Conference pleads for far-reaching changes in the structure of the League. These include:
>
> All nations should be given the opportunity to enter the League as full members.
>
> The Constitution should be more fully representative of the peoples themselves, and the possibility of the dictatorship of a small group of nations should be removed.
>
> The threat of armed force or economic blockade should be eliminated. The peace we seek cannot rest on fear.
>
> It should be possible to reach decisions and make amendments without waiting for absolute unanimity.
>
> The Conference is also addressing a memorial to the chief Governments of the world, stating that it is deeply impressed by the unsettled state of Europe as the outcome of the war and by the imminent danger of general chaos and ruin.
>
> It believes that among the essential conditions of a real settlement are:—
>
> The immediate cessation of the war between Russia and Poland, the abandonment of all support—whether direct or indirect—to attacks on the Government of Russia, and the resumption of normal relations with that country.
>
> The speedy re-establishment of the economic life of the nations of Central Europe, through an international Commission on which all the States concerned should be represented.
>
> The remodelling of the League of Nations.
>
> The abolition of compulsory military training and general disarmament among all the nations, as essential for the removal of fear, the re-establishment of peaceful industry and the reconstruction of the life of the world on the Christian basis of co-operation and goodwill.

Saturday evening, August 14th. This session considered the Peace Testimony of Friends in relation to problems of race. The following are notes of Horace G. Alexander, son-in-law of John William Graham, prepared for the London Friend:

> *J. N. C. Ganguly* (India) introduced this subject. He asked the Conference to pardon him for saying that the race problem was created by the Western peoples. It was due to the ancient Aryan prejudice—typical in India by Brahmanism—working itself out through exploitation, domination, extirpation and monopoly of supposedly inferior peoples. The Eastern philosophy of renunciation has left the Eastern peoples an easy prey to the domination of the West. Apart from Japan, the Western peoples have a monopoly of armaments; they lack any international consciousness; their form of Christianity is imperfect. These are the causes of the present situation. No room is left for the Eastern nations to expand. Accordingly men of the East are losing their faith in a God-created world, in which man, if he lives generously and modestly, can find provision for all his needs.
>
> One of the most real dangers arises out of economic competition. This cannot be checked. Only spiritual co-operation can remove it. Nationalism is not enough. We require a new "humanism." At present hate and suspicion between East and West are rife. And because of the economic competition of the cheap labor of the East we may find that the capitalized wars are to be followed by a great war of labor, unless Western labor learns the religion of Christ. If these dangers are to be avoided we must have increased missionary effort, not in the East only, but in the West, for the reconversion of Europe to Christianity; and we must rise above race prejudice.
>
> *Joseph Jackson* (Australia) explained the White Australia policy, which is due to the desire to avoid race difficulties, economic and other, that have arisen in other countries. But it cannot be justified. He suggested that we might proceed to the solution of the problem by means of more personal intercourse, by a healthier Press, and in other ways.
>
> *T. A. Bentley* (New Zealand) said that militarism and race bitterness were increasing in New Zealand. The Society of Friends, as an international body, might exercise great influence in preventing a terrible race war in the Pacific.
>
> *Jane Speller* (London) emphasized the importance of the work of missionaries in opening lines of communication and urged the need of self-sacrifice.
>
> *Leonard Howe* (South Africa) pointed out that the restrictions on Indians and natives in South Africa were by no means as stringent as was often supposed. But the natives were to the whites in the proportion of five to one; so

the white minority felt itself in danger from the colored majority. The race problem in South Africa is bound up inextricably with the present economic system.

Montclaire E. Hoffman (Jamaica) said that in Jamaica there were fifty colored people to one white man; but there are no color bars. British justice at its best flourishes. There is perfect equality and absolute confidence. Even in church white and black take their seats where they like, and the same applies in every institution. This is because the two races are in a real sense both Christian, and have founded their relationship with one another upon a Christian basis. The economic problem is not so acute in Jamaica, but it can surely be solved if approached in the same spirit.

Gertrude Pearman (a missionary from India, born in Jamaica) endorsed what the last speaker had said, and pointed out how much more difficult the solution of this problem was where the people were divided in religion, where, for example, it was impossible to mix freely with people of different castes.

S. H. Fang (Szechwan, West China) emphasized the economic danger. Christianity offered the only solution.

L. Hollingsworth Wood (New York) felt that he must give expression to his sense of the future of his fellow countrymen to treat the negroes as full citizens. The prejudice is not inborn, and we look to get beyond it after this life, but so far, man has missed his opportunity of rising above it. We must learn not to "group" people according to color. We should be ever conscious of the presence of our Father, Who looks upon us all as brothers.

J. Burtt-Davy (South Africa) pointed out that it was much easier to solve a race problem where the races concerned were all civilized; but in South Africa the natives were more like children, and required treating as such. No principles enunciated in a conference could solve the South African problem, but if Quakers would come to South Africa they might do much good.

Esther B. Clothier (London), in the light of recent experiences in America, urged that segregation was not the way to overcome the difficulties. Nor must we allow the idea to spread that force must be employed for the solution of such problems. They could only be remedied by mutual understanding.

Rachel Knight (Philadelphia) insisted that the white race had suffered far more than the negroes from the injustice inflicted upon the latter. It was degrading to the white people. She felt a sense of shame that Friends had done so little to break down the barrier: there appeared to be no Friends' College that welcomes colored students. On the other hand, the negroes were doing all they could to remove all race difficulties. The prejudice of the white people of America was due to the knowledge that they were acting unjustly.

Agnes L. Tierney (Philadelphia) pointed out that the acute race difficulty in the United States to-day was the most horrible relic of the Civil War. The wrong method—the method of force—had been employed to abolish slavery, and so, whereas before the slaves were free white men and negroes were often friendly, now there was a gulf of hatred separating them. But there were hopeful signs. An institution under the control of Friends had been placed under a joint board of the two races, and there were recent instances in the Southern States of heroic action taken by white men that had prevented lynchings. H. G. A.

(Continued in next issue.)

A QUAKER MARTYR IN ARABIA.

Few Friends, if any, in England, are aware that there is a lonely Quaker grave in Arabia. It is the resting-place of an American Friend named Camp, who entered the country as a missionary and died there as a result of disease and persecution. This is his story. He attended in California a conference of an interdenominational mission with stations in Jerusalem and Hebron, and was attracted by their work. Actually an independent missionary, he was in association with the Christian and Missionary Alliance. On his first arrival in Palestine he naturally visited the Friends' Mission at Ramallah, and was in close touch with our Friends there.

For a time he worked in Hebron. This town was then (about 1906) notorious for the bigotry of its people, both Jews and Moslems. Camp was often opposed by the inhabitants, and on one occasion was struck in the face in the street by an intolerant Jew. He literally turned the other cheek, and bore a second blow without complaint. This witness for Christ was more effective than any of his words. Another Jew standing by exclaimed, "If his religion can produce that result, that is the kind of religion I want!" This spectator became first an inquirer, and eventually the first declared convert recorded by the Christian and Missionary Alliance in Hebron.

Later, Camp resolved to enter the almost unoccupied field of Arabia, and with three other missionaries proceeded southwards, though all well knew that, humanly speaking, they were throwing away their lives. They succeeded in reaching Sona, where they lived for a time, but from there they were driven out cruelly and exiled to Hudeidah. There Camp died of the ill-treatment he had received, and there is his grave. His companions got safely back to Palestine.

May not the name of Camp be recorded on the honor roll of the Society of Friends among those who have risked all, lost all, and gained all, for the sake of Christ?—*C. G. N., in Workers at Home and Abroad.*

VIRTUE IMMORTAL.

Sweet day, so cool, so calm, so bright;
The bridal of the earth and sky;
The dew shall weep thy fall to-night,
For thou must die.

Sweet rose, whose hue, angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

Sweet spring, full of sweet days and roses,
A box where sweets compacted lie,
Thy music shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like seasoned timber never gives,
But, though the whole world turn to coal,
Then chiefly lives.

—*George Herbert.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "Inward Light," or direct revelation of God's spirit and will in every seeking soul.

The Intelligencer is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, Ellwood Burdsall.
Secretary, Bertha L. Broomell.
Treasurer, Herbert P. Worth.

Trustees:

Horace Roberts, E. Pusey Passmore,
Robert Pyle, Harry A. Hawkins,
Henry Sharpless.

Managers of Friends' Intelligencer Association:

Edward Cornell, Elwood Hollingshead,
Alice Hall Paxson, Thomas B. Hull,
Paul M. Pearson, Charles F. Jenkins,
Annie Hillborn, Edith M. Winder,
Frances M. White.

Editorial Board:

Elizabeth Powell Bond, Dr. Thomas A. Jenkins,
Dr. J. Russell Smith, George A. Walton,

Walter Halsey Abel, *Managing Editor.*

PHILADELPHIA, NINTH MONTH 18, 1920

THE CHRISTIAN CHURCH.

The true Christian church is not a national institution. It is in fact a kind of world nation, which has for its aim the well-being of all people under the sun, recognizing fully that "God has made of one blood all nations of men." Our loyalty is due therefore to all men, primarily, and to one nation only so far as it serves the interests of all men. It is our great good fortune that in large measure our country is founded on the Christian principle of faith in and love of all men. If it fails in this our loyalty is to the principle, not to the failure. Unless our faith is a mistake or a sham the way of salvation is that of general friendliness and good-will, wholly unconfined by barriers of class, race, or nation. It demands of us a constant readiness to lose for the gain of many, and a resolute refusal to gain by the loss of others.

It was not the church of Christ which in every nation, including our own, merely echoed the national word of hate in whatever country it happened to be located, and had no universal word of its own to speak of "peace on earth and good-will to men." It is not the church of Christ which at this present time, merely echoes the word of authority whatever it may be, and has no word of its own for the poor and oppressed. These are national churches, class churches; they apparently have no other plan to offer in making the world of the future, which was to have been transformed by war into a safe and beautiful world, but to raise millions of dollars to be spent in doing more of the same things they have been doing for centuries; and meantime the nations they call Christian are collecting cannon, preparing poison gases, and planning to make every Christian boy a soldier to fight against other Christian boys.

This is not the Christian church! Are there not thousands or millions who have genuine faith in the love that "never faileth" and are willing to take the risks of it, in spirit and in truth? It is probably dangerous, but is the old way so safe? Our Society is a small group, but so were the dozen who gathered at Pentecost. Moreover the world has been permeated by the actual teaching of Jesus, and though the mere church machine may reject it, there are thousands who have lost their faith in "reeking tube and iron shard," and who long for a rallying center. Is it not the greatest of adventures to attempt to supply it? So may we begin the making of that ideal nation foreseen and proclaimed by prophet and seer, promised by Jesus, outlined more or less clearly by a long series of philosophers,—Plato, Campanella, Bacon, Moore, and others—and still a noble hope which may arouse to faith our idle and almost bankrupt Christianity: the "kingdom come on earth as it is in heaven."

Jesse H. Holmes.

Additional Data for the Supplement.

The following names were received too late to be printed with the list of names of Committees in the Intelligencer Supplement account of the proceedings of the Cape May Conference. These names should be written in the Supplement by Friends desiring to have the information complete for future reference.

Corrected list of Ohio Yearly Meeting representatives on Central Committee:—

Charles F. Branson, 5734 Wilkins Avenue, Pittsburgh, Pa.

Mabel A. Clark, Bridgeport, Ohio.

Marietta Hartley, 250 Rice Street, Alliance, Ohio.

J. Franklin Lamborn, Sebring, Ohio.

Additional names on Advancement Committee not members of the Central Committee:—

Eliza M. Ambler.

Elizabeth H. Andrews.

Cordelia Wilson.

LETTER FROM HENRY FERRIS REGARDING THE LONDON CONFERENCE.

September 3rd, 1920.

The Conference is over, and many of us are back again in America. Now we can look back over that wonderful week at Devonshire House, and try to weigh and measure its effect on our lives and the lives of others.

It is vain for any one person to try to give an account of it all. Each can tell only what *he* has seen and heard and felt, and only a small part even of that. I will try to tell some of the things that to me seem most important or impressive.

Some very interesting things took place entirely outside of the Conference. For instance, two days before the first session a party was made up to go over the Houses of Parliament, under the conduct of Mr. Wilson, now the only Quaker member of the House of Commons. We gathered in the central lobby at noon, some hours before the sessions begin, a group of perhaps thirty persons, mostly American delegates. Mr. Wilson has been a member of Parliament for about twenty-five years and his descriptions of the customs and practices of that body, many of them very singular, were most interesting. One of these practices illustrates the curious adherence of the English to ancient forms, even when they would seem to us entirely out of date. The House of Commons still guards jealously against any intrusion or espionage of the Lords, and when the House of Lords desires a conference with the Commons, its chief officer, called the Usher of the Black Rod, is sent to make the request in due form. When this dignitary approaches

the entrance to the House of Commons some member, as if much alarmed, rises and says, "Mr. Speaker, I spy Black Rod approaching," and the door of the House is slammed in Black Rod's face. Then he knocks humbly, the door is opened, and he is conducted with due form to the bar of the House, where he presents the request of the Lords. To an American such old forms seem like child's-play, but the English observe them as carefully as when Queen Anne sat on the throne of Elizabeth and of Alfred the Great.

While we were making this tour of the Parliament House, naturally there was much side-talk and comment among the members of the group. Something said by Mr. Wilson about the Labor Party, and the interest of many young Friends in it and in social reform generally, led a few of the American Friends into talk on the subject with William F. Nicholson, now Secretary of the Society of Friends,—the position held for so many years by that able and beloved Friend, Isaac Sharp. William F. Nicholson is a man somewhat past middle life, evidently sympathetic with every movement toward human betterment. Many English Friends, he said, especially of the younger ones, were members of the Socialist and Labor Parties.

"What has got into young English Friends," asked an American delegate, "that they are going off into these radical organizations; is it Communism, or Bolshevism, or what? I cannot understand it."

"I rather think," answered William Nicholson, "that it is Christianity."

To have any correct impression of the Conference, it is necessary to have some idea of the premises where the meetings were held. American Friends, accustomed to great meeting-houses like those at Race Street and Arch Street, in Philadelphia, with large yards and ample space, must imagine a long covered passage (called "the tunnel") leading from the street into a paved area perhaps fifty feet square, opening on all sides into a maze of meeting-rooms, committee-rooms and stairways, and also into the large meeting-house, where the sessions of the Conference were held. This house, or rather this *room,* is little if any more than half as large as the Race street meeting-room, but the seats are more closely arranged, so that the room is said to seat one thousand persons. At a long desk in the centre, with several benches behind it, sat the clerk, John Henry Barlow, with his assistants, Agnes L. Tierney, of Arch Street Yearly Meeting, and Roger Clark, the clerk of London Yearly Meeting, on either side. Galleries run around three sides of the room. The smallness of the house is an advantage in one way, as it is easier to hear all the speakers; but it is also easy to hear any buzz of talk in the area or the "tunnel" outside, so that rather strict regulations are necessary.

The sessions of the Conference began at 10.15 a.m., 2.30 and 6 p.m. Five minutes before the time an electric bell began to ring, and the delegates quickly filled up the seats. Promptly on the minute the doors were closed, and cords drawn across the entrances. The clerk, rising at the desk, announced simply, "The cords are drawn," and the meeting settled at once into silence, which, with words of praise or prayer, lasted for perhaps ten minutes. Then the doors were again opened, the late comers admitted, and the business session began.

In the intervals of recess the area was thronged with Friends arriving, departing, registering, reading letters, drinking tea, or what not, but always talking, talking, talking. Up-stairs they thronged the rooms of the Friends' Institute, and the Friends' Reference Library, writing letters, or examining the manuscripts of George Fox's journal. Old friendships were renewed, and new ones made, in that crowded area at the inner end of the "tunnel."

While the All-Friends' Conference was in session, there was also sitting in London a conference of the Labor party, which endeavored by threat of a general strike to prevent the threatened war of the Allies on Russia. There was naturally much sympathy felt by Friends with this aim of the Labor Conference, and an earnest desire that an official message of sympathy should be sent to them; and while their threat of a strike was condemned by some Friends, and there was also some hesitation to address a message of sympathy to a political party, it was finally agreed that the message should be sent. Whether or not it was the action of the Labor party that constrained the Allies to change their policy, it is interesting to know that the threatened war was prevented, at least for the time.

Another subject which stirred the Conference deeply was the strife in Ireland, and the question of sending to the people of that country a message of love and sympathy. Nearly seventy of the delegates were Irish Friends, and while their traditional tendency has been rather in opposition to Irish independence, or even Home Rule, it was evident that there was great difference of opinion among the delegates. When in one of the last sessions the question of sending a message came up for decision, it brought the Conference as nearly to a deadlock as it came at all. Then it was that the method of Friends proved its power to bring about the unity of spirit which is the bond of peace, and which sometimes opens a way where no way can be seen.

"Friends," said John H. Barlow, the clerk, "we seem to be making no progress. Let us cease from discussion and settle into a time of silent waiting upon God, with earnest prayer that He will guide us in the way that leads to unity."

Thereupon the Conference sat for a few minutes in deep silence, broken at length by a brief prayer, and then stillness again. After some minutes the discussion was resumed, but there was a change of feeling evident in the meeting. It was decided to shorten and simplify the proposed message, and to leave it to the committee to make the needed changes and present it again at the next session. Thus ended in harmony and peace the most difficult of all the sessions of the Conference.

I have already tried to describe the brief and eloquent address with which the clerk opened the Conference. His closing address was no less impressive. Many expressions of love and gratitude for this great gathering of All Friends had been uttered, and it remained only for the clerk to bring the Conference to a close, which he did in a few words of indescribable dignity and power. The last were those beautiful and touching words with which Moses was commanded to bless the people:—"The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you PEACE."

And the first World Conference of All Friends was over. H. F.

FRIENDS' SERVICE IN WAR-TIME.

BY ELIZABETH FOX HOWARD.

Published in pamphlet form by Friends' Council for International Service, Devonshire House, Bishopsgate, London.

(Continued from last issue.)

There still remained, however, a large body of "Absolutists" who felt that they were called to endure the utmost rigors of "hard labor" rather than accept any form of compromise. For them the question was, not "how far need I sacrifice myself without compromising principle?" but "how can I do the utmost for Peace, regardless of cost?"

"The inexplicable Absolutist," wrote Corder Catchpool from prison, eighteen months after his arrest, "is a man to whom the sinfulness of war seems so appalling that he *must* struggle against it, wrestle to deliver a world bound by it, might and main; struggle as never before for anything in his life. He feels anything less would be to him, drifting with the tide, not stemming it. He *has* to breast it, to meet the ceaseless temptation to give up in weariness, and drift into some quiet back water of alternative service,—good, useful, interesting, obvious service,—but yet for him something less than the utmost struggle against the flood. Isolation is not the path of service he would choose,—far from it; but his solitude is sanctified by the belief that he *is* helping to free the world from war, to make life amongst men, now and forever, sweeter in all the human relationships of those who will survive. A glad service, in which he is prepared for any risks,—precisely the same aim and devotion, I believe, as that of the conscientious soldier."

"We are not thinking of our paltry little selves," wrote another, "but of our children and of humanity. Our fight keeps open the door to freedom. If it closes, the night of oppression and reaction settles on Europe for generations."

So with undaunted cheerfulness and courage, the fight went on, many, if not all of the imprisoned Friends bearing witness to the joy and strength which came to them in their cells through the uplifting power of God.

When in April, 1919, it was decided to release the men who had served two or more years hard labor, the number who had been arrested, and had many of them been two or even three years in prison was 5,596.

Many of these men had long given useful service to the community, but they felt assured that in this seemingly negative and inactive phase of their lives they were building for the future, and doing permanent work for the freeing of their fellows.

No Quakers actually died in prison, though a number were only released on health grounds, just in time to save life or reason. Many of their comrades died or were completely broken in health, some only surviving their release for a short time. These men would, however, be the last to desire that their own suffering should be emphasized, though all without exception condemn the present penal system, with its utter absence of any redemptive quality, as both un-Christian and un-scientific.

Stephen Hobhouse, who since his release has devoted himself to the cause of prison reform, writes: "Man is essentially a social being; and to take away altogether the healing power of human intercourse, the opportunities for self-expression, and the possibility of doing a good turn to others, is a crime against nature, a deliberate assault upon the citadel of mental and moral life. The human brain is not proof against more than a very limited amount of mental suffering, and both common-sense and the actual results of the discipline indicate that, where prison does not simply confirm a man in his hardened state of vice, it ends by breaking down his mind and will-power, so as at least to render him a useless member of society, and, in the worst cases, to drive him to insanity."

Professor Gilbert Murray of Oxford queries whether "we cannot learn something of value to Prison Reform from the testimony of these high-minded and utterly uncriminal people who have lately been dragged through the prison experience."

If that which conscientious objectors have undergone during these years helps to bring about a reform of our whole prison system, and inaugurates the redemptive treatment of the criminal, they will indeed feel that (apart from the actual results of the struggle against conscription) they have not suffered in vain.

BRIEF ITEMS OF INTEREST.

In last issue, the statement that a farm of 25 acres is given by the *Siberian* government to every negro from America, should be *the Liberian* government.

The Department of Forestry, Pennsylvania, offers free shade trees to all municipalities in the State with the assistance of experts in their selection and care.

Santander, Sprain, July 22.—Preliminary session of the Congress to Substantiate the Miracles of Christ opened at the bishop's palace. A tribunal was appointed to which proofs or authenticated witnesses are to be submitted.—*Phila. Ledger.*

A law has been passed prohibiting the building of row or terrace homes in Washington, D. C.

Owing to the increased interest in Friends, nine Quaker books and many pamphlets have been translated into French, German, Dutch, Swedish, Norwegian, Hungarian, and Russian and other translations are being made.

The Cincinnati, Ohio, workhouse, one of the city's best filled public institutions for 50 years, has been closed for lack of patronage since prohibition went into effect.

The cure of the H. C. of L. is work.—*Richard Spillane.*

In three months I have not seen a drunken person in the States.—*Henry Nevinson, British correspondent.*

The *American Friend* publishes an address by Victor Hugo in 1849 at the International Peace Congress of which he was then president, on how Universal Peace can be realized. In conclusion he said:—"In our ancient Europe, England took the first step and by her example declared to the people "You are free!" France took the second step and announced to the people "You are sovereigns!" Let us now take the third step, and all simultaneously, France, England, Germany, Italy, Europe, America—let us proclaim to all nations, "You are brethren!"

The Wilmington Yearly Meeting convened at Wilmington, Ohio, on August 16th.

North Carolina Yearly Meeting was held at Guilford College beginning August 3rd. Report of membership showed a net gain of 65, a total membership of 9.096. A visitor writes: "There were many, many young men and women, . . . such scores of business men sitting through long sessions, willing to let their business suffer, or perhaps they have concluded that the Lord's business is theirs also."

In preparing for the 200th anniversary of Upper Octorara Presbyterian Church, Chester County, Pennsylvian, recently held, some curious old entries and notices were found. On March 12, 1723, the congregation was directed to "gratify the minister sent them, and not let him go home unpaid." In 1722 was the following notice: "Ran away from the Rev. Daniel McGill, a servant clothed in damask breeches, black broadcloth vest, broadcloth coat of copper color, and black stockings."

"Bishop Henry C. Potter, who had Quaker ancestry, used to say that the most vivid and reasonable of the Trinitarian personalities was the Holy Spirit, which he thought the Quakers had got hold of in the inner light. He felt it ought to be a guiding principle in other faiths than that of Friends."

"The beautiful inner guidance of the Society of Friends has given direction and goal to some of the new social movements of to-day, especially in the war zone, which helped toward a solution of national and class antagonism. Their constructive pacifism in France and Belgium during the war was nobility itself. The flesh and blood of the Quakers has born testimony for generations to the truth of their essential position."—*Percy S. Grant, Church of the Ascension, New York, in American Friend.*

The International Committee of the World Alliance for Promoting International Friendship through Churches, before closing August 30th, at Beatonberg, Switzerland, expressed, upon the initiative of the French delegation, a strong desire that America should enter the League of Nations.

The Colony of Doukhobors numbers ten thousand souls, every one of whom is a vegetarian! In the twenty years in which they have been settled in Canada no meat or fish has passed their lips. On a vegetable diet these people were able to survive the same bitter weather which others have required meat to resist. In twenty years they have transformed 300,000 acres of wilderness into one of the finest and most prosperous farms in Western Canada, producing large crops of grain and owning their own grain elevators. About six years ago they bought in addition 10,000 acres of wilderness in Southern British Columbia.—*From article in Springfield Republican.*

A younger Friend writes of Rufus Jones' lecture on the Nature and Authority of Conscience:—"His lecture was so packed with suggestive thought that to read and re-read it will be essential before its message is at all adequately apprehended." Of the man:—"First and foremost there was simplicity—simplicity of language, simplicity in illustration, and above all the simplicity and freedom from affectation of a big mind and heart." "But there was also profundity, and one felt the wide range of knowledge and the depth of disciplined thought."—*London Friends.*

George Fox's grave is the only one with a stone upon it at Bunhill Fields burial ground, London.

The Peace Society has issued an appeal to all clergy and ministers urging them to put the whole of their influence alongside the forces that are protesting against war. "Even to threaten war at this time is inexcusable," says the appeal, "to declare war would be the blackest of crimes against humanity."—*London Friend.*

"Benjamin J. Salmon, Roman Catholic conscientious objector, is still on hunger strike at the Government hospital for the insane, Washington, D. C., according to a report by Roger N. Baldwin, Director of the American Civil Liberties Union, who visited Salmon recently. Salmon is confined among the criminal insane, the only person in that section of the hospital under observation. He was transferred to the hospital from Fort Douglas on July 28th, after he had been fifteen days on a hunger strike. He is being forcibly fed. The Civil Liberties Union has protested to the War Department against the treatment accorded Salmon."—*American Civil Liberties Union.*

In North Carolina Yearly Meeting a young Friend with the mark of the best universities as well as that of the Friends' College upon his entire personality, arose to object *to the taking of a vote* when in the interest of brevity it was suggested. Only a word was needed and thereafter from all over the audience came words of assent. The young Friends was right. No one ever really intended to do it!"—*American Friend.*

In New York City alone there is a housing shortage in excess of 100,000 apartments. The consequence of this shortage, in terms of morals and good health, cannot be exaggerated. The Philadelphia Chapter of the American Institute of Architects says that from ten to twenty billion dollars will have to be expended in order "to house decently the present population of the United States."

The records of Sing Sing prison show that one hundred and seventy-siv of the twelve hundred inmates now within its walls served with Pershing's army in the world war. Few of them have ever been in prison before. . . . They were honest and respectable before they gave up civil employment to put on the khaki uniform of the American soldier. . . . Many who had been decent all their young lives fell into bad habits. They learned to drink and gamble, and these led to other vices. . . . Some who are now felons in gray were awarded medals for heroic deeds. . . . They went valiantly "over the top" and plunged headlong into a pit.—*Sing Sing Bulletin, June,* 1920.

In England there are eleven Friends' boarding schools and English Friends desire to raise an endowment fund of £200,000 so that all Friends' children may be educated in some one of these schools. E. K. B.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

CLOTHING SHIPMENT REPORT.

A summary of the clothing and other articles shipped from the American Friends' Service Committee store-room, 15th and Cherry Sts., Philadelphia, since the beginning of the relief activities has been made up by Mary H. Whitson and is complete until August 24th, 1920.

For the French work there was sent from December, 1917, to April, 1919, 570 boxes containing 142,720 garments. Besides the garments there were shipped dried and canned fruits, blankets, beans, 7,440 yards of cloth and 2 boxes of toys from children of Friends in Philadelphia.

Through the London office we sent to France from November, 1917, to September, 1918, 130 boxes containing 42,097 garments, and 2,053 yards of cloth.

To Germany during the past year there has been shipped 270 boxes containing 27,914 garments, besides 235 blankets, 10,000 cases of soap, bolts of cloth, 34 boxes forwarded unopened, and a number of boxes of contributed foodstuffs.

To Austria, 215 boxes containing 38,277 garments, 83 blankets, food, soap, cloth in the bolt and a number of unopened boxes.

To Poland, 48 boxes containing 11,364 garments, also 20 blankets, 40 pieces of material and soap.

To Serbia, 124 boxes containing 16,332 garments, also medicine, carpenter tools, cots and milk pails.

To Syria, for Daniel Oliver, 24 boxes containing 4,513 garments.

To Jerusalem, for Rosa E. Lee, Ram Allah, 2 boxes containing 156 garments, also 10 cots and 5 bolts of material.

CHANGES IN PERSONNEL.

Returned.— Wilbur K. Thomas. Executive Secretary of the American Friends' Service Committee, after a visit to all the relief fields in Europe, and attending the All-Friends' Conference in London. Moses M. Bailey, Portland, Me., after eight months' service in Germany. Henry J. Cadbury, Cambridge, Mass., from Germany. Richard L. Cary, Baltimore, Md., after eight months' service in the German Unit. Edith Moon, Morrisville, Pa., and Ruth Clark, Georgetown, Ill., from Germany. John J. Fisher, Goshen, Indiana, after seven months' service with the Austrian Unit. Fred J. Fellow, Windfall, Ind., after serving in the Vienna Unit.

REPRESENTATIVE OF THE GERMAN RED CROSS VISITS THE UNITED STATES IN THE INTEREST OF GERMAN RELIEF.

Mr. and Mrs. Louis Sanne, of Hamburg, have arrived in the United States for a stay of some months in the interest of relief work in Germany. The visit is made at the suggestion of the American Relief Administration and under the auspices of the American Friends' Service Committee. Mr. Sanne is a delegate of the Central Committee for Foreign Relief,—an organization in Germany through which the various foreign agencies did their relief work in Germany. He is also president of the Hamburg Red Cross and acts as a delegate of the German Red Cross.

Mrs. Sanne is an English woman, whose former home was in Manchester. They are anxious that their visit be entirely without political or partisan significance. They plan to visit various German and Friendly communities over the United States to present the economic needs of Germany and will also try to explain the value of the food-draft provided by the American Relief Administration, as an outlet for American generosity towards individual wants in Germany.

CURRENT EVENTS

OHIO YEARLY MEETING.

On Seventh-day, Eighth month 28th, two sessions of the Representative Committee of Ohio Yearly Meeting were held at the hospitable home of William D. and Alice M. Smith, at Salem, Ohio, to transact the business which claimed its attention during the suspension of the annual sessions of Ohio Yearly Meeting. Twenty members were present and also Isaac Wilson. Marietta Hartley acted as clerk, assisted by Lola Richards, clerk for the day.

On the following First-day at 11 a.m.—a day of rare beauty—the same company of Friends together with other members of our Society and those interested in our teachings, gathered for worship at West Meeting-house. As we sat quietly in the peaceful little meeting-house near which sleep many who in the past have made the teachings of Quakerism a vital force for good in the community, our minds were prepared to receive the message of our Friend Isaac Wilson who spoke with unusual power.

The teachings of Christ are just as practical and applicable to-day as in any other day. Society is not satisfied with present day conditions. If humanity has failed it has been because humanity has questioned the possibility of applying the teachings of Christ practically to human affairs. It was the common people who in the days of Jesus heard him gladly. These were the people who are "the salt of the earth," "the light of the world." As the leaven makes the meal like itself, so can humanity be raised nearer the level of the Christ life through the leaven of the divine. We are instruments in the hands of God and the only instruments that he can use. What the world wants is a more human Savior. Not only should we believe in the possibility of becoming like Christ through the spirit that giveth life, but we should assume the responsibility of making our lives a vital force in the world by right thinking, good deeds, and kindly human fellowship.

After this meeting Friends went to the home of J. Franklin and Sarah A. Lamborn where lunch was served. The afternoon was spent socially in their beautiful home, Isaac Wilson giving a brief talk in which he applied the thoughts expressed in the morning to our needs as a meeting. Greetings were read from California from Mercy Griffith Hammond. Her letter, so characteristic of her cheerful, helpful personality, seemed a fitting close to a day whose keynote had been—Quakerism as a religion of service to humanity.

Helen E. Lease.

FRIENDS IN MARYLAND.

Labor Day Conference at Fishertown, Pa.

A Labor Day Conference of Baltimore Young Friends' Movement was held at Fishertown, Pa., September 4th, 5th, 6th.

General Topic—"Service."

If you had been on the Lincoln Highway last Seventh-day you would have seen five machines hustling along for Fishertown, Pa. No, don't misunderstand me, they were not in a row. Ask Raymond Earnhart how he likes the road from Oxford to Harrisburg, also

his was the last machine load to get to Fishertown.

These Friends belonging to Dunning's Creek Meeting had a hard problem to work out, for the visiting Friends had to be divided between Fishertown and Bedford, 10 miles away, but they handled the situation very well.

Saturday evening Mr. Robert W. Balderston gave us a talk on his Reconstruction work in Germany.

By the love which these people showed for humanity they were able first to gain the confidence of the French people, later of the English government, and still later Herbert Hoover felt that Friends were the only ones who could bring relief to Germany.

The main things which the Friends try to do for those helped is to rebuild and clear their farms, to stock their farms and then help them toward the road of independence.

He touched on the work in Poland, Czecho-Slovakia, Serbia, Vienna and Berlin. As America did not go into the war to fight women and children, it is to them that most attention has been paid. Each school child is given one good meal a day.

The motive behind this work is to help the people to remember and to wipe out enmity.

In Germany all the Reconstructionists are known as Quakers. Strange to say, Quaker Oats were the only Quakers they knew, so they thought we were coming to feed them Quaker Oats. Another thing which Germany could not understand was how we could help France and then turn to Germany, France's worst enemy, and also a recent enemy of America. Germany could not comprehend any religion that could overlook such facts. May we be able to give her this kind of religion.

This work Mr. Balderston said will surely have a lasting effect, for has not Hoover made more for peace than all the near statesmen at Washington? Also through all the work it is emphasized that the country, America, is helping the children and not merely a religious act. And that America meant what she said when she said she was not going into the war for any gain, but to help humanity and civilization.

In closing, all young Friends were urged to give at least one year of work in their lives at home or abroad for the service of mankind. We were cautioned that now the war is over not to fall back on our oars and drift as before, but to work and keep up our high standards.

Sunday afternoon the young Friends held a conference discussing such questions as these: What are the underlying principles of successful service? Must we be especially gifted to perform acceptable service? How can we help in the present world-wide Reconstruction? How can we keep our younger boys and girls in the meeting? Are our educational institutions sufficiently under the care of the meeting? Do the First-day Schools or Meetings draw membership from them? If not, why not? How can we best help our meetings? One question led to another, and through discussion we have found out *some* of our weaknesses, and at the same time received much strength.

Immediately following this conference we held a business meeting.

The social side was not neglected. We became acquainted at an informal reception at Rebecca Blackburn's home on Saturday evening.

Sunday evening we had a cafeteria picnic supper at the meeting-house, followed by a good sing and much good time.

Early Monday morning we started for home, everyone feeling glad they had come, and also that we had had a very successful and helpful conference.

EDITH S. BLACKBURN, *Secretary.*

BIRTHS.

FINLAW.—On Seventh month 19th, to Harry and Ethel Borton Finlaw, a son, named ALBERT BORTON FINLAW.

FLITCRAFT.—On Ninth month 5th, to H. Milton and Edna Crispin Flitcraft, a son, named RICHARD KIRBY FLITCRAFT, 2ND.

DEATHS.

GEROW.—FLORENCE LANE GEROW, aged 43 years, wife of Daniel E. Gerow, passed away suddenly in Danbury Hospital, Eighth month 17th, never having fully recovered from effects of a severe attack of influenza which she contracted last Spring. Her heart weakened until the end came, leaving a young son, ten days old. She was a member of Chappaqua Monthly Meeting. Funeral was held at her late home, "Locust Glen," New Fairfield, Conn.

The passing on of this dear Friend has brought a great loss to her family, where during her five years of married life, she was a most devoted wife and mother. Her sweet disposition, her kindliness, and beautiful Christian character, attracted many friends, and she was beloved by old and young. Whatever her hand found to do, she did it with all her heart. She made her home a center of good for her community, opening it to the children for a First-day School; and to adults in First-day afternoon service.

The afternoon of Eighth month 20th those near and dear to her laid the body of their loved in the family plot. This cemetery is in the beautiful Glen, in view of the home she loved so well. "That life is long, which answers life's great end," and this dear friend's life, all too short, has fulfilled the purpose of her Master, and left us a blessed example of those "who steadfast stand at God's right hand, and strive to serve Him well."

LEWIS.—At Broomall, Pa., on Ninth month 9th, FRANCIS LEWIS.

SUPPLEE.—In Schuylkill township, Chester County, Ninth month 8th, SARAH J. SUPPLEE.

THOMSON.—At Ogontz, Pa., on Ninth month 9th, MARY E., wife of late Thomas Thomson.

TOWNSEND. — At Bristol, Pa., Eighth month 23rd, WILSON H. TOWNSEND, aged 67 years. He is survived by his widow, Clara Thornton, and daughter, Emma, wife of Horace N. Davis, and a son, Arthur P. Townsend.

MARY E. THOMSON.

MARY E. THOMSON, widow of Thomas Thomson, at her home, near Elkins Park, Pa., Ninth month 9th, after a short illness.

In the passing away of this dear friend her family have lost a wise counsellor and a loving mother; the community in which she lived a most useful and earnest worker for its uplift and advancement. She labored with untiring energy for the welfare of all, irrespective of kindred tongue and people, whether rich or poor, high or low, all were the recipients of her Christian care and attention. She was the means of bringing good cheer to many a sick, saddened and discouraged heart.

A sincere and true Friend, an earnest and sincere believer in the principles and testimonies advanced by the Society and a dependable member of her meeting. Never faltering in her faith, up and doing, ever ready in the performance of every duty, a useful member of many committees not only of her own Monthly meeting, but of the Quarterly and Yearly meetings as well.

When Mary E. Thomson was given a service to perform it was always attended to with promptness and dispatch.

In her death the younger members of our Society have indeed lost a friend. She was always interested in their welfare, ever ready to give encouragement to their varied activities.

The fulfillment of life was indeed hers. May her example of good works, right living and well doing be emulated by all. I. M.

MARY JANE HOAG.

Mary Jane Hoag, widow of the late Francis Hoag, formerly of Albany, and later of Quaker Street, N. Y., died at the home of her son, William M. Hoag, at Westfield, N. J. Death was due to the accumulated infirmities of old age.

She was born at Chatham, Columbia County, N. Y., October 4th, 1836, and was therefore almost 84 years of age. She was the eldest daughter of the late William A. and Jane Carpenter Case. She was educated in the public schools, at a young ladies' seminary at Mechanicsville, N. Y., and was graduated from the Albany Normal School. She was married in 1864. Her husband, Francis Hoag, died in 1896.

She was a member of the Society of Friends and had been active for nearly half a century. She belonged to the Duanesburg, N. Y., Quarterly Meeting and was prominent for years in the New York Yearly Meeting. She was a regularly accredited minister of the Society. To church, Sunday-school and to the work for temperance and other reforms she devoted her best efforts. She read widely, wrote much and spoke effectively. She was a woman of firm convictions and deep sympathy and in her earlier days was a power for good.

She is survived by two sons, Francis, of Sayville, L. I., N. Y., and William M., of Westfield, N. J., and by one sister, Sarah A. Rowley, of San Mateo, Fla.

Funeral services were held at the Friends' Meeting-house at Quaker street, where she spoke every Sunday for many years.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

NINTH MONTH.

18th—Camp Fire Supper and Conference on New Garden Meeting-house grounds at 4.30 p.m., under the auspices of the members of the Young Friends' Movement of Western Quarter. Everybody welcome. For further information write to Emilie Mitchell, Hockessin, Del.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to Friends' Intelligencer Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the Friends' Intelligencer for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

SCHOOLS.

Woolman School
A Friends' School for Social and Religious Education.
A good place to prepare for "Home Service."
Fall term begins Tenth Month 6.
Elbert Russell, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
Charles Burton Walsh, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Just Received
"The Time of Her Life," and other stories by Robinson, $2.40. Postage extra.
"Service of Love in War Time"—Rufus M. Jones, $2.50.
WALTER H. JENKINS
Friends' Books, Printing and Engraving
15th & Cherry Sts. PHILADELPHIA, PA.

BONSOR
FANCY POULTRY
TERMINAL MARKET

Spruce 5-75 for Intelligencer want ads. of higher class. We mail bill and coin card. Pay by mail. appreciate. Two cents a word.

18th and 19th—Pilgrimage under care of Young Friends' Movement at Valley Meeting, Pa.

19th—Chester Monthly Meeting, at Chester, Pa., at 2.30 p.m.

19th—Cornwall Monthly Meeting will be held at Cornwall, N. Y. It is hoped that a young Serbian of Princeton University will address the afternoon meeting on "Serbia."

19th—Isaac Wilson expects to attend meeting at Winchester, Va.

19th—Westbury Quarterly Meeting Committee for the Advancement of Friends' Principles will visit Jericho Monthly Meeting.

25th—Reunion of the Old Pupils and Teachers of the Plymouth Meeting Friends' School at Plymouth Meeting, Pa., at 3.30 p.m. A short business meeting will be followed by addresses and a box supper. All interested in the school are cordially invited.

25th and 26th—Pilgrimage under care of the Young Friends' Movement at Westfield Meeting, N. J. Paul M. Pearson will speak at the Seventh-day evening conference. Subject: The Joy of Living. A conference will follow the usual meeting hour on First-day.

26th—An appointed Meeting will be held under care of Gwynedd Monthly Meeting in the Providence Friends' Meeting House, at 3 p.m.

27th—Canada Half-Yearly Meeting, at Newmarket, Ontario.

TENTH MONTH.

3rd—First-day, at 3 p.m. Meeting for divine worship at Birmingham Meeting House, Chester County, Pa., under care of the Circulars Meetings Committee of Concord Quarter. Young Friends generally are asked to co-operate and all interested persons are invited.

FOR SALE.

FOR SALE—WELL BUILT, GREEN stone house, charmingly situated on edge of town; shade, fruit trees; porches; open fires; central hall; many rooms; ample closets; stationary tubs; electricity; gas; stable. Offered very reasonably to settle estate. Write Susan Pinkerton, West Chester, Penna.

FOR RENT.

FOR RENT—WHY NOT SPEND FALL and Winter at Atlantic City? Oceanview apartment; furnished; sun-parlor. Ambassador neighborhood. Address J. 290, FRIENDS' INTELLIGENCER.

FOR RENT — WELL FURNISHED room adjoining bath; suitable for one or two gentlemen; private home; center of Philadelphia. Unusual opportunity. Address A. 240, FRIENDS' INTELLIGENCER.

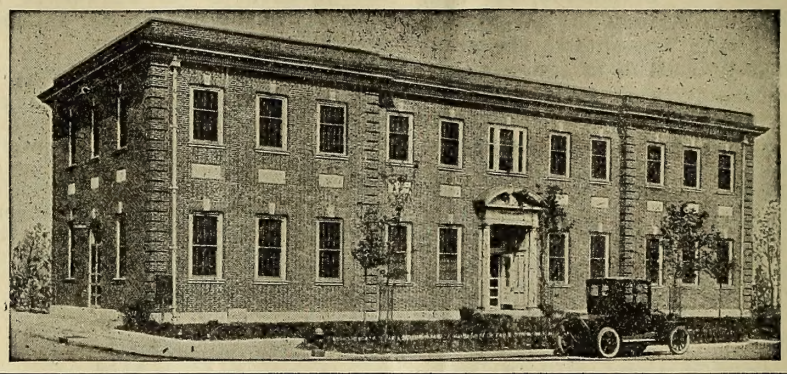
Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in conse-

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools





W. J. MacWATTERS
Representative

For every room of every home there is an appropriate
Bundhar Wilton
DURABLE AS IRON
Rug or Carpet
Made by ! Sold by
Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly

REGULAR MEETINGS.

OAKLAND, CALIF. — A FRIENDS' Meeting is held every First-day at 961 Sixty-third Street, Oakland, at 11 a.m.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

WANTED.

POSITION WANTED—WOMAN, MIDdle-aged, wants care of invalid or other light duties. Pleasant home desired rather than high salary. Address B-261, FRIENDS' INTELLIGENCER.

ORCHARDIST—WITH SCIENTIFIC training and nine years' experience, desires to be of service on large orchard. Can grow any temperate-zone fruits and direct any orchard work. Will make change now, if desired, or prior to January 1st. References given. Address Henry Stabler, Cacapehon, W. Va.

LADY WANTS BOARD AND LODGING in suburb or country for herself and a companion. Good physician required in neighborhood. Fresh eggs and buttermilk a necessity. Good references. Address L. 285, FRIENDS' INTELLIGENCER.

WANTED — SETTLED WOMAN, Friend preferred, to assist in care of elderly lady and in light housekeeping in small family. Suburban home in pleasant surroundings. Moderate compensation. Address H. 286, FRIENDS' INTELLIGENCER.

POSITION WANTED—COMPETENT, refined middle-aged widow desires position of trust and responsibility in adult family. Refined surroundings. No objections to suburbs. Housekeeping and nursing experience. Reference. Address C. 283 FRIENDS' INTELLIGENCER.

WANTED—STENOGRAPHER WITH some experience. Permanent position. Maris Brothers, 56th Street and Grays Ave., Philadelphia.

WANTED — TWO UNFURNISHED rooms, with board, for two ladies. Private home. Friends preferred. Best references. Address Miss M. Ernst, The Red Lodge, Bryn Mawr, Pa.

POSITION WANTED—BY FORMER teacher, as companion to lone woman. Box 42, Sharon Hill, Pa.

EXPERIENCED TEACHER IN PRIvate school desires tutoring afternoons or evenings. Best references. Address F. 292, FRIENDS' INTELLIGENCER.

WANTED—WORKING HOUSEKEEPer to assist. Two in family. Call 4605 Cedar Ave., Saturday or Monday morning.

WANTED—MOTHER'S HELPER, EXperienced with year old babies. Good salary; good home. Mrs. William Kimber, 999 E. Haines Street, Germantown, Pa.

WANTED—RELIABLE YOUNG WOMan to assist in housekeeping and sewing, in family of two adults. Address J. 291, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY MIDDLEaged lady, as companion or helper with light duties in home. Plain sewer. Good home rather than high wages. 59 Spring Garden St., Riverside, N. J.

"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

Strawbridge & Clothier

AXMINSTER RUGS $55
Size 9x12 Feet

In the Department of Lower-Priced Floor Coverings will be found a remarkable collection of ARDSLEY SEAMLESS AXMINSTER Rugs, from the well-known Alex. Smith & Sons' mills. All are perfect in weave, and there's a variety of good designs. Exceptional value at $55.00.

OTHER NOTABLE UNDER-PRICE LOTS

Axminster Rugs, 9x12 feet—now $49.50
These are Smith's Alpine grade; a variety of patterns.

Axminster Rugs, 9x12 feet—now $44.50
EXTRA-HEAVY quality, but slightly shaded in coloring.

Axminster Rugs, 9x12 feet—now $39.50
These also of excellent quality, but slightly mismatched.

Axminster Rugs, 6.9x10.6 feet—$27.50
Known as "centres." Very unusual value.

Tapestry Brussels Rugs, 9x9 feet—$12.50
Tapestry Brussels Rugs, 9x12 feet—$15.75
Rubber Mats, 17x24 inches—now 55c
Rubber Stair Treads, 6x18 in.—$1.00 doz.
Genuine Inlaid Linoleum—95c sq. yd.
Felt-base Floor Covering—40c sq. yd.
(5000 yards; in good linoleum colors and designs).
Printed Cork Linoleum—65c sq. yd.
(5000 yards; a famous make; save almost one-half).

Strawbridge & Clothier—Fourth Floor, Filbert St.

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.
S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS NINTH MONTH 18, 19

MANN & DILKS
1102 CHESTNUT STREET



TYRWOOL
REG. U.S. PAT. OFF.

SOLD HERE ONLY

Fall and Winter
New Styles
New Colors

Ladies' and Misses'
Plain Tailored Suits
27.75 34.75 38.75

Motor and Street Coats
37.75 41.75 54.75

Junior Suits
The Practical School Suit

New Fall Hats

MANN & DILKS
1102 CHESTNUT STREET

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

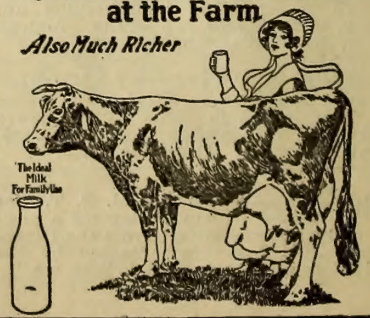
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, NINTH MONTH 25, 1920

VOLUME 77
NUMBER 39

THE MESSAGE OF THE CONFERENCE OF ALL FRIENDS.

TO FRIENDS AND FELLOWSEEKERS.

THE world to-day is in sore need. Does it not rest in part with us whether its pains are to be the agonizing of a dying civilization or the birth pangs of a new and fairer life, in which justice shall dwell.? Have not we who call ourselves Christians been more than others responsible for the ruin and wreckage of human life which are left by war, for the oppression of the weaker races by the strong, for the evils within our social and industrial order which are still dwarfing and marring the lives of men?

Yet we had before us a vision, within us a voice, which, had we but heeded, would have led us from selfishness and complacency into a life of brotherly service in which the roots of the war spirit would have dried up. We have failed to follow this way of Jesus Christ, who refused the sword and chose the Cross. We took what seemed a surer way. Because of our failure He is misunderstood, and to some the very thought of God seems to have gone out of the world. Yet there calls still a voice within us, and more than ever now we have need, and the world has need, of the vision, the saving presence of Jesus Christ, revealing to us the meaning of personal life, helping us to understand the reality of God, unfolding to us God's true character. For, here behind our lives, with all their failures, reaching out after us, beckoning us to Him that He may transform us, and the world by His presence, is He, our Father, the central reality. It is because of this that every human life is sacred. Our world order, and men however hopeless may even yet be refashioned and reborn, by the power of this Divine light, which was given to the world in its fulness in the person of Jesus.

In the light of Christ's way of life and His standard of values let us examine the failure of our own lives and of our civilization.

As nations and as individuals we have been thinking too much of possessions and power, too little of service and mutual helpfulness. The one thing that matters in all our social structure is human personality, yet often we lose this essential fact in abstractions. We speak of a nation as "the enemy," we talk of a group as "labor," or "capital" and we forget the men and women who make up the group and who are the only realities there, each of them different, yet each bearing the impress of the Divine and capable of a new birth into a new social order.

This new order, the Kingdom of God, is being built up silently here and now. Its laws are revealed at work in many a simple life, in the trust and joy of a little child, in the pure love of a mother for her babe, in the faith that binds friend to friend, in every act of honest, unselfish service.

Progress is not inevitable. It depends upon men and women; upon what kind of men and women we are. No social reconstruction which is merely material can achieve what is needed; indeed without a corresponding spiritual change it must miserably fail. Through any difficulties, however great, let us be ready to go forward with quiet faith and courage. And even if the outcome of the great unrest which is around us should not be the new world of our hopes, but rather that our present civilization itself should crumble and vanish in darkness and ruin, we must hold fast faithfully to the one way of life which can lead us as individuals and as a race into the world for which we long. This is Christ's way, the method of fellowship and service, which finds in personal contacts the true key to the door of happiness, which sees in every man a being of infinite value, who may become a creative point in the new order, that order which even now is growing up amid the confusion of our stricken world.

Behind our restlessness, God is here. He is still working in the world amid the lives of men. Let us open our minds to His searching truth. Can we not seek the way of Jesus, testing, step by step, all life's relationships by His Spirit? It will mean sacrifice if we are honest. It will mean drastic changes in industry, in business, and in domestic life. This is a task which touches us all. Is our life so simple as to make possible fellowship with all our neighbors? Are we ready to work with others even at sacrifice to ourselves? Have we regard to the worth of the man out of sight? Do we hate covetousness? Are we living in the spirit which makes all war impossible?

The roots of war can be taken away from all our lives, as they were long ago in Francis of Assisi and John Woolman. Day by day let us seek out and remove every seed of hatred and of greed, of resentment and of grudging in our own selves and in social structure about us. Christ's way of freedom replaces slavish obedience by fellowship. Instead of an external compulsion, He gives an inward authority. Instead of self-seeking, we must put service, instead of domination, co-operation. Fear and suspicion must give place to trust and a spirit of understanding. Thus shall we more and more become friends to all men and our lives will be filled with the joy which true friendship never fails to bring. Surely this is the way in which Christ calls us to overcome barriers of race and class and thus to make of all humanity a society of friends.

On behalf of the Conference,

JOHN H. BARLOW, *Chairman.*

THE MAKING OF A FRIEND.

We nodded as we passed each day
And smiled and went along our way;
I knew his name, and he knew mine,
But neither of us made a sign
That we possessed a common tie;
We barely spoke as we passed by.

How fine he was I never guessed.
The splendid soul within his breast
I never saw. From me was hid
The manly kindly deeds he did.
His gentle ways I didn't know
Or I'd have claimed him long ago.

Then trouble came to me one day
And he was first to come and say
The cheering words I longed to hear.
He offered help, and standing near
I felt our lives in sorrow blend,
My neighbor had become my friend.

How many smiles from day to day
I've missed along my narrow way;
How many kindly words I've lost,
What joy has my indifference cost.
This glorious friend that now I know,
Would have been friendly years ago.

The bud but very little shows
To tell the beauty of the rose,
And him we greet in passing by
With scarce a nod, the day we sigh
May blossom as the storms descend
With all the beauty of a friend.

— *Edgar A. Guest in The Eagle Magazine.*

ALL FRIENDS' CONFERENCE.

REPORTED BY T. A. JENKINS.

Sunday, August 15th.—To-day is left open to Friends to attend meetings in and about London; a printed list of these is furnished delegates, with directions as to how to reach them. The writer attended Jordans, where Albert Cotterell and Dr. J. Rendel Harris sit at the head. The day was fair—the weather throughout the Conference has, in fact, been remarkably favorable—and the Buckinghamshire countryside, immortalized in Gray's *Elegy*,—is lovely in its quiet and peace after the hubbub of the city streets. As we stand by the burial place of William Penn, and by the freshly-made grave of Joseph Elkinton, we feel deeply the truth of the poet's verse:—

Only the actions of the just
Smell sweet and blossom in the dust.

Monday, August 16th, morning.—Refreshed by a change and some relaxation, the Conference reassembles with unabated interest; there are a few new faces and the registration will soon reach its maximum (a little short of 900 persons, we believe).

J. Edward Hodgkin opens the subject of how our Peace testimony should affect our personal and social relations. We must, he said, learn to look at life through the eyes of our fellow-man. Every special privilege we enjoy means a loss to our brother. One of our chief divisive factors is our incomes: we hesitate to reveal just how little—or how much—we receive. We should have clear leadership on this matter, and should not fail to deal with it, for inertia promotes revolution just as opposition does.

Edward W. Evans, of Philadelphia, discussed the minimum wage and made a plea for the ten or twenty per cent. of the population which is economically submerged. He would limit the return from capital and bestow some of the profits upon the community. Moreover,—and it is well known that England has already moved very far along this line,—the worker should share in the direction of industry. The purchase of stock upon the exchange should not confer upon the buyer an exclusive claim to manage the industry. Here leadership and co-operation should replace drivership. Ostensibly we are under a system of enlightened self-interest, but the enlightenment is, in many cases, absent. While agreement as to details is not essential, we Friends should be able to feel the force of the saying, "Whom, having not seen, I love."

J. Percival Davies, of Lancashire, thought we had departed too far from the simpler life of our ancestors, extravagance and luxury are found among us, and we use far too much time and effort in taking care of possessions. Our houses should be built so as to save labor, and to this end women have proved more sensible architects than men.

Margaret Thorp, of Australia, spoke of experience with factory life where she has been. People's hearts are right, she said, it is only the way of life that is wrong; each of us may help, and, without judging others, may be led to say, I cannot do that myself.

Mabel C. Tothill, of London, regretted to hear speakers use the terms "we" and "they," for some of those present are wage-earners, and yet we are one body of people.

J. W. Allanson, of Lancashire (who has relinquished a professional career to share the life of labor) said that Friends talk much and do little. Laboring men see the waste in society and have come to the conclusion that labor should control itself.

Malcolm Sparkes, of Bedford, spoke from his knowledge of the conditions in the building trade of England, and said that all these problems are more manageable in a single industry. All the people who do the work, managers and men alike, form a team for the purpose of high-grade production.

William Sayers, of Indiana, and others spoke of the objectionable practices of trades unions, the limiting of production, the using of office for private profit by leaders and agitators, the prejudice against the Christian church; many of them say, We do not want co-operation!

Edward Thomas, of New York, said that middle-class people have the idea that their children should be spared the necessity of work. The employees in American hotels are mostly foreigners, and this symptom of a general condition is causing managers of industry to wish for a regime in which labor could be commandeered: for they are not animated with the idea of social service, but are merely producing goods which will sell.

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Monday afternoon, August 16th.

Horace Roberts, of New Jersey, uttered a warning as to the extravagance, incompetence and waste of State operation.

Percy John Fletcher, of London, thought that instead of issuing manifestoes and messages, we should be very careful to set our own houses in order, for the present system practically requires us to do many things that are wrong.

Edward Gregory, of Bristol, said that caste existed not only in the Far East, but was found even in Friends' meetings. He recalled that George Fox had addressed his remonstrances to masters and to servants alike.

Albert P. I. Cotterell, of Bedford, thought that progress could be expected along the three lines already mentioned: the pooling of resources, the limitation of profits, and the surrender of absolute control by capital, but urged the need of immediate action ere it is too late.

Henry T. Hodgkin said that in all exploitation of our fellow-man the harm is that injustice to them lowers our own idea of justice. Nor can one race safely oppress another. The Society of Friends has a distinct duty now to go to the underlying causes of the present troubles, to work out plans for co-operation and common ownership, and to see how these changes may be effected without violence. Friends must be prepared to state their ideals in concrete terms so that the matters may be dealt with. Above all, we should be unrelenting in the challenge which the Society makes to every one of its members to live more simply and to keep free from all oppression.

Julia T. Eves, of Philadelphia, declared that the personal is at the root of the social, and that therefore a very great responsibility rests with us. We should bear a practical witness against the use of alcohol, against tobacco, against divorce and anything else which threatens the safety of the home.

Arnold S. Rowntree, of Yorkshire, believed our attitude should be that of the seeker and not that of the dogmatizer. It is true that large changes are coming, but the question is, Will they advance us? The employer is interested in the cultivation of personality as well as the men. On all these matters, wages, hours, security of employment, appropriation of the surplus, and control, Friends should experiment. This they should do in the disinterested spirit which the world already appreciates. He had heard St. John Heath say that when he went into the councils of the government, he always looked about for a Friend to provide the right spirit to approach the business.

Maurice L. Rowntree, of London, also believed in a peaceable transformation of industry, for oppression is a sacrilege, and oppressors forget the word of the prophets that "the earth is the Lord's."

Homer Chapman, of Kansas, said that what labor wants is more life and freer play for personality, and their aspirations should have a new place in our plans.

J. Rowntree Gillett, of London, reminded us that Christianity is out to save the individual, who must be made God-conscious; but Christianity would also save society, and here is where war is the greatest obstacle.

Sewall Harris, of London, thought that to cut down our expenditure would be good for us; we also need much more study of these problems, as there is a good deal of loose thinking and uncontrolled assertion.

James G. Douglas, of Ireland, wished a letter sent to Friends all over the world dealing with these concerns and showing the great possibilities, if men would live together in the Christian spirit; also setting forth the advantage of moving towards a co-operative control of industry, and of bringing about security of employment. Surely the right aim is that a place should be made for all.

The question of a general message to Friends is made the first business of the evening session.

Monday evening, August 16th.—It is decided to send out two messages, the first embodying much of the material gathered by Commission I and relating to the faithfulness of Friends in war times, preceded by a new introduction prepared and read by Rufus M. Jones; the second addressed to all Friends and intended for them especially, and for all who are seekers after a new Way of life. A large committee is named to prepare the second of these two messages.

Tuesday, August 17th, morning.

The committee to draft the Message to all Friends is announced:—Henry T. Hodgkin, Rufus M. Jones, Elbert Russell, Clarence E. Pickett, Wm. C. Braithwaite, T. Edmund Harvey, Frank A. Dell, Joseph T. Wigham, Margaret Thorp, Agnes L. Tierney, Helen Fox, J. Barnard Walton, and John Henry Barlow, *ex officio.*

The subject of the relation of the Peace testimony to the life of the Society of Friends is introduced in a most thoughtful and earnest paper by Edward Grubb, of Croydon. He began by asking why we had partially failed to maintain our Peace testimony in the late war, what are our faults? and has there been any new truth discovered since 1660, when our forefathers spoke out so uncompromisingly in condemnation of all wars for whatsoever purpose? It is true that there have been political changes of importance: we have now a more democratic State, we have evolved humaner ways of living, so that the Peace ideal has been broadened, and we would now spread the ideal to the whole world instead of applying it to a selected group.

In the religious world, progress has rather strengthened Peace ideals rather than weakened them, and the principle of overcoming evil by love has grown. There has been nothing developed in this field which would weaken the Peace testimony.

For those who have been apologists for the war he would quote the saying of William Penn, "The Principle is One in all," it cannot lead in two different directions. There is a sort of individualism, one which claims that it is led by the Light, against which George Fox labored and for which he wished to substitute the rule of the Will of God through the fellowship of the whole Society of Friends. It is therefore a weakness if we have not held fast to the testimony against taking part in wars, and the blame is upon us all, not upon individuals.

Turning then to our separations as a cause of weakness, and to the system of birthright membership as harmful to our best interests, Edward Grubb said that the remedies for these defects in our corporate life would be found in, first, religious education, lack of which is the chief cause of our decline in numbers; second, more pastoral care of membership, and third, better leadership. Under the last head, the speaker

believed that Friends had tended to resent the leadership of gifted minds. On the other hand, there is danger of spiritual parasitism if the pastor does too much.

This outline gives but an imperfect idea of Edward Grubb's excellent paper, which is one of those which will be looked forward to in the final report of the Conference.

Henry J. Cadbury, of Haverford, followed on the same subject. He directed attention to the situation of the Society in America, pointing out that our unfortunate divisions have been inherited by two different generations, and that the cure is more fellowship and co-operation in the tasks of the day. These divisions have bred suspicion within the Society and contempt outside of it. Another source of weakness in America is the great distances we live from each other, resulting in looseness of contact. The Mennonites, he observed, agreed among themselves in the Peace testimony, and they agree with us.

As to our stand for Peace, it should not be made as a matter of course, as a convention handed down to us; it should not be held for sentimental reasons, nor for expediency, nor should it be held merely between wars only. The method of dealing with changes in government or with preventing changes should be as pure as the aim itself: Satan cannot cast out Satan, and the question for us is, can we use the methods of Jesus? He had seen the work now being carried on in Germany and believed these twenty-five Friends are making as much impression on the world as the two million soldiers which our government sent over. He cited a letter from the Catholic Archbishop of Pirna, which said: "While we cannot accept the doctrines of the Quakers, we must, in the interests of truth, acknowledge that their works are Christian." Are Friends sufficient to these great tasks? or must the world wait for others?

Herbert I. Waller, of Yorkshire, answered that if the meetings create the right spirit, dependence upon God and prayer will enable us to do our duty in social work, in education, in attaining the living silence, and in a powerful vocal ministry.

Rufus M. Jones said that our testimonies are based directly upon our spiritual experience. He felt that even in this Conference we had not touched bottom, that we were weak in what Gladstone called "the work of worship." He hoped we should go home with a vastly deepened concern.

Anna C. Evans, of Philadelphia, hoped we should all get a vision of how the Way of Peace could be made to work.

J. Barnard Walton, of Philadelphia, regretted that we are not as good as people think we are: people expect us to put mysticism into practice, but, alas, how far we fall short. We are not free from Pharisaism. He paid a tribute to the influence of Woodbrooke and mentioned in the same connection the work of the Woolman School at Swarthmore.

Rachel Knight, of Philadelphia, repeated from Henry Cadbury's paper the sentence: "I did not know I cared so much for Peace." Many Friends had accepted the testimony intellectually, but had failed to live out all its implications. The religious education of the young is the hope of the future; a concrete and definite program of studies should be worked out, we should have text-books written by Friends, we should have large financial support, and all types of Friends should unite in this effort.

Dr. Henry T. Gillett, of Berkshire, urged that Friends should make a more serious effort to inform themselves as to the tenets and program of the Socialists.

Elizabeth M. Cadbury, of Warwick, said that we cannot do without the qualities of mind and heart which led men to enlist in the war; most of the Friends in England who enlisted did so before conscription. Their hope that it was "a war to end war" was not quite a delusion. She believed that the differences among Friends have not weakened us as much as some would have us believe.

Rachel B. Braithwaite, of London, recurring to the matter of the weaknesses of the Society, said that in her observation it was true that our principle as to simplicity of living had too often led Friends into the accumulation of fortunes.

Tuesday afternoon, August 17th.

There being a general demand for more silent periods, the meeting settled into a period of impressive silence lasting nearly a half hour.

Carl Heath opened the session, continuing the subject of the morning. The meeting for worship, he believed, is the focal point of the life of the Society: we do not fully appreciate the meaning of worship, which is bringing the soul into contact with the Divine life. It is not we, it is not our life, that carries the world forward; it is not our message, it is what God has to say through us. We forget that love must be accompanied by clear knowledge and by a keen perception: we need more thinking, and we need more practice in serving God.

Herbert E. Corke, of Sussex, complained that wealth had succeeded in creating classes among Friends: he would like it if some could live for a while on five pounds a week. Poverty, if voluntary, might be that moral equivalent of war for which Friends are looking.

George H. J. Hallett, of Philadelphia, regretted our exclusiveness, and said we failed to sympathize with persons who did not have our particular background: we should admit these to the "inner circle." Instead of the old emphasis upon creed, he would emphasize the Way of life and thus reach thousands who are repelled by any doctrinal statements.

Tom A. Sykes, of Portland, Maine, thought that movements like that of Woodbrooke had too little support in London Yearly Meeting. He wanted to see more effort made to reach what are called the lower classes, and hoped our hearts will be big enough for that work.

Alfred Lowry, of Philadelphia, expressed the faith that if Friends want to be sufficient for their task they will be enabled to perform it. All sorts of Friends can come together if they will take high ground; they will be as Gideon, to whom it was said: Go with the strength which will be given you!

Alexander Purdy, of Indiana, wished to call young Friends into the field of religious education, and spoke of the joy to be found working at religious problems. English Friends seemed to him far more active. The chasm now existing between our schools and our meetings should be bridged over.

Dorothea Bohlmann, of Yorkshire, quoted Meister Eckhardt to the effect that we should seek truth outside as well as in meeting. How unsympathetic we are in daily life, staring at each other with unseeing eyes.

So many of our habits and conventions are founded upon distrust of our fellow-men.

Murray S. Kenworthy, of Wilmington, Ohio, urged us not to magnify our defects, and lamented that we give so little attention to religious education of young people both in our homes and in our schools.

Elizabeth Abbot Christ, of Philadelphia, said that those who go quietly into their chamber are those who bring the greatest power to their daily tasks.

Bertram Pickard, of Derby, said that meetings should not be an end in themselves, they should be a means to meet the needs of the world. If we undertake service we are always driven into fellowship, which is, so to speak, a by-product of service. It is when we are "up against it" that we appreciate comradeship.

Charles A. Zavitz; of Canada, spoke upon the situation of Canadian Friends in war-time. The government, he said, had made an effort to respect the views of Friends; some members went to the war, others to prison, but those in prison were promptly released by order of the Governor-General. Friends were also allowed to subscribe for bonds, the proceeds of which were applied to relief work. On the whole the Friends in Canada are very grateful for the consideration they received.

Ellison R. Purdy, of Minneapolis, wished there might be more fire infused into the Conference. Indifference is our greatest enemy; so many meetings are deadly in their formality, and this is worse than the other extreme, emotionalism.

Elizabeth B. Emmott, author of the "Story of Quakerism," said that it is through our lives that our message will reach the world. From faithfulness none is excused: we are all "living epistles."

Tuesday evening, August 17th.—At this session a new subject was introduced: the bearings of the Peace Testimony upon problems of education.

Charles E. Stansfield, of Reading, England, who had contributed largely to the Report of the English Commission on Education, and Agnes L. Tierney, Assistant Clerk of the Conference, dealt with the duties and opportunities of teachers in furthering the cause of peace by influencing children to be peaceable-minded. Notice had been given that two Friends wished to bring up the matter of military training in the schools, and this matter occupied the greater part of this session. As expressed in the Clerk's minute, the danger is the greater because the training is often nominally voluntary, but other pressure is brought to bear upon those who would gladly be exempt. The Conference approved of the following Minute:

"We express our strongest opposition to this policy, on educational as well as upon other grounds, and we urge Friends, whether as parents, citizens, teachers or administrators, to use their utmost influence against it, doing so rather by the suggestion of wise forms of necessary physical training for boys and girls, than by the adoption of a merely negative position."

The American Commission's report entitled "Education: the Way to Peace," came in for much commendation, and it was felt that both reports are valuable additions to Friendly literature on the subject.

Thomas A. Jenkins, of Chicago, expressed regret that neither report had reached the subject of so-called higher education. We had heard many speakers at this Conference urge Friends to study carefully the problems at which they are working, but how many of our young people really know how to study? His experience had been that it takes some training to know how to deal with facts: it is by no means easy to know a fact when you see one. That undefinable thing called judgment depends upon the selection of facts and upon the emphasis given them. The world is always more or less a prey to false ideas, as witness the Prussian philosophy of life; if we would protect ourselves and others against ignorance, failure and even death itself, we must train the minds of young people as long as possible. The speaker added that Friends in administrative positions in schools and colleges should be ecouraged to apply the approved principles of Friends relentlessly, practicing themselves simplicity of living, showing the way to an unselfish use of leisure, and urging their pupils to adopt Whittier's recommendation to young people: "Attach yourself early in life to some unpopular cause which you know is righteous."

Wednesday morning, August 18th.—The subject of Friends' duties towards education for Peace is continued.

Bevan Lean, of Sidcot School, Bristol, urged Friends to read Stephen Graham's book, "A Private in the Guards," as a truthful account of what military discipline aims to accomplish. Friends work in exactly the opposite direction, teaching a willing co-operation based upon a free choice and the fulfilling of personality. A joint committee of pupils and staff should manage the school affairs, the ideal being not domination but guidance. "Get at the truth" may well be the school motto.

Anna Shipley Cox, of Philadelphia, thought that Friends' schools have fallen short of the mark in several ways: there has been too little stimulation of the imagination, which is a most valuable faculty in all the relations of life; our curriculum of studies has been too narrow; we have suffered badly from the dearth of teachers. She thought that the number of so-called school activities (that is, outside of the regular studies) should be much reduced, but she was doubtful of the wisdom of the traditional "guarded" education, fearing that it is but a tottering guardian of virtue.

John Holdsworth, of New Zealand, wanted Friends to give of their means more freely in support of schools; there is more joy in this service than in accumulating a fortune.

Frederic Taylor, of Bedford, spoke of the work of the English Adult Schools, which, while not founded for the express purpose, could not help exerting an influence towards Friends' ideals.

Ellwood C. Perisho, of Western Yearly Meeting, quoted an English statesman as saying that in nine cases out of ten, an Englishman's success depends upon his education. "What you want the people to believe," said William von Humboldt, "teach that to the children." In the schoolbooks on physiology used in the United States in the past three decades there has been an exposition of the evils of alcohol, placed there largely through the efforts of Mary Hunt and the W. C. T. U.; it was this teaching which had gradually brought prohibition in the United States. Similarly, could we not have text-books which taught the need and the power of right public opinion, and the great truth, Right is Might?

Edmund Stanley, of Kansas, pled for the better training of teachers, and said that a well-trained teacher could still use text-books which contain objectionable features. He recalled an incident dating from the days of the Freedmen's Bureau: a colored woman, in a moment of insight, brought to her teacher a rawhide, saying, "I want you to *make* me study."

Joseph L. Arnold, of Sussex, spoke of the unfair pressure exerted in English schools to make boys join the cadet corps: privileges are withdrawn, money aid is hard to secure, cadets only are eligible to various offices. Hard physical exercises and the spirit of emulation between different "houses" would take the place of the military spirit.

Stella F. Jenkins, of Kansas, made an earnest plea for support to teachers who are opposed to military drill but who find themselves outnumbered. The appeal, she thought, should be to the public, and also through the National Education Association which had repeatedly gone on record as opposed to military drill in the public schools.

Anna Barlow, of England, urged Friends to support the Friends' Schools, and expressed gratitude for what they have done in the past. She pointed out that the British League of Nations Union has dropped from its program any reliance upon armed force. The fact that some young men have gone to prison in their war testimony has given us the right to approach Europe with measures of relief.

Mary O'Brien Harris, of London, thought that the school should teach neither militarism nor pacifism: both sides should be presented impartially, else we are unfair to the child. She thought too that the team-spirit might be over-developed to the point of giving false values to competitive sports and other activities.

Joseph E. Southall, of Birmingham, said that we should not be forever following on behind the war party, we should be on the ground first, and the way to do this is by education. We should also be on our guard against the information supplied by the newspapers; we should distrust the cinema which often teaches distrust and hatred.

S. H. Fang, of China, suggested that the fighting spirit should and can be directed to the eradication of social evils.

Carolena M. Wood, of New York, wanted the schools to work towards the sympathetic understanding of people unlike ourselves; Friends, indeed, have a gift in this direction and a corresponding responsibility.

A. Barratt Brown, of Warwick, was opposed to the use of schools as a place for propaganda. We should assert that militarism is bad education, and physical training is not to be advocated merely as an offset to the army drill. Education must be true to truth. But in this matter he was willing to trust the teacher.

Richard B. Graham (son of John William Graham, a C.O. who was allowed to teach as alternative national service) saw in the trade rivalry of America and Great Britain a great danger to education, in that the schools would be brought under pressure to teach business and so-called useful subjects as fitting pupils to be useful in the economic war of the two countries. Rather, if we are true to our principles, we shall develop minds which can rise above these dangers, and teach young people to see the beauty of things in themselves and not merely as means to ends.

Richard Graham also regretted to see that literature had been rather badly left out of the two Commission Reports: the ideal is to implant a love of knowledge for its own sake, and not to have in mind the pupil's place in some great industrial machine.

(*Continued in next issue.*)

THE RELIGIOUS WORLD

It is my own private hobby that the most fundamental thing in making a government democratic is the purification of the news. That is a task eminently suited to the work of the churches. We suffer to-day more than anything else from the inability of the public to secure the necessary information on which to act in great affairs. The newspapers require criticism and assistance from outside organization if they are to reform and improve their practice, and there is no greater work that a church could undertake than to become again a witness to the truth. Walter Lippman.

HOW TO SPEND SUNDAY.

The question of how the first day of the week should be spent is under discussion here as on your side. Throughout the Wesleyan Methodist Church on a recent Sunday attention was called to the importance of the weekly day of rest, not only as a divine institution, but also as an indispensable asset of the national life; and a proposal that games (cricket, football, tennis, etc.) should be allowed in the public parks was rejected by a majority of the London County Council. But the character of the English Sunday has been considerably modified, though not so far radically altered. Quite conventional and definitely religious people take far more liberty in this regard than did their parents. The war has increased this tendency in several ways. One is that many highly respectable householders all over the country continue to cultivate their allotments on Sunday before or after or instead of going to church. Whatever view may be taken of this procedure, the form in which one of our leading divines protested is likely to do more harm than good. After rebuking the Archbishop of Canterbury, during the war, for having issued a "dispensation" so that churchmen might till the soil on Sundays, he proceeded to suggest that God was punishing these Sabbath-breakers by prolonging the winter, and thus killing the seeds in the furrows! Wiser words have just been spoken by Rev. Sidney M. Berry, Dr. Jowett's successor at Birmingham. He observes that we should not attempt to force religion upon people or compel them to spend Sunday just as we think they should; nor should we prevent people playing games on Sunday on public property while we countenance the rich playing games on private property. Similarly, Rev. F. C. Spurr, the popular Baptist, has pointed out that traditionally in Britain Sunday has been largely a day of prohibitions. Picture-galleries, libraries, concert-halls, etc., having been closed on the Sabbath, the day for many people has been a very dull day indeed, "a day of sleep, of lounging about, of over-eating, and general boredom."—*London correspondence in "Christian Register."*

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek.

—*John G. Whittier.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON,

WALTER HALSEY ABEL, *Managing Editor.*

PHILADELPHIA, NINTH MONTH 25, 1920

FRIENDS' RESPONSIBILITY.

THE passage of the Eighteenth Amendment and the Enforcement Act, known as the Volstead Bill, materially affects the answering of sections of our temperance queries in our meetings.

The ideals of Friends in relation to intoxicating beverages have become the ideals incorporated in the organic law of our country.

Friends may justly be proud of their part in aiding to bring about this legislation; it has taken many years of education, social and political activity. The work, however, is not over, and the next few years may require strong team work to maintain all that has been acquired.

The enactment of this legislation came as a surprise; in fact, almost as a thunderbolt to the liquor forces and their allied interests. It is true they had been watching the ever increasing temperance sentiment throughout the country, but were not prepared for the tidal wave of legislation sweeping down upon them from the South and West. It was natural that a mighty protest should be made, and those interests attacked at once through every known channel the constitutionality of the amendment and later the Enforcement Act and its various provisions.

After the courts had rendered their unfavorable decisions, efforts were made through State Legislatures to nullify, if possible, the effects of the National Law. Thwarted in this, the cry was raised for Personal Liberty. The idea of depriving the laborer of his beer!

It is evident in large cities and liquor strong holds that sentiment has been created in favor of a larger percentage of alcohol in the Enforcement Act, and many men and women without thought of the consequences have been inclined to heed this call.

An increase in the percentage of alcohol in beer means a return of the saloon with all its attendant evils and also the breweries with their vice-like grip on politics, society, and the home.

The issue at present is not on the Eighteenth Amendment, but between prohibition and a higher percentage of alcohol in beer. Can we afford this backward step? We cannot, we must not, inflict on this generation or the future this blot on civilization again.

The law has not been properly enforced in all communities, due to laxity of officials. But everywhere there is evidence of the beneficial effects of prohibition.

The next step of the liquor interests is through Congress, and all eyes are now turned toward the next Congress which will have many vexing problems to settle; but none are so important as maintaining the present standard in the percentage of beer in the enforcement act of the Eighteenth Amendment.

The liquor interests are giving their undivided attention to the selection of Congressmen willing to follow their interests, and every Christian voter should know the sentiment of the Congressional nominees in his district before voting. Who is your candidate going to serve, the Home or the Saloon?

A few wet or even lukewarm Congressmen elected this fall may undo the work of years.

At the primaries in New Jersey on September 28th there are several important contests between the wet and dry forces, and if that State could nominate and later elect one, two or three dry Congressmen the effect would be far-reaching. The vote in some districts may be close, one or two votes may decide the election. Every Christian man and woman should vote and thus do his or her part in recognizing our responsibility to the community.

BEFORE THE CONFERENCE.

THE ROMAN WALL.

IF your ancestral bouquet is made up mainly of leeks and thistles and with this inheritance, you marry one descended from a nosegay of roses, red and white, with a dash of shamrock for garnish, there are a number of historical matters which, if discussed between you, will cause a clashing of color, or at least, a great difference in odor. Among these taboo subjects are Offa's Dyke and the Roman Wall.

"No," say the Leeks, "we never were conquered." "Yes," answer the Roses, "you always ran away so fast we never could catch up with you, but we did finally get you." Leek,—"Yes, but it was only by guile that old Edward I transplanted a bush and produced a hot house rose in Cambria's rocky land." To this day the garden fence of Offa's Dyke separates, roughly, the imaginative Leeks of Wales from the efficient, overgrowing Roses, of England. To the north, the virile Thistles long ago leaped the great Roman Wall and made the rose garden their own.

There is but one way to really see this border fencing of the north. Put on woolen socks, some broad-soled shoes, a pack on your back and follow it, up hill and down, over moors, by solitary farms, across rivers, above nestling lakes and through bleak stone villages, the full seventy-four miles, from sea to sea. You may throw this down in disgust when you learn we "did it" in a summer's day, motoring from Carlisle to New Castle, along the wall. And yet we saw far more of it than ninety-nine per cent. of Englishmen, for they have never seen it at all, like some Philadelphians with the Liberty Bell and Bostonians with Bunker Hill. Some day they will find time to attend to it.

It was a cold winter's day in August that we thus crossed England, a day that made us wish the wall was as high as that of China, to keep out the Scottish blasts, but the sun shone and the road was fine as the English roads universally are. It ran apparently as straight as an arrow up and down the hills always.

Most of the distance it is south of the wall and some of it is astride the very wall itself.

You will have to get a guide book or a work on archeology for all the many interesting details of when the wall was built and by whom and for why. What hasty motorist could be expected to tell all these from the indigestion of his memory?

Originally the wall was twenty feet high and eight feet wide, with a fort or castle every mile, and smaller turrets between these. South of the wall and connected more or less closely with it and about eight miles apart, were large fortified stations or towns. Still further south of the wall is the great Vallum or ditch with earthen ramparts back of that. Sometimes the Vallum approaches close to the wall and again will veer away from it. We cross it, have it on our left, and again on our right. Everywhere the relative endurance of stone, laid by man, and earth turned by his spades, but covered with tough green turf, is apparent. This is a grazing country and the timid sheep, nibbling the grass tops only make the roots spread the more and hold their molded mounds more firmly. Elsewhere in England we saw many places where the plow of the husbandman had levelled and obliterated the earthworks of the more primitive man, but not so along this great northern defense.

The wall has suffered and stretches for miles have disappeared. The early builders of farmsteads, sheep folds and countless miles of fence walls, have found in it an inexhaustible quarry with stones just the size and shape for easy masonry.

But there are great sections of the wall still standing and fine examples of the mile castles and turrets. Two of the great camps have been excavated. The one, Boscovum, near Housesteads, lies on the hillside facing the south road, inclosing an all day study,—"Admission sixpence, tickets at the farmhouse below." In the valley of the Tyne are the remains of a Roman bridge, showing that the river has changed its course in the intervening centuries. Heddon-on-the-Wall and Shill-on-the-Wall are two ancient towns which by their names, tell their location.

Here and there we would leave the main military highway and take the side roads up to the top of the hills where the wall like some gigantic caterpillar surmounted summit after summit, climbing the heights and then following down the precipitous sides to the valleys below. At one point we were 1,230 feet above the sea and the view stretched far away over the Northumbrian hills in all directions. Where the wall is intact, it is covered with turf, with wild flowers and heather growing luxuriantly and a path down the middle of it as straight as a freshman's hair part.

We sat in the sunshine, found a loose stone on the ground to take home with us for the historic garden walk at home and put a heavy pencil mark in the guide book as another one of the hundred places where some day, somehow, we are coming back to spend at least a week in closer intimacy. C. F. J.

New Castle, August 9th, 1920.

BRIEF ITEMS OF INTEREST.

Memorial services will be held in the meeting-house on the campus of Swarthmore College on October 3rd, at 11.30 a.m., for Robert M. Janney, for many years an active member of the Board of Managers of the College and who for a number of years has been president of the corporation.

Ah, how rare it is to find a soul still enough to hear God speak!—*Fenelon.*

Among plans made for the 300th anniversary celebration of the landing of the Pilgrims, one is to erect over Plymouth harbor a colossal statue of Massasoit, the Indian chief who befriended these pioneers. Another is to set the Plymouth Rock which in 1741 was raised above the tide, in its original position.

The Journal of George Fox was purchased at Sotheby's, London, by Mr. Annan for 1,750 pounds. It is chiefly in the handwriting of his stepson-in-law, Thomas Lower, to whom Fox dictated it.

The Interchurch World survey of Chicago shows 144,000 colored persons in that city. Their "destiny, their outlook, hope and development, is one of the vital issues of the community. They are here to stay." Since 1910 the industry of the negro in Chicago has largely changed from domestic to factory work. "He has found store and factory work more to his liking: the workday is shorter, rates of pay higher, and conditions more pleasing." Before 1919 few negro girls were in office positions; to-day 1,600 are working as entry clerks—to name for one department, Montgomery, Ward, and Sears-Roebuck employ large numbers, putting them under colored supervisors and providing separate rest rooms. In 1919 only 2 per cent. of the negro workers were in skilled trades; 28 per cent. in semi-skilled occupations, and 70 per cent. in unskilled employment.

In one packing house, employing about 8,000 colored men, the loss in percentage of days worked was less than among white employees.

Lafayette-Marne day was celebrated September 6th at West Point, N. Y. Last year it was Roosevelt who made the address—this year Herbert Hoover "spoke in the name of liberty and peace for the whole world." "I believe," he said, "it is the hope of practically the whole of the American people that we may enter upon this great experiment [the League of Nations] in its broad sense." "Some thirty-five nations, comprising the governments of nearly 75 per cent. of the entire people of the world have joined the league. I have no fear but that some day we will compose our differences over the form and the obligations of the league and in some manner join in this common effort, this necessity to a world groping but slowly from chaos."—*Philadelphia Ledger.*

Modification of the Volstead act, to permit the sale of light wines and beer, ultimately would destroy the entire prohibition amendment, William G. McAdoo said to-night. A modifying clause would make every lunchroom, drug store and soda fountain a saloon; encourage youth to drink and bring a curse greater than war upon the country. . . . To permit the sale of light wines and beer is to open a crack in the door of prevention; and once the crack is open the door is wide.

It is estimated that there will be 9,938,848 automobiles in use in the United States in 1920.

Dr. Rabindranath Tagore, India's most noted citizen, is now staying in London before making his first tour of European countries, and then expects to again visit America.

In India only twenty-eight boys out of every hundred of school age attend school and only four out of every hundred girls.

Swarthmore Hall, England, is now owned by a direct descendant of Margaret Fell, Miss Abrahams.

Jesse Holmes says in the introductory paragraph of the Report of the American Commission:

"If we have indeed Divine Guidance, however imperfectly apprehended, then surely we should follow it as nearly as possible in just the ignorant, violent, careless, uncertain world of men and women which is around us. It has no value for us if it can be used only in a society already angelic. Any system or none would probably work under such conditions. Our assumption is that there is here and now a Divine element in every man and that the 'world that ought to be' can be made a reality only by persistently appealing to this best in human nature."—*London Friend.*

The St. Gaudens statue of Abraham Linsoln is a effigies distinguish the square outside Westminster noble addition to the confraternity of statesmen whose Abbey.—*London Friend.*

Fred D. Fellow, a recently returned Friends' Service worker says: "The greatest natural resource still in the possession of Austria, and which one it would be wise for Americans to utilize," are the immense forests. Austria has not only the forests, but also many factories for the manufacture of paper from wood pulp. These factories are lying idle now, because of the great coal shortage."—*Philadelphia Ledger, September 10th.*

Dr. Marion Thrasher says:—"Meat is a poisoner Meat-eating Indians live to be 60, and nut and maize-eating ones to be 125 and even 185 years of age. . . . Man should live to be between 150 and 200 years. Man doesn't die, but kills himself."

There are probably 20,000 Friends in England.

Leinster Quarterly Meeting held at Enniscorthy, Ireland, was favored by the presence and helpful service of William C. Allen and Max I. Reich of Philadelphia Yearly Meeting.—*Phila. Friend.*

In connection with Bedfordshire Quarterly Meeting, England, the *London Friend* speaks of a conference on "The World-wide Outlook of Friends," with speakers from the East, J N. C. Ganguly, of Calcutta, and West, William C. and Elizabeth Allen, and J. Rowntree Gillett representing Central Europe.

In the latter part of July an enjoyable reunion of Old Woodbrookers was held at Woodbrooke, England, with about fifty former students from Great Britain, Japan, Denmark, Armenia, America and Australia present.

The National Consumers' League, through its newly appointed Executive Director "is asking for Federal regulation and control of the great food and packing industries and for correct labelling and branding of textile fabrics, so that the public can have the same assurance of purchasing honest cloth as the drug buyer has when he buys a drug product."

A house built in 1683 of heavy oak timbers on a stone foundation in Lopsfield, Massachusetts, has been taken over by an historical society. It is in excellent condition.

One of the first school essays written by Abraham Lincoln was on "Cruelty to Animals."

The Friends of South Africa have recently purchased a property in Cape Town, to be used for a Friends' Meeting-house, the first one in South Africa.

At a recent marriage at Devonshire House, London, the groom together with six of those present had been C.O.s who were sent out to France with the death sentence passed upon them.

A bust of the late Andrew Carnegie has been placed in the Palace of Peace at The Hague.

At Yorkshire Quarterly Meeting (England) in July many references were made to "the quaint Quaker saint," John Woolman, it being near the bi-centenary of his birth.

One afternoon a meeting was held in the Bishopshill Friends' burial ground in York near the grave of Woolman.

The comparison of Woolman to Francis of Assisi found its way into literature from the pen of Dora Greenwell.

Ellery Channing classed the Journal as "beyond comparison the sweetest and purest autobiography in the English language."

Edward Irving declared the Journal a perfect "God-send."—*The Friend* (London).

The *Methodist Recorder* says, "The Society of Friends is a numerically small community. Its peculiar tenets and austere forms of worship necessarily limit its power of appeal. Yet there is no other branch of Christ's Church which wields at the present time, an influence so disproportionate to its numerical strength."

Professor M. V. O'Shea, of the University of Wisconsin, is conducting experiments on smokers to discover the effect of smoking upon the mental processes. Eighteen smokers and eighteen non-smokers are being tested three hours daily.

At the recent Lambeth Conference a recent despatch from London says, "Reunion of Churches is urged in an appeal to all Christian people" framed by the bishops attending the Conference.

Two etchings of Albert A. Smith, of New York, the colored artist and musician, were accepted for the Spring exhibition of the National Academy of Design.

THE YOUNG FRIENDS' MOVEMENT.

"CAMP ONAS."

The second annual camp, under the care of the Young Friends' Movement, was held this year from August 21st to September 6th, three miles above Point Pleasant, along the Delaware river.

Camp fire talks, discussion groups, all-day canoe trips, hikes, "the people"—all helped to make it a "wonderful camp."

"Regular Campers" were—Robert E. Atkinson, Raymond T. Bye, Edith H. Chambers, Marion G. Cock, Alfred Conrad, Marion Conrad, Byron Conrad, Eliza M. Ambler, Charles T. Davis, Gwendolin Evans, Clara Foulke, Hannah L. Foulke, Thomas A. Foulke, Virginia L. Higgins, Francis M. James, Elizabeth Justice, Jane Meredith, Elizabeth Palmer, C. Mervin Palmer, Thompson Palmer, Joseph S. Parry, Henry C. Pickering, John Pickering, Katharine Price, Margaret Price, Henry Ridgway, Hannah L. Roberts, Florence Rogers, Harriet I. Russell, Charles E. Simpson, J. Franklin Styer, Betty A. Walter, Frances E. Walton, Letitia A. Webster, Mary R. Webster.

Chaperons—Mrs. Hannah G. C. Pickering and Mrs. Emma L. Higgins.

Visits were made to camp by the "Fun Finders" from Wilmington, a former Study Group bunch from Horsham, and Friends from Riverton, Moorestown and New Hope.

THE COUNTRYSIDE AROUND CAMP ONAS.

The surrounding country about "our dear Camp Onas" certainly helped to make the Campers enthusiastic.

Early in the morning a newly risen mob might take the short stiff scramble to Sunrise Crag, and there they would sit gratefully on the huge, out-jutting rock and lose the sense of sleepy eyes and heavy bones in following the narrowing stretch of river up through its bordering mountains. And the only sign of life except for the scattered bits of camp roofs along the water might be the great wide-winged birds that hover over the rich corn and tomato fields.

And during the day, groups went out to climb the "dizzy heights" of the Devil's Tea Table across the river. From this high vantage point one saw wonderful new distances both up and down the river, past Treasure Island, where the Boy Scouts camp and far beyond.

Just before supper there may be a swim in the canal past the great locks, which "Jake" attends to in his bare feet. Jake's cottage is little and white and has flowers and children all around it in gay and unkept bloom.

And at evening, we build the Camp fire in the wide meadow, close to our brown tents. And as the sparks fly up to the paler lights in the sky, the woods that border the dark river are shown in all their rugged beauty. Sometime after the songs are all sung and the tales are all told, we climb into our taut canvas cots and listen to the rush of the Delaware as it flows past the little island rocks out from Camp. And then we are asleep—and another day of glorious open country life is rising on the other side of the bluffs for us.

BETTY A. WALTER.

STUDY GROUPS.

Each morning at camp—immediately after breakfast—we all wended our way through Nature's "cathedral aisles" to our "meeting-house." Here, with the blue sky above us, the river before us, and surrounded by all the lovely gifts of late summer, we communed with each other, both through the medium of silence and the spoken word. Here it was that sometimes serious, and sometimes gay, we came to really know each other best—and throughout our fellowship to sense that deep pervading spirit of good around us.

Here it was that we discussed our problems as young Friends. Why are we Friends? If we are, what do we intend as members to contribute? How can we make our "Friendliness" vital? What is the aim and purpose of the Young Friends' Movement? How can we best, through our membership, serve the Society of Friends and the world?

These are only typical of the many questions that arose in our minds. Few were answered absolutely, but we were set a thinking. One question gave rise to another; one mind reacting on another, set new thoughts in motion, and from it all, firm and clear, resolved new ideals, and a deep desire for real service. MARGARET L. PRICE.

"THE DEVIL'S TEA TABLE."

After Meeting and dinner, being physically fortified against the climb, and spiritually fortified against coming evil associations, we paddle across the river for our pilgrimage to the Devil, or rather his Tea Table, a rough, irregular, flat-topped column on the edge of the cliff "on the Jersey side."

Canoes beached, we climb the bank, cross rails and road, and scramble up the steep, shaly slope at the foot of the cliff. An occasional tree root or sapling keeps us from sliding back more than three steps for every two forward. Hands and knees make for slow progress, but hot and breathless, we reach the end of the first stage.

A pause for breath, and the real climb begins. A projecting rock, a slanting crack, a ledge. One boy at the bottom, one in the middle, one at the top. "Give me your hand." "Put one foot there." "Next!"

The ledge is broadest at this end. We rest. One of the ropes tied to a tree trunk makes a handrail as one by one we creep along the sloping surface to the foot of another crack in the cliff's face. More ropes. One or two daring spirits climb up and secure them. It's straight up this time, we must use a "human ladder." "Right foot on this rock. Left foot in this hole." "Put one foot on my knee. Now onto my shoulder." "Grab the rope."

One by one we crawl over the edge onto a grassy slope. To one side, poised on the edge of nothing-much-but-air, is the Tea Table. Behind us, is the river, "'Way down there."

"Oh, there's Treasure Island—and Frenchtown." "There's Point Pleasant." "There's the farm where we get the milk." "How tiny those canoes look." "Isn't it beautiful?"

Oh, yes, there's a way 'round by the path, but who wants to go that way? HENRY C. PICKERING.

SUNRISE CRAG.

Bang! thump! and yells of "Yfm! Yfm!" wakened us at five o'clock the morning we planned to climb to Sunrise Crag. Evidently the boys were more anxious to be off than we were. We hastily scrambled into our clothes and soon were off in the cool gray of the morning.

The Crag is at the top of a high hill across the canal from the camp. To climb to it we followed a rather indefinite path marked by a "blazed trail." After several short rests we arrived at the Crag, a broad, somewhat flat rock jutting out over the road. From here we had a wonderful view of the river.

We had reached the Crag just at the right time, as the sun was peeping over the top of the opposite hill. The mist was beginning to rise from the river, shrouding the distant hills. Just above us in the pale blue sky were fleecy, pink clouds, and at the horizon were gray, gold-edged clouds.

When the sun was high and the colors had faded we started down. This time we did not follow the path, but chose to slip and slide

down one of the numerous rocky ravines. Thanks to the assistance of the boys we managed to reach the bottom safely, and there is one member of the party at least who will not soon forget that wonderfully glorious trip. BETTY JUSTICE

THE SPIRIT OF CAMP ONAS.

THE river may pause on its way to the sea
And its rapids may gurgle with knowing glee,
Or the song birds may sing as tho it were spring,
And the wild bees hang over the sweet-smelling clover.
But they cannot know half the joy that we know,
Nor what seeds of friendship from such soil may grow,
Nor the great lessons learned, nor night's rest fairly earned,
In our Camp by the rushing river.

And the days pass too quickly and summer is gone,
And there's nought but a memory to bear us along
O'er rough, stony ways and o'er long, stormy roads
Till it's Camp time again, time to lighten our loads
And just live, as we long to, the rest of the year
In the spirit of friendship, of comradeship dear.
And the birds never know half the joy that we know
In our Camp by the rushing river.

HANNAH L. FOULKE.

ONE OF OUR CAMP SONGS:—"CAMP ONAS."

Tune—"The Gypsy Trail."

We pick our path 'tween rock and rock,
We follow the swiftest eddy,
And the paddles call, it will find us all
Ever and ever ready.
Ready to part the the morning mist;
Ready in midday sun;
Happy to glide in still eventide
As home to our Camp we come.

Follow Camp Onas where'er it go,
Come where the silence whirls.
By a hidden rill neath a dusky hill
The hush of the stars unfurls.
Follow Camp Onas wher'er it go,
Waking the woods with fun;
For after it ends we will be fast friends
And here we will all be one.

We hasten down that good brown path,
We fly thru' the water blue,
And we're held in sway till the death of day
By the charm of our camp and the charm of our friends—
But, won't it soon be thru?
Heart says to heart: Oh, wide may we part,
Still we're all in the same canoe.

THE FIRST ALL-DAY CANOE TRIP UP TO TOP ROCK.

MUCH excitement! Great confusion! And after many a "do hurry" from the boys, we started up the canal about nine o'clock.

Knowing that we could make better time towing by a rope, as the canal boats are towed than by paddling, we selected from the boys, five having the most obstinate dispositions,—as mules.

We traveled about fifty miles in three hours. The map was wrong, because it said only ten.

At the Narrows Inn our reception was anything but cordial. A voice inquired "Kin you read that sign?" We had. It said, "Keep off the grass." Someone suggested that perhaps he wouldn't mind if we ate our lunch there and the voice replied, "I vould mind."

We continued our journey, landing about a half mile above the Inn at a spring. We built a fire and ate lunch. We were at the foot of Top Rock, which stretched up four hundred and fifty perpendicular feet from the river. Men working on the road said that the only way to reach the top was by a two-mile round-about road. Therefore, most of us started immediately up the face of the rock. Some of us went up the road, turning off into the "Leather Lined Lane" that had been described to us.

The climbers had already reached the rock, and we all enjoyed the view of the checker-board fields, silver ribbon river, green hills and blue sky.

We all went back by the road and carried the canoes to the river, embarked and paddled home. The moon rose and looked pleasantly down on us, as we floated and sang. She couldn't hear us!

Mose, our thoughtful chef, had set a lantern on the beach for us. Its beams suggested to us the cheering thoughts of a good hot supper and some fine warm blankets.

ALFRED AND MARION CONRAD.

HADDONFIELD'S PICNIC.

THE young Friends of Haddonfield Quarter gathered at Mt. Laurel, N. J., for a picnic on September 11th. There were some present from four of the five meetings in this quarter. The early part of the afternoon was spent in playing games, and later we gathered together to enjoy a supper prepared by a very generous Refreshment Committee. There was music in the air, supplied by an orchestra of seven. They played on the old meeting-house porch which looked very festive with its gay colored Japanese lanterns hanging around.

Gathered about the camp fire everyone joined in singing songs, old and new. An appeal was made for students to go to Woolman School, and several who had been there told of the unusual opportunities of learning and fellowship offered to its students.

While all were seated around the fire W. Russell Green gave a splendid talk entitled, "Modern Knighthood." The knights of to-day like those of old have to train themselves physically, mentally and morally. But their activities are not to conquer more lands, but to offer themselves to a life of service. Equip yourself in the most thorough manner and then spend yourself in serving Society as best you can was the speaker's theme.

The picnic was given by the Young Friends' Movement, and its object was to bring our young Friends together. We were fortunate in having visitors from Bucks Quarter. We hope to make the picnic an annual affair, for we think the plan will work again.

ESTHER F. HOLMES.

PICNIC CONFERENCE OF WESTERN QUARTER.

ON September 18th, a group of about seventy-five young Friends of Western Quarter gathered at the New Garden Meeting-house grounds at 4.30. We had a jolly time playing all sorts of outdoor games until 6.30, when we noticed Brewer Walton with a few able helpers had a roaring bonfire ready for us. We were soon busy roasting bacon, doggies, and corn over the fire. Oh, how good everything tasted! And marshmallows!! Ask Ethel Martin—she was the champion marshmallow roaster. Bye and bye we clustered around the fire and sang songs, and about eight, all gathered in the meeting-house, where a most interesting conference followed. "Is the Need for Inspired Ministry as Great To-day as in the Time of George Fox?" was quite ably handled by Mary R. Walton. She told incidents which happened in the days of George Fox, and compared them with our present-day problems. Margaret Chandler described the "Ideal Friends' Meeting," and W. Lewis Schrader told "How to Attain that Ideal." It seemed to be the opinion of both that all must first realize just why they go to meeting, and, second, what they could give to the meeting, either devoted silence or vocal messages—all should feel responsible for the meeting. Mary A. Maule summed up the whole by saying, "In the days of George Fox, so many seemed so inspired to speak, that they were simply bubbling over

with things to say. However, to-day God speaks to us through Nature—the trees, the flowers, the birds, etc., as well. And no matter how the message comes, we should be ready to receive it." Eliza Ambler said, she felt if we would all go to meeting with the idea in mind, that if we had a worth while thought we would express it, rather than the idea, that we would *not* speak, our "ideal" meeting would be more nearly attained.

Ethel Jefferis was called upon to tell us something about the "All Friends' Conference" in England. And her account was truly interesting.

We felt grateful to some of our Friends, who seemed to think they were above the age limit, for the thoughts they expressed. And we hope they and their friends will feel a welcome awaits them at our next camp supper and conference.

EMILIE L. MITCHELL.

The Young Friends' Movement has a mailing list of young people who are living in or near Philadelphia temporarily. We try to see that these people are invited to join Study Groups, to go on Pilgrimages and in short—that they know of all the various happenings among Friends in Philadelphia. It is a very hard list to keep, because people are not at all careful to send us word when they are coming to the city! Will thee help us by sending the names and addresses of any of thy friends who are here or who are coming in for the winter?—Eliza M. Ambler, 154 North 15th Street, Philadelphia.

WILLIAM PENN LECTURES.

The William Penn Lectures are supported by the Young Friends' Movement of Philadelphia Yearly Meeting and are delivered Seventh-day or First-day preceeding Philadelphia Yearly Meeting.

They are as follows:—

"The Christian Life," by Elbert Russell.

"The Quaker of the Future Times," by George A. Walton.

"The Christian Patriot," by Norman H. Thomas.

"The Christian Demand for Social Reconstruction," by Harry F. Ward.

"Religion as Reality, Life and Power," by Rufus M. Jones.

"Heroes in Peace," by John Haynes Holmes.

These lectures have been printed and are for sale at the Headquarters of the Young Friends' Movement, 154 N. 15th St., Philadelphia —Paper-bound copies 50 cents; Cloth-bound copies 75 cents.

CURRENT EVENTS

THE MOORESTOWN FRIENDS' SCHOOL.

An epoch in the history of Friends was marked on Second-day the 20th at 9 a.m., when the head master, W. Elmer Barrett, principal of the Moorestown Friends' School, arose to greet the assembled pupils, teachers, parents and committee members. The auditorium of the former Friends' High School was filled to over-flowing. Two hundred and fifteen pupils greeted the teachers and some members of the committee sitting on the platform, while seated or standing in the rear of the room were a hundred or more parents. It was a most impressive occasion, children, parents, committee members and teachers of both branches of Friends sitting and planning together for the formation of a strong Friends' school. "In union there is strength," and it surely was exemplified on this occasion.

As one member of the Committee expressed the thought, "her dream had at last come true," while a member of the opposite branch when asked for a speech, replied, "I am too happy for utterance."

The Committee of the Moorestown Friends' School, composed of the former Committee of the Friends' Academy and the former Committee of the Friends' High School, has worked in co-operation harmoniously and faithfully the past few weeks with the headmaster, W. Elmer Barrett. This work was evidenced on this occasion, the enrollment exceeding expectations. The Senior Class was increased by two, making a class of eight. The seventh and eighth grades are so large that there is possibility they may have to be divided. The kindergarten teacher may have to have extra help, about twenty being enrolled in this department.

The occasion clearly demonstrated the necessity or call for the Friends' School and the wisdom of co-operation, educationally, economically and morally. Pupils are registered from Mount Holly, Lumberton, Rancocas, Riverton, Merchantville, Camden, Collingswood, Marlton, Medford and intervening points. There is no doubt of the success of the movement, and under the careful supervision of an exceptionally strong principal and faculty, backed by a working committee, it may be an incentive to other schools to go and do likewise.

FRIENDS IN MARYLAND.

Baltimore Quarterly Meeting of Friends was held at Gunpowder Ninth month 11th-13th. At the meeting of Ministry and Counsel Seventh-day afternoon, reports of the activities of meetings were read from all four Monthly Meetings.

First-day morning at 11 o'clock a goodly number met. After a period of silence the meeting was opened with prayer by Mary Horisberg, of the Orthodox Meeting of Baltimore.

The fifteenth chapter of John—"I am the true vine and my Father is the husbandman," etc., was the key-note of an inspiring message by Daniel Batchellor.

Pauline W. Holme spoke most acceptably on "Love," the greatest commandment, and Anna M. Coese followed with remarks along the same line, and most beautifully recited the poem, "I Call It God."

The social mingling during the hour for lunch was greatly enjoyed by all.

At 2 p.m. the meeting was opened by singing, led by Emma E. Skeen; this was followed by Scripture reading by Amanda M. Ruhl, and singing by the children.

Hilda Holme gave a most interesting and instructive talk on her work abroad and showed pictures taken during her travels.

Second-day morning session was opened by the reading of the sixth chapter of Galatians by Anne W. Janney.

Daniel Batchellor impressed upon us the great importance of bringing our wills into submission to the Divine will, using as the basis of his remarks, "If any man will to do His will, he shall know of the doctrine." Pauline W. Holme also gave a helpful message.

The meeting for business began at 11 o'clock. A minute from Baltimore Monthly Meeting, signed by the clerks of the several meetings of Ministry and Counsel acknowledging the ministry of Daniel Batchellor was read and unanimously approved. We feel highly favored to have him one of us.

Helpful suggestions for future work were given and many words of encouragement spoken.

With feelings that the meeting had been uplifting and inspiring it adjourned. M. A. P.

BIRTHS.

Mendenhall.—On Eighth month 31st, at the Homeopathic Hospital, West Chester, Pa., to Joseph Harlan and Catharine Frorer Mendenhall, a son, named J. Howard Mendenhall.

Parker.—In Holder, Ill., on

Ninth month 7th, to Harry and Luella Parker, a son, named JOHN ROBERT, a grandson of the late Edward and Sarah Ann Coale, of Holder, the former a minister of Benjaminville Monthly Meeting of Friends.

PUSEY.—In Bloomington, Ill., on Eighth month 29th, to Roy and Anna Pusey, a daughter, named RUTH LOUISE, great-great-granddaughter of John R. and Sarah M. Benjamin, pioneers in the settlement of Benjaminville, and the establishment of Benjaminville Monthly Meeting, near Holder, Ill.

DEATHS.

BALLINGER.—Near Medford, N. J., Ninth month 17th, MARY P., widow of R. Champion Ballinger, aged 84.

JENKS. — Ninth month 13th, HOWARD, husband of Adelle Watson Jenks, aged 63.

LARGE.—On Ninth month 10th, at the home of his son, Dr. Charles P. Large, Meyersdale, Pa., J. SIMPSON LARGE, aged 78 years. Interment in Buckingham Friends' ground.

MARSHALL.—At Lansdowne, Pa., Ninth month 20th, Dr. ANNA M. MARSHALL.

MARTINDELL. — At Newtown, Pa., on Ninth month 15th, MARY E. MARTINDELL, aged 71 years. Interment Wrightstown Friends' Burying Ground.

MCCOLLOM.—On Ninth month 9th, at the home of his son Elmore, Detroit, Michigan, ROBERT LAFAYETTE MCCOLLOM, in his 83rd year. He was buried in the Friends' grounds, Coldstream, Ontario, where he had lived and had been a member the most of his life. At the funeral services Edgar Haight and Samuel P. Zavitz bore testimonies of his exemplary life and beautiful Christian character, also the following poem was read by Edgar M. Zavitz:

A REQUIEM FOR
ROBERT LAFAYETTE MCCOLLOM.

Once more the Angel of the Lord
Has come this way and called his own;
Another of our honored Friends
Has passed into the great unknown.

But still we have no fear or doubt,
No cause to keep our eyes long wet,
No harm can ever overtake
The saintly soul of Lafayette.

He had a pleasant smile for all
Who knew him most, they loved him best.
And this, I feel, would win for him
A home eternal with the blest.

And so we'll dry our weeping eyes
And trust in faith that all is well;
For earth and heaven both are God's
And for the good there is no hell.

THOMSON.—At Elkins Park, Pa., Ninth month 19th, FANNIE T., widow of Samuel J. Thomson.

FUN.

A NERVOUS passenger on the first day of the outward voyage importuned the captain to know what would be the result if the steamer should strike an iceberg while it was plunging through the fog. "The iceberg would move right along, madam," the captain replied courteously, "just as if nothing had happened." And the old lady was greatly relieved.—*Youth's Companion.*

MRS. PROFITEER was very proud of the stunts they were doing at the smart private school to which she had sent her daughter. "My dear," she said to her friend, "she's learning civics, if you please." "What's civics?" asked the friend. "Civics? My dear, don't you know? Why, it's the science of interfering in public affairs."—*London Post.*

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

NINTH MONTH.

25th—Reunion of the Old Pupils and Teachers of the Plymouth Meeting Friends' School at Plymouth Meeting, Pa., at 3.30 p.m. A short business meeting will be followed by addresses and a box supper. All interested in the school are cordially invited.

25th—At Jericho, L. I., 8 p.m.; a meeting appointed by the Advancement Committee of Westbury Quarter to be addressed by Henry Haviland and others on the Religion of Friends. Special invitations have been extended to neighbors outside the Society.

25th and 26th—Pilgrimage under care of the Young Friends' Movement at Westfield Meeting, N. J. Dr. William I. Hull will address the Seventh-day evening Conference giving an account of the London Conference. A conference will follow the usual meeting hour on First-day.

26th—An appointed Meeting will be held under care of Gwynedd Monthly Meeting in the Providence Friends' Meeting House, at 3 p.m.

27th—Canada Half-Yearly Meeting, at Newmarket, Ontario.

TENTH MONTH.

2nd—Farmington Half-yearly Meeting, at Farmington, N. Y.

3rd—First-day, at 3 p.m. Meeting for divine worship at Birmingham Meeting House, Chester County, Pa., under care of the Circulars Meetings Committee of Concord Quarter. Young Friends generally are asked to co-operate and all interested persons are invited.

3rd—West Philadelphia First-day School will resume sessions at 9.45 a.m. A cordial invitation is extended to all to come and enjoy the fellowship of our school and Meeting. Joseph J. Bailey, Superintendent.

3rd—Girard Avenue First-day School, 17th Street and Girard Avenue, Philadelphia, will re-open at 9.45 a.m. A hearty welcome awaits all who care to join in the activities of the school, Albert Conrad, Superintendent. Meeting for worship at 11.

10th—Scipio Half-yearly Meeting, at Scipio, N. Y.

18th—Easton and Granville Half-yearly Meeting, at Easton, N. Y.

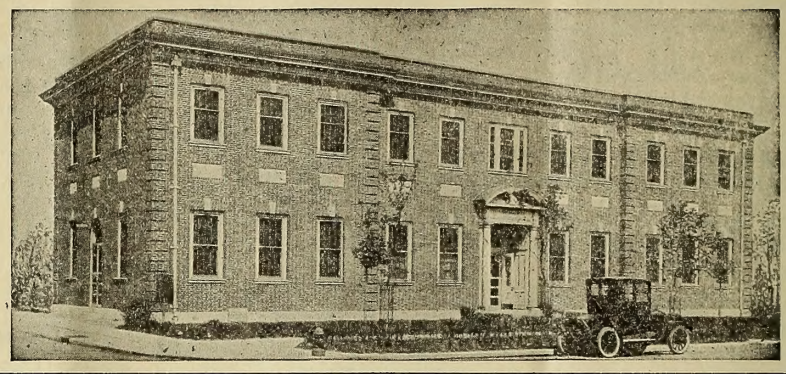
20th—Southern Half-Yearly Meeting, at Camden, Del.

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.
ESTABLISHED 1903

George Foster White, *President and Treasurer.*
W. Lane Verlenden, *Vice-President*
Walter Rhoads White, *Trust Officer*
Morgan Bunting, *Secretary*
Lewis Lawrence Smith *Solicitor and 2nd Vice-President*
M. L. Kenney, *Assistant Treasurer*
W. Raymond Evans, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

FUN.

In the juvenile arithmetic class the teacher asked the children to raise their hands if any one made a mistake. Willie raised his hand and waived it frantically in the air. "Sammie Wright said that seven and five were twelve," said he in disgusted tones. "Well, what is it?" asked the teacher. "I don't know," was the honest reply, "only I know it ain't twelve, for six and six is twelve."

WANTED.

WANTED—NURSERY GOVERNESS, refined and intelligent. Little girls, 6, 10 and 12 years, attending school. Mrs. Samuel B. Scott, 2106 Spruce Street, Philadelphia.

WANTED—WOMAN TO ASSIST WITH home cares. Phone Roxborough 710.

WANTED—MOTHER'S HELPER, OCtober 1st, to assist in care of two small children. Must have experience; references required. Box 343, Haverford, Pa.

WANTED—MOTHER'S HELPER IN Friends' family to assist with three small children, light housework and mending. Mrs. S. A. Evans, 6012 Chew Street, Germantown. Phone 3504 W. Gtn.

POSITION WANTED—BY YOUNG woman as mother's helper or child's nurse. Friends' family preferred. Would travel. Deborah J. Mendenhall, Gradyville, Pa.

POSITION WANTED—WOMAN OF middle-age wants care of invalid. Would manage housekeeping. Country preferred. Address P. 300, FRIENDS' INTELLIGENCER.

POSITION WANTED—COMPETENT, refined middle-aged widow desires position of trust and responsibility in adult family. Refined surroundings. No objections to suburbs. Housekeeping and nursing experience. Reference. Address C. 283 FRIENDS' INTELLIGENCER.

EXPERIENCED TEACHER IN PRIvate school desires tutoring afternoons or evenings. Best references. Address F. 292, FRIENDS' INTELLIGENCER.

FOR RENT.

Why Not Spend
FALL AND WINTER
—at—
ATLANTIC CITY?

Ocean-view apartment, furnished; sunparlor, Ambassador neighborhood. J.-290, INTELLIGENCER OFFICE.

FOR RENT — WELL FURNISHED room adjoining bath; suitable for one or two gentlemen; private home; center of Philadelphia. Unusual opportunity. Address A. 240, FRIENDS' INTELLIGENCER.

FOR SALE.

FOR SALE—BUNGALOW (READY furnished) on the Delaware river at Yardley (Rivermawr), Penna. Two miles above Trenton, N. J. Ten minutes' walk from trolley. Five rooms and bath. Gas in every room. Range in kitchen. Cellar. Porches, front and rear. Lot 43 ft. front; 90 ft. in rear; 230 ft. deep. $3,500. W. B. Kirkbride, First National Bank, Trenton, N. J.

Strawbridge & Clothier

Men's Velour Hats at $6.95

A special purchase of Velour Hats that would otherwise cost one-half more. Several smart new shapes, in green, black and brown. All sizes —$6.95.

Some Brand-new Soft Felt Hats—$3.75

A special purchase enables us to mark these fine Hats a full third less than the usual retail price. All good styles and colors.

Cloth Hats, One-fourth Under Price—$3.65

Strawbridge & Clothier—Second Floor, Market Street, East

A lot of 5,000 yards of

Inlaid Linoleum, $1.45

In the Department of Lower-priced Floor Coverings we have a large special lot of Inlaid Linoleum, in handsome TILE EFFECTS—all perfect goods—to sell at $1.45 a square yard.

Felt-base Floor Covering—40c sq. yd.

A good, practical covering, in linoleum designs, for kitchens, pantries, laundries, etc.—40c a square yard.

ALSO THE FOLLOWING EXCEPTIONAL VALUES

Seamless Axminster Rugs, 9x12 ft.—$55.00
Seamless Velvet Rugs, 9x12 feet—$45.00
Tapestry Brussels Rugs, 9x9 feet—$12.50
Mitred Tapestry Rugs, 9x12 feet—$19.50
Alva Velvet Rugs, 8.3x10.6 feet—$39.50
Floral Axminster Rugs, 11.3x10.6—$65.00

Strawbridge & Clothier—Fourth Floor, Filbert Street

BOYS' CORDUROY SUITS, $15.50

With Two Pairs of Knickerbockers

We have just received another shipment of these excellent Suits which so many parents find ideal for boys' school wear. Of durable, long-wearing corduroy—and with an extra pair of trousers to lengthen the Suit's life two-fold.

Strawbridge & Clothier—Second Floor, Filbert Street, East

BOYS' SHIRTS AND BLOUSES FOR AUTUMN

All comfortable in cut and neatly made. Shirts and Blouses for school, for play, for general wear, and finer kinds for "best." Of madras and percale in attractive striped patterns:

Boys' Shirts—$1.25 to $3.00
Boys' Blouses—$1.25 to $2.50
Fancy Striped Percale Blouses, Special at $1.05

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS NINTH MONTH 25, 1920

MANN & DILKS
1102 CHESTNUT STREET

TYRWOOL
REG. U.S. PAT. OFF.

SOLD HERE ONLY

Fall and Winter

New Styles
New Colors

Ladies' and Misses'
Plain Tailored Suits

27.75 34.75 38.75

Motor and Street Coats

37.75 41.75 54.75

Junior Suits
The Practical School Suit

New Fall Hats



MANN & DILKS
1102 CHESTNUT STREET

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Established 1865

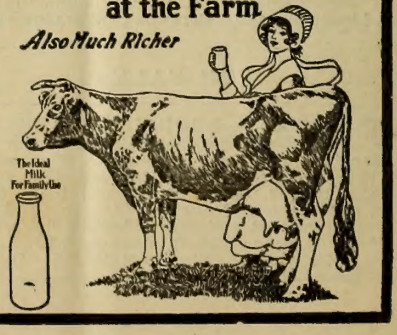
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, TENTH MONTH 2, 1920

VOLUME 77
NUMBER 40

ALWAYS SOMETHING SINGS.

LET me go where'er I will
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Nor only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things
There always, always something sings.

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things,
There always, always something sings.

—*Ralph Waldo Emerson.*

ALL-FRIENDS' CONFERENCE.

T. A. JENKINS' REPORT.

Wednesday afternoon, the 18*th,* was left open for afternoon and evening excursions. Friends scattered in groups for sight-seeing or for matters of business. One of the most notable groups went to Jordans to hear an address to American Friends, by Sir George Newman, "A Quaker Inheritance." This remarkable address was obtainable in print before the Conference adjourned, and may be had from any of the Friends' bookstores. It has a frontispiece in colors of the meeting-house, showing the graves of William Penn, his wife, and others.

"Quakerism," said the speaker, "would have been but half expressed if it had consisted only of Fox's organization and Barclay's exposition, without Penn's marvelous application. . . . He carried through to the end and emerged one of the great and courageous figures of English and American history. . . . Great and opulent though we may be in England and America, we could find some employment now for William Penn and his friends. Their clarion call for integrity of life, for no compromise with principles, for peace, retrenchment and reform, for national justice and liberty—these things are even more needed to-day than in the far-off times of the seventeenth century."

George Newman called for a new and constructive program: "First, for a liberal and expansive education . . . the supreme preventive of war as likewise the final guarantee of peace, is true education, for to know is to understand, to comprehend is to forgive. . . . Quakerism can nourish the higher element in every man by softening his heart, by strengthening the fibres of his will, and by opening all the windows of his mind to the day. Second, national well-being calls for obedience to constituted power as the price of liberty. The danger looming before us, here and in America, is not the coming of Democracy, but of an ignorant and irreligious democracy, which though eagerly accepting its privileges fails to appreciate its duties and responsibilities. Friends should labor more for the wise control of public affairs. Third, we must sacrifice to the Truth which has been placed in our keeping. Millions of souls are uttering the cry of Lady Springett: Why should I not know the way of the Divine life, We are called to be the witnesses of an inward faith, a universal light, the supremacy of conscience."

Thursday morning, August 19*th.*—The Conference considered first the proposed letter to the Council and the Assembly of the League of Nations, and the proposed memorial to the European governments on the unsettled state of Central Europe. While there was at first a good deal of honest difference as to the wisdom of these steps, particularly of the first, as one speaker after another begged Friends not to be afraid and silent in the present crisis, a remarkable feeling of inner unity and of earnest effort to find the right way overspread the gathering, and even those fearsome of results were in the end satisfied to proceed. It was felt that faith had triumphed over doubt, that the Conference had achieved something worth while. The speakers to the matter numbered twenty-six.

The matter of the troubled state of Ireland was then taken up. *Gertrude Pim, of Ulster,* read a letter from an Irish woman who asks that Friends attempt to allay some of the friction between the English and Irish peoples, addressing both sides in a loving spirit and pointing out the way to reconciliation.

Another woman Friend deplored the present military occupation of Ireland as well as the reprisals by the Irish. She stated that the Friends in Ireland had not been able or willing to interest themselves in the oppressed people of that country to the extent she wished, nor have they been able to protest as they might against the use of armed force because some of them had supported the war.

James G. Douglas, of Dublin, pointed out that the present deplorable situation affects the whole world: it is not merely a question between Great Britain and Ireland. The southern Unionists would accept now a form of government of which they do not approve merely in the interest of peace and a *modus vivendi,* and this seemed to him the key to the situation.

W. Alfred Halliday, of Dublin, hoped very much

that visiting Friends would not be deterred from visiting Ireland by the reports of mob violence.

The message drafted by the Business Committee, largely the work of James G. Douglas, was approved by the Conference and was published in the press of August 23rd. It is as follows:—

> "This international conference of members of the Society of Friends, gathered from all parts of the world, has been deeply moved by the present tragic situation in Ireland. Our hearts go out in prayer and sympathy for the Irish people, both North and South, in this time of trial.
>
> "Without entering into the political issues involved, we desire to express our conviction that the withdrawal of all coercion and violence against Ireland, or against any part of Ireland, and the cessation of acts of violence by all sections of the Irish people, are essential if a lasting reconciliation within Ireland and between the peoples of Great Britain and Ireland is to be secured. We believe such a reconciliation to be an urgent need, not only for the peoples of these two countries, but for the world as a whole."

William C. Allen, of Philadelphia, under a concern to prevent the growth of distrust and friction between Great Britain and the United States had prepared a paper on the subject, but was prevented by lack of time from reading it: it will, however, appear as an appendix to the final Report of the Conference.

The dangers which he wishes to guard against are because of rivalries in trade, the steady growth of our navy, and the demand of the war party for universal military training. Friends should not fail to support the liberal elements in politics in both countries, no matter by what name the party may be known, but they should remember that all should be done in the quiet spirit.

Thursday afternoon, August 19th.—At the opening, Rufus M. Jones stated that Lyndon Hobbs, a delegate from North Carolina, had been taken seriously ill upon reaching England, and that he must undergo an operation in the hospital at once. Much sympathy was expressed for this Friend and contributions were made towards the hospital expense.

The Conference then turned to the subject of our Peace testimony in relation to the International Service of Friends.

Carl Heath, in opening, cited a pagan philosopher, who said:—"We are all created to work together as the members of one body." As our stand upon peace is not a negative one, but the positive putting forward of a better way of life, it is offered not only to people abroad, but also to those at home. We should avoid speaking of the international work as foreign work. The object of the relief work in Europe is chiefly that of reconciliation and allaying of bitterness, and it has given many a vision of what the Society of Friends might become. A German customs-official allowed the Friends to pass freely through his office, saying to them, "You are God Almighty's people." The Way of life unites us all, it reacts upon the whole body. Would that we had Quaker embassies in all lands, but in order to carry these on we must be reconciled to each other, we must put our house in order. He would like to see a Quaker brotherhood, not for the sake of the Society, but for the sake of the Truth.

Carolena M. Wood, of New York, remarked that Friends seemed everywhere at home. A Syrian had said, "We do not feel that you Friends are foreigners." She was thankful to English Friends for their leadership in European relief. Millions in Europe are soul-starved; they ask, Why has this come upon us? Hope, love, trust seem to have vanished. A German had said to her, "It would be hard for us to receive gifts from less religious people than you are." We shall learn how to do this work in the doing of it, and Friends should not be afraid to follow the impulse of the heart.

A. Ruth Fry, of Bristol, England, gave a rapid survey of the British and American relief work now under way.

Wilbur K. Thomas, of New England, said the great need is to demonstrate the Quaker faith; to do this, we must speak a language which others understand and food is a language of that kind. The work is not merely temporary; it paves the way for a message. Does not the parable of Jesus say, "I was hungry and ye fed me not"? He appealed to Friends to get out and help.

Reginald Biswas, of India, expressed deep appreciation for the work of the foreign missions in India.

Dr. Inazo Nitobe, of Japan, regretting that he was handicapped by having to use English, said that speaking as a Friend, he was aware that no man could live in peace unless he was permitted to do so by his neighbors. Hence the idea of peace must be diffused; there should be an international conference on education—there is, in fact, some prospect of one being held. The matter of the teaching of history to the young should be thoroughly gone into.

Lucy Biddle Lewis, of Philadelphia, was thankful that there was a prospect of uniting the British and the American agencies. She explained the weakness of her group of Friends as to foreign missions as being due largely to the fact that theological doctrine had in the past been linked up with them. If indeed we are to become world Friends, everyone should feel the call, our work will be united, and much will be expected of us. Friends should not forget that to carry out these plans will require real sacrifices.

M. Catherine Albright, of Warwick, reminded us that we can learn a great deal from the religious East. We shall be receivers as well as givers.

Thursday evening, August 19th. The Conference resumed the subject of the International Service of Friends.

George R. Fox, of London, an isolated Friend who had served in ambulance work in Belgium, had overheard a sergeant-colonel of the Guards who, at the second battle of Ypres, said: "I have entirely altered my opinion about war." There is an immense amount of kindliness and sympathy in the world.

Helen Fox, of London, who has just returned from Vienna, spoke of the magnitude of the task, of the difficulties encountered, and of the slow progress made.

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Many misconceptions prevail as to Friends. One Viennese came into headquarters, asked to join Friends and wished to know what the entrance fee was. Another, learning that we do without baptism and the sacraments, supposed that we did away with marriage also. More men and women of patience and experience are urgently needed who will be friends of the friendless and lovers of the unloving and unloved.

Evelyn Woodward, of Yorkshire, who had also returned from Germany, described the work of a group of German girls who are making an effort to spread the idea of peace.

Prof. Rudolph Boeck, of Vienna, addressed the Conference in the German language, giving a description of the desperate condition of many Austrians, their need of raw materials, their need for work, and of facilities to use the abundant water-power of the country. He mentioned the children sent abroad to Switzerland and Italy, also the laborers of Trieste who gave two days' wages to help the children of Vienna. Nothing is so precious as fellowship and friendship, and he thanked the Friends from his heart for what they are doing. (Translated for the Conference by Helen Fox.)

H. C. Lo, of China, created a ripple of amusement by referring at the outset to his "rotten" English. He made an earnest appeal for medical facilities for West China, where there are only a few (three?) hospitals for sixteen million people. The mortality is very high in consequence.

Henry Van Etten, a French Friend, spoke in the French language of conditions in his country. France had been before the war a little inclined to pacifism, but the war had had disastrous effects in fostering the military spirit. The message of Friends is greatly needed, the French people need those who will speak against all war, against hatred and the unforgiving spirit. The nation is more materialistic than ever before; it needs ministration as much as any of the black or yellow races. While hunger has been banished, the advice and the presence of Friends would be of inestimable service to the small group of Friends in France. (Translated for the Conference by Thomas A. Jenkins.)

Antonius J. Manasseh, of Syria, said that his people are likewise in need of food for both body and soul.

A telegram was read from the group of workers in Germany, sending greetings to the Conference, and adding that they realized the need, the value of unity and of the greatest possible public co-operation in the international undertakings. (Signed by Marian Fox and two others.)

Rachel Knight, of Philadelphia, expressed the concern that some attention to the matter of education should be included in the outline of duties entrusted to the Continuation Committee, but Friends were doubtful whether this committee would be able to deal with any but temporary matters.

Friday, August 20th. The last day of the Conference opens with a cablegram from Friends of Wilmington, Ohio, conveying greetings and referring us to I *Cor.* xvi:13.

The proposed Message to all Friends is read in draft by T. Edmund Harvey. He explained that the drafting committee had felt deeply not only the difficulty of the task assigned them, but also the inadequacy of words to measure up to the occasion. Every member present must be a living messenger to his home community.

Max I. Reich, of Philadelphia, said that the purposes of the Conference are fully expressed in the two questions of Saul: *Who art thou, Lord? What would thou have me do.*

Edwin Squire, of Ulster, thought that the message might well have emphasized the fact that God never chooses the way of violence to advance His kingdom, nor did Jesus, who refused to pray that twelve legions of angels might be sent to protect Him.

H. Olaf Hodgkin, of Durham, thought too much was said in the Message about past failures; that this was liable to be misunderstood, particularly in the foreign mission field.

General unity was expressed with the work of the Committee, also the hope that it might go to many who are not Friends.

Percy Bigland, of London, reverting to the League of Nations, spoke with deep feeling of the trial of those who for five years have been promoting the idea of the League upon seeing the mutilated instrument which finally emerged from the turmoil of war. But God is working, the child is born, even though it be a weakling. Friends should not waste time in criticism but press forward in faith and carry their voices into Cabinet Councils, into the United States Senate, into the French Chamber of Deputies. This we *can* do if have an utter dependence upon God; He knows the way, we have only to be still that we may know the way.

The resolution of the Friends interested in the spread of the international language, Esperanto, was read.

Herbert Corder, of Newcastle, introduced the last subject: "Methods of Propaganda in connection with the Peace Testimony." The speaker was delighted to see so many young Friends present. They should have faith that any revival of the religious life must recognize the peaceable nature of the gospel of Jesus. We should provoke one another to be true to our ideals; the test is the fruit, not the beauty of the tree, nor the leaves nor the blossoms. Inward convictions and first-hand experience are alone able to support us in isolation. In a world distressed beyond parallel, embittered by racial quarrels, exhausted by war, we Friends are too indifferent, too apathetic. We ourselves must be changed before we can change others, we must take risks and dare to live dangerously, and for this an atmosphere of wealth and ease is not the best. A constructive ministry is our chief lack, but eagerness alone is not enough, ministers must be fitted and equipped, and their responsibility must be shared by the group which sends them out; we must advance or retreat, for the middle ground is untenable.

The principles of Quakerism are applicable to public and to private affairs: to deal properly with these applications we need education. There must be at all times, under all circumstances, a faithful allegiance to the Peace principle, for War in our view involves a surrender of the Christian ideal, a denial of Christian brotherhood. The American wife of a German officer had said to him (the speaker), "I too am a quiet one." Another, a German, had said, "I would not come to your religious meetings, but I need a friend; I have not met a single, kind person for over a year."

Elbert Russell, of Woolman School, Swarthmore,

(*Concluded on page* 630.)

AFTER THE CONFERENCE.

KING ARTHUR'S CASTLE.

The measure of your belief and interest in the Arthurian legends may well be the amount of Celtic blood which courses through your veins. To those transplanted from Wales, even after a two hundred years' transplanting, Arthur, with his chivalry and mighty deeds, is always an inspiring reality. To such, the pages of the Mabinogian are an integral part of British history. And have we not seen with our own eyes Tintagel, the place where he was born, the ruins of his castle, his fortified camps and his grave beside that of Guinivere, under the ivy-clad walls of Glastonbury Abbey?

So it was we would not take "no" for an answer when the landlord of the King Arthur's Castle hotel wired he could not take us in. All England seems to be holiday making this summer after their past six sorrowful, strenuous years and the resorts of Devon and Cornwall are filled to overflowing. We arrived in mid-afternoon and were fortunate to be tucked away high up in the turret of the square, and rather homely modern namesake at least, of Arthur's castle. Down in the hall was a table round and large enough for twenty, with the names of Arthur's Knights carved where each should sit. Old armor and regalia stand around the walls, but more might be done to increase the similitude to a mediæval castle.

Tintagel is on Cornwall's western coast, half way between Ilfracombe and Land's End, and it seemed to us the very loveliest of the wonderful headlands, with their rocky, gray cliffs, outlying inlets, wave worn caves and the soft green turf reaching down to the salt spray as near as it may. The village of the name, as old and quaint as any, lies back a half mile from the shore. The Castle Inn stands on a bold headland, bleak and alone. As we climbed up on the window sill in our under-the-roof rooms so that we might see over the sham battlement, we were delighted to find our outlook was to the south, down and over a deep, narrow valley to the neighboring headland with the ruins of a castle plainly outlined. Five hundred feet down at the very bottom, the waves of the Atlantic were rolling up in a sheltered cove and spilling away through a dark cavern in the rocks which was later identified as the magician Merlin's cave. On the lush grass of the hillside opposite us and back of the ruins a flock of cinnamon brown sheep were grazing. All through this scenic wonderland of Cornwall, the sheep had been dyed this soft, red-brown by the dip to which they had been subjected "by order." And really, someone should try at once to develop a breed of this new color, they add just the necessary contrast for the bright green of the grass and the purple of the heather.

We were not long in clambering down into the cove and up the other side to Tintagel Head. The key of the castle was kept by a little, old Cornish woman who served tea in a tiny cottage and whose front road side was covered with loose, flat, round pebbles, as large as your hand, gathered from the nearby beach. She gave us the key, told us how to go and left us to explore as we would.

The promontory of Tintagel Head is separated from the mainland by a deep chasm, making the head practically an island, but over this chasm the path crosses on a narrow crooked ridge, which gives access to the hill by a path cut in the face of the cliff. Here partly on the island and partly on the mainland and once connected by a bridge across the chasm, are the remains of an ancient castle, reputed to be that of Uther Pendragon and the birthplace of his son, the mighty Arthur. It is known that the present ruins, old as they are, do not date back to Arthur's time, roughly about the year 500, but it is clear that part at least, was built by the early Normans. In the ruined walls the main gateway, the keep and the castle yard can be plainly traced. Down near the water's edge at the side of the cove, where boats could safely come, is a protecting wall with an admitting gateway. Up on the hilltop is the spring of fresh water and the ruins of a chapel and altar.

While King Arthur never saw an arch or mayhaps even a stone of this ancient ruin, still tradition firmly places his home on this romantic and inaccessible headland. Hereabouts are still older moats and turfy outlines of dwellings and fortifications which may or may not have been Arthur's.

We roamed over the headland, lay on the springy turf and talked of Arthur, explored Merlin's cave and listened to the old Cornish woman's tales and finally toiled up our own hill in the early evening sunshine.

The next morning early, another exploring expedition was in order, for the tide was out and Merlin's cave could be traversed from end to end. Here along the beach at the front of the cave, we found a round, flat rock of seven stone weight, a memento of our visit and of Arthur's Castle, to take home for the historic walk at Germantown. The carrying of it to the hotel hill top made many pauses necessary. But it gave a farewell chance to study the picture. Way down in the cove some venturesome aforebreakfast bathers were enjoying the soft green water. The little old Cornish woman, now the size of a doll, was hobbling down the narrow roadway from the village to her toy house tea shop. Above and beyond the green crowned cliffs, the chasing clouds, the dark blue sea, all made a fitting spot as the home of one of Britain's most famous Kings.

The red brown sheep had moved over to our own headland for a change of pasture among the gorse. A young girl from the inn was throwing food to the sea gulls. They had left Tintagel hill and all the other headlands and were flapping with their mournful call, still half afraid, about her. An early rising guest on the hotel terrace looked in amazement at the weighted down American and no doubt wondered what the fool was going to do with his heavy stone. But the Englishman could not say that Arthur may not have sat upon it or walked over it, or thrown it headlong from the cliff above on some besieging enemy, or pushed the prow of his galley over it, as he landed in the cove below his glorious castle on Tintagel Head. C. F. J.

Tintagel, August, 1920.

In *"How it Feels to be Fifty,"* Ellis Parker Butler says:—"Life is just beginning to be interesting. The great expectations are not all on the younger side of fifty, but the great satisfactions are nearly all on the onward side of it. Life is not an up-one-side, down-the-other-side hill,—it is a long winding road, good all the way, and the freshest, youngest flowers and the sweetest, solidest fruit usually grow beyond the fifty-year mile-post. At twenty my life was a feverish adventure; at thirty it was a problem; at forty it was a labor; at fifty it is a joyful journey well begun."

"National Ideals in the Old Testament," by Dr. Henry J. Cadbury, has recently been published by Scribner's Sons, New York.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:
ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON,
WALTER HALSEY ABELL, *Managing Editor.*

PHILADELPHIA, TENTH MONTH 2, 1920

THE FIRST QUERY.

"Do you hold your meetings in a reverent spirit? Do you maintain a faithful testimony in favor of a free ministry of the gospel? Does your meeting have such a ministry? Do you realize your responsibility to your members and to the community?" (Philadelphia Discipline, Edition of 1918.)

This Query is a composite of four Friendly foundation principles arrayed in strikingly logical order. The attendance at meetings is of primary importance. This requisition on our membership stands for steadfastness, regularity, and recognition of the value of opportunity to seek light and guidance. Mere regular assembling is not enough. The old manner of querying about the superficial good order of those assembled, is not enough. Attendance of meetings in a reverent seeking spirit is the general means provided by our Society for its membership to become so filled with the spirit of God, that they will be prepared to meet the other requirements later queried about.

A faithful testimony in favor of a free ministry of the gospel, cannot be maintained by the negations of not paying a minister, and usually refraining from attending the services of a church conducted by a paid pastor. The heart of the testimony is spiritual, not financial. It means, "Are you helping to uphold and make effective in our meetings the thought of our first Publishers of Truth that God teaches His people Himself?" It is the responsibility of those who most clearly understand his teaching to help interpret it. The query calls for positive action of the most difficult and exacting type. Are we seeking during our silent period to get into real communion? Are we faithful to the demands of a democratic meeting for worship, in bearing our share of the verbal interpretation of our thoughts during the period of preparation? It is too much a habit among us to look to a few Friends for vocal service, and to feel no real responsibility for it ourselves. The burden of this expectation is hard to carry for those who sometimes speak. We shift our own responsibility for upholding our testimony in favor of a free gospel ministry, if we do not strive to help make vocal utterances of a meeting free, by giving freely as we freely receive. The query asks: "Do you have such a ministry?" The purpose of the question is not to receive a "yes" or "no" answer for somebody's information. It seems rather to imply that every meeting should have such a ministry, and if it does not, something is wrong with the spirit of the meeting and the faithfulness of its members. We are *not* upholding the spirit of Quakerism by merely refusing to pay or select ministers if we fail to develop a free and universal ministry.

The last interrogation of the Query suggests the remark of Jesus when he cited the two commands to love God and to love our neighbors as ourselves, and said "for on these two hang all the law and the prophets." A just realization of our responsibilities to our members and to the community is the basis upon which Christian conduct is built. The queries that follow would require little attention in our meetings if this last fundamental of the first query was adequately understood and practiced. Can you imagine a man whose life is lived under a religious sense of his responsibility as a social being, indulging in quarrels, talebearing and insincerity of speech? Can you think of him as a man who gambles and fails to meet his obligations, or who violates the Eighteenth Amendment to the Constitution of the United States?

Do we need to ask a man really concerned to meet his responsibilities to his friends and neighbors whether he helps take care of those who need help? If we are sure that a man is trying to follow his best Light in meeting his community obligations, can we not be satisfied with his decision either to take his life in his hands in his country's service or to give his strength and effort to the work of reconstructing the desolation of war?

Mutual responsibility for our members, our neighbors and the larger group toward which our interests are ever widening, is the most important lesson that schools can teach, and sermons can preach, and like the great commandments, this requisition is the fundamental one upon which the specifications of the later queries rest.

TO FRIENDS' INTELLIGENCER:—

AT a meeting of the Temperance and Anti-Narcotic Section of the Yearly Meeting's Philanthropic Committee held Ninth month twenty-fourth, 1920, the importance of maintaining the Eighteenth Amendment and the Volstead Enforcement Act for the prohibition of the liquor traffic was emphasized, and the committee earnestly desires to call the attention of Friends to our responsibility in this matter. The enforcement act may be maintained or changed by legislation, and a "dry" Congress is therefore essential, and the State Legislatures also should be "dry." It is not our province to designate by name candidates to be voted for. This information can be procured from the Anti-Saloon League. We wish, however, to impress upon the minds of voting Friends, men and women, the importance of maintaining our principles, and testimonies, in Governmental as well as in individual affairs.

Very truly,

CHARLES PALMER, *Chairman.*

"A STATEMENT of principles should be but a cross-section of a developing belief. Like all human institutions, it changes with time. If it becomes fixed and necessary, it becomes a creed and fetter progress."

(*Continued from page* 627.)

said that methods are of little use without the desire: we are suffering from lack of the impulse. Moreover, propaganda is distasteful to those who are contented with things as they are. Opposition is sure to be met with, for a great many desire nothing better than to sit down beside the fleshpots of Egypt. Quietism, the fear of any "creaturely" activity still haunts us. Some of our missions have gone out too timid to preach a full Christianity, leaving a place for "just" wars, a kind of holiness which leaves room for some things unholy and not declaring the full counsel of God. Jeremiah spoke of a fire within his bones: this constrains not only to cherish what we have received but to share it with others. We should strike directly at the root of all wars, using the machinery which we have already built up. Our schools should give more help. We should respect the children, yes; but we should not be afraid to instruct them about religion and give them Bible teaching. Institutions are prone to create or invent theories to justify their shortcomings. Of some thirty Friends' schools in the United States only three teach the history of the Society of Friends, and the majority have teachers who are not Friends. We do not play fair with a child if we do not teach him the things which we certainly believe; we live by convictions and not by our doubts.

Three avenues are now open: the personal testimony by individual faithfulness—we should talk to our neighbors, increase our numbers, and multiply messengers; the use of literature, of which more is needed; the holding of meetings to thresh out the Truth among many who are quite ready to hear us—many Socialists, many pacifists who went into the war with sore hearts, and many of the so-called intellectuals in colleges and universities who find no sort of religious fellowship. The Disciples themselves were not perfect, but they were glad to testify to the perfection of Jesus.

Henry T. Hodgkin, of London, said these two addresses had stirred him to the depths. We should think of adding members not for the sake of showing results but as reaching persons who were ready to receive. He would counsel working with some who do not wholly share our views, and instanced the Fellowship of Reconciliation in which out of a group of seventy persons thirteen were Friends, and there is one Catholic priest. We need their help as they need ours. He read a letter from an Anglican Bishop expressing sympathy with Friends and the hope that they might work together. Using the channels that exist, we should persevere in the regular toil of the Sunday-school and of the Adult-school.

Robert E. Pretlow, of Oregon: Friends, the world *is* ready to hear.

Robert Davis, secretary of the Woodbrooke Extension Committee, advised us, because the problem of peace is a spiritual one, that we must have patience and wisdom; the people must see the truth for themselves, they must be liberated from fear, and from the love of material possessions. We must be better equipped than we are, we must study how to present the message, for it must be put differently to different people and with reference to their own interests. There should be more co-operation in the field of Friends' literature, more interchange of visits. Let us move forward, remembering that "No heart is true that is not passionate, no virtue is safe that is not enthusiastic."

Yan Yan Ling, of West China, said that there was an awakening of religion in China among all three of the great groups, that it was therefore a most critical time for Christianity. What is most needed now is to train more Chinese leaders.

Alice H. Mendenhall, of Iowa, believed that America was ripe for Peace and pointed out that a military man was not nominated for President by either party, although both Washington and Grant had made their reputations in war. She also believed the military training bills would be shelved and that the country is headed in the direction of peace.

A message expressing a deep and tender interest in the Young Friends' Conference to be held soon at Jordans was read and approved.

The Continuation Committee, which is to attend to the matters necessarily left undone by the Conference, such as the presentation of memorials, the fostering of closer relations between various groups of Friends, and other matters, is announced:

Edward Backhouse, Carl Heath, Edward Grubb, Herbert Corder, Elizabeth Fox Howard, J. Edward Hodgkin, John Henry Barlow, M. Catherine Albright, James G. Douglas, Henrietta Bulla, and two British Friends to be named by the Young Friends at Jordans.

Rufus M. Jones, Lucy Biddle Lewis, Walter C. Woodward, Edward W. Evans, Ora W. Carroll, Frank A. Dell, Margaret Carey, Sylvester Jones, L. Hollingsworth Wood, Thomas A. Jenkins, Charles A. Zavitz, Albert S. Rogers, and two American Friends to be named by the Young Friends at Jordans.

J. Rowntree Gillett, of London, expressed a deep thankfulness that Friends had been able to gather in this inspiring meeting: we have indeed drunk together of the well of living water that springeth up continually.

William W. Speakman, of Swarthmore, paid a warm tribute to the late Joseph Elkinton who had not been permitted to meet with us; his sweetness of character had been a potent force for unity among us. He spoke of the divisions due merely to prejudice; these we should struggle to clear away, extending the hand of fellowship to all, and removing the barriers which now interfere with our usefulness.

Friday afternoon, August 20th. At this session, the Memorial to the Council and the Assembly of the League of Nations, the Memorial to the Governments on the present unsettled state of Europe, and the Message to the Council of Action of the British Labor Party are all read once more. These have been previously reported in these notes, as being more urgent as news, and need not be reproduced.

Albert P. I. Cotterell, of Bedford, urging that Friends should not hesitate to address the Labor party, said that at the recent railway strike Jordans Meeting sent a delegation of three members to the National Union of Railwaymen, and that J. H. Thomas had replied to their address that they were the first Christian body to take any notice of the fact that a strike existed. Albert Cotterell added that ex-army men among the strikers had wanted to use rifles, but that moderate counsels (like those favored by Friends) had prevailed; while there were machine-guns in the railway stations, there was no violence.

Mabel Pyle Foulke, of New York, said that we were acting not as English or as Americans, but as Friends; for her part, she was willing to be guided in this by the judgment of the English Friends present.

Hannah Clothier Hull, of Swarthmore, believed we should be willing to support any movement which is honestly working for peace and that we should hesitate no longer.

Paul J. Furnas, of New York, asked for more faith in men. Friends can secure a hearing among the "plain people," and should appeal to any group who are inclined toward peace.

Many Friends at this point withdrew their objection or expressed themselves as satisfied, it being evident that the Conference was not willing to do more than it was a week ago.

Winifred Williams, of Yorkshire, thought the letter should go forward. The Laborites have never had the churches with them and many among them consequently are hostile to all organized religion.

Stanley Yarnall, of Germantown, said we should eliminate fear from the discussion. Friends were in fact near together on this matter.

Henry T. Hodgkin, of London, was thankful for an impulse towards peace from whatever direction it came.

Rufus M. Jones reported that the Committee to draft the general message to Friends had recommended the re-issue, in condensed form, of the Report of American Commission I, relating chiefly to the record of Friends in war-times and making a pamphlet of about twenty pages. For this a new Introduction had been prepared which was read and met with approval.

Rufus M. Jones, apologizing for his "much speaking," also informed the Friends from Great Britain and Ireland that the American Friends had met privately, wishing to leave some substantial testimonial of their deep appreciation of the kind hospitality which they had met with as the guests of London Yearly Meeting. They had agreed to collect funds to aid in the purchase of the manuscript Journal of George Fox, which is at present in the Library of Devonshire House, but is private property and may be sold at any time to outside purchasers. To this end a considerable sum had been collected which Friends from the American continent desired to contribute for this unique purpose.

Friday evening, August 20th. At this, the closing session of the Conference, the proposed message to the people of Ireland was read. This has already been reported in these notes.

Edith Webb, of Leinster, thought the message would be well received and would help to drive away the fear and mistrust which prevail. She was glad of the reference to the importance of the Irish question to the world at large.

William R. Wigham, of Leinster, wished he might give Friends some idea of how all right-minded people detested the strife which is now going on. If only the heart of Ireland might be appealed to, and some unity reached by the exercise of faith and kindness.

William M. Glynn, of Munster, welcomed the message because he believed in the people of Ireland, who at this time feel lonely and cut off from the sympathy of the outside world.

The proposed letter to the Council of Action of the British Labor Party was then read as revised by the Business Committee. This letter has been printed above.

The general Message to all Friends and Fellow-seekers was then read.

R. Christie Burn: "Not by might, nor by power, but by my spirit, said the Lord." With this message in our hands and in our hearts, there need be no isolated Friends, there need be no small meetings.

Barrow Cadbury and *Rufus M. Jones* offered prayer.

Joel Borton, of New Jersey, said that Christ in the heart was the one and only solution of all vexing problems, the love of God and the love of one another.

William M. Sayers, of Muncie, Ind., described briefly his first contact with Friends and with what joy and relief he had been freed from creeds, forms and ceremony. The Friends' religion is one of deeds, not of creeds.

Henry T. Hodgkin, of London: "For we preach not ourselves, but Christ Jesus as Lord." This treasure is, however, in earthen vessels; it may be compared to a rose set in a rough vessel. Even though our lives may be marred, we may win men to the Way of Love.

A Friend: The only hope for the lasting influence of this Conference is the consecration of personality.

The closing minute was then read.

Several Friends have, on request, given the following impressions of the All-Friends' Conference:

O. Edward Janney: The Conference was remarkable for the intelligence and the religious fervor of those who attended, for the unusual clearness of expression and high aims of those who took part, and for the cordiality and fellowship of all. There was a determination that the results of the Conference should be constructive.

The results will be shown not only in the messages issued, but also in the fact that we have been drawn together in unbreakable bonds of true friendship. We shall return to our homes willing, with Divine assistance, to be God's modern Publishers of Truth.

J Barnard Walton: Whatever expectations we may have entertained that the Conference would see a vision of some dramatic service which would make safe the future of the Society of Friends and contribute to the peace of the world, we have realized that the Kingdom cometh not by outward signs. Only by persons catching the spirit of a new way of life will it spread from man to man, and only so will the world be won.

William I. Hull: The Conference was remarkable for its desire for the spirit of unity, and, that unity being reached, for its determination to see constructive work undertaken. I have never been in an assembly where there was more of the sense of the presence of God. The All-Friends' Conference is an event which will reverberate until the end of Quakerism.

As other delegates have scattered and cannot now be reached, the writer may offer a few impressions on his own behalf.

The Conference was remarkable also for the patience, tolerance and sympathy with which it listened to the expression of views often very diverse. There was not only the wish but the determination to find the right way out. At several critical points, at the suggestion of the Clerk, there was a period of waiting upon the Lord, of offering up the purely personal opinion if so be others might know better than we.

The pressure of speakers was more than once embarrassing; we were reminded in the pleasantest manner that American Friends were not being heard from in a due proportion, that the younger Friends might have valuable contributions to offer, or that someone especially well qualified to deal with the problem in hand had not yet been heard. The Clerk performed his exacting duties with a singleness of heart, with a courtesy and geniality, and with a clearness of comprehension and grasp of the matter in hand which deserve the fullest recognition and thanks.

Altogether it has been a memorable experience for those able to be present and take part. Many have been the references made to Friends in America and elsewhere "who properly belonged to the Conference" but who were prevented by duties from undertaking the voyage. The Friends in England, not appointed as delegates, many of them in easy reach of Devonshire House, had reason too for keen disappointment, but it is hoped that the full proceedings, carefully reported, may in some measure compensate for the inevitable limitation of the number of the delegates. If ever a deep concern should arise for another All-Friends' Conference, those who arrange for it might plan for meeting in a place where the expense for a larger hall might not be so great, and where local Friends and the general public might be admitted.

The Conference was distinctly constructive and forward-looking; it will not be the success hoped for if all our divisive influences are not swallowed up in the urgent need of justifying our reputation as sincere Christians, if a deeper and more reasoned loyalty does not take hold of all our members, old and young alike, and if the impulse thus imparted to a few does not spread to the farthest ends of Quakerism and from there to thousands of other men of good-will. "We have undertaken it; may good come of it!" T. A. J.

LITERARY NOTES

THE FAITH OF A QUAKER.

By John W. Graham.

The author of "The Faith of a Quaker" is under the strong conviction that the morning of a new day has dawned for essential Quakerism, and that the time for the expression of our faith is *this* time.

Consequently, he has published in this year 1920 a modern apology for Quakerism, a book significant for our day and generation as was the famous apology of Robert Barclay for the seventeenth century. Each book speaks intelligently to the needs of its own age.

Barclay was a profound scholar and thinker. So impressed was Wm. Penn by the vast learning embodied in that authoritative text-book of Quaker divinity that he felt constrained to apologize for it to the uneducated contemporaries of Barclay, and to explain that such learning formed no essential part of the new teaching. While it is not necessary in our day to make any apology for learning, none the less are we moved at the completeness of John Wm. Graham's grasp and exposition of the Quaker faith, from its rise in the middle of the seventeenth century down to the present day.

His book is the fruitage of a scholarly acquaintance with the outward history of the movement, with its inner principles, with its changes during the changing years, with its triumphs, its losses, its recent resurrection into new life and activity. A vital personal experience of many years in the ministry and in teaching completes his preparation for the work.

The most that a brief review of such a weighty book can hope to do is, by indicating its purpose and its plan, to arouse in many a desire to explore its riches for themselves.

Dedicated to the memory of George Fox, the book is addressed not exclusively to the Society of Friends, but to all who are interested in mystical religion, for "one cannot touch the foundations of Quakerism without touching the foundations of all religion, our attitude to God and man and the universe."

The book is divided into four parts:—The Foundations; The Founders; The Superstructure; The Outlook Upon the World.

Book I does not deal with Quakerism in particular, but with universal religion and broadly lays the foundations of all true religion in the understanding of God and man and their mutual relationship.

The central theme is *the presence of God in man*, and the logical results which follow upon this most significant of all truths.

In the manner of the Hebrew seers, the author does not argue about God, nor endeavor to prove His existence by the way of human reason, but he accepts Him as the supreme Reality and the only explanation of all that is. The universe is one organism, of which God is the centre. His method is evolutionary and He is forever expressing Himself more and more fully as His creation becomes capable of receiving Him. Hence old conceptions fall out of date and the portion of truth that was in them takes its place in larger truths in later times. No finite mind can grasp more than "here a line and there a line" of the Absolute. "It is enough if the spiritual life within us, which is of Him, is active and progressive; if the spirit which has entered into the flesh is gradually making that flesh a fitter home. This is the God whose servants, whose organs we are. In His name we serve in a cause which never has enough servants."

The subject of Personality occupies a prominent place in this study of God and man. The manifold features of human personality, and its progressive unfolding from less to more compel us to believe that we are in touch with something far greater than ourselves,—that there is an Infinite Source of Personality of which we are a part and upon which we can draw for power, as we learn the way. That way was made plain and possible for us, when the fulness of the Divine Personality became incarnate in our Lord Jesus Christ, who came in His mission of reconciliation to clear away the obstacles which obstruct the intercourse between God and the children of God.

Part II—The Founders—consists of four short essays, which treat of the work of the four chief Quaker writers of the early days.

The striking pen-portrait of George Fox, the founder and organizer of Quakerism, represents him as a messenger prepared by God for a mighty work, at a time of acute religious unrest in England; to clear away heavy clouds which were darkening the lives of many; to point out to his countrymen a more excellent way than Puritan or Calvanist had found, to direct them away from an austere religion of personal fear and outward form and spiritual pride to the Light of

Christ within their own souls. After gaining the victory over spiritual temptations almost too great for a human being to endure, George Fox became the Apostle of the Inward Voice, speaking the words of the Mystical Christ. His active ministry fell mainly (1652-1691) in the difficult days of Charles II, but through his loyalty to the truth revealed to him and his absolute fearlessness of all that man could do, some 60,000 of his countrymen accepted his teaching and became Children of the Light.

The early Friends came as a rule from the great middle class not from the ranks of the learned nor the mighty, but Isaac Pennington, Wm. Penn and Robert Barclay—the subjects of the three following essays—formed exceptions to the rule. The story of Isaac and Mary Pennington's spiritual experiences read like an attractive romance: their persistent search for a God whom they could adore; their early contact with the people called Quakers; their prejudice against them because of their unpolished manners and speech; their final and complete surrender when they found that these despised Friends had found the very peace their souls were perishing for; their loyalty to the faith all the remaining years of their lives, and their propaganda in its behalf, in spite of much suffering, persecution and imprisonment.

Isaac Pennington was a voluminous writer, addressing himself mostly to religious professors and pointing out to them the reality of the Inward Light.

Wm. Penn's great work, "No Cross, No Crown," was the central writing of the early Friends on the practical life of the Christian,—a powerful denunciation of the sins of the world; while the apology of Robert Barclay was and still remains among the most notable books on theology ever written. It leaves Friends without excuse for ignorance regarding the grounds for the faith that is in them.

Following the account of the Founders, we find in Part III—the Superstructure—a masterly, impartial survey of Quakerism as an organized religion. A mystical faith does not lend itself readily to organization, but the practical genius of George Fox and his right-hand men overshadowed their mysticism at this point and led them wisely to establish a scheme of monthly, quarterly and yearly business meetings, distinctly democratic in form, which have held their own from 1672 down to our day.

Many subjects are fully treated in this section of the book: why music finds no place in a Quaker meeting, why the Lord's Supper and water baptism are not observed as outward rites, what ministry signifies to the Quaker, and a living silence as the basis of worship, etc., etc.

The claim that Quakerism was a revival of primitive Christianity is ably sustained by an historical review of conditions in the early church, concluding with the statement that until about a century after the death of Christ the Christian community was Quaker in organization, in the absence of a clergy, in the freedom allowed to all to speak in the meetings for worship.

"Wherein lies the proper beauty of worship, the beauty of a simple Friends' meeting? It lies in fellowship, in communion in God. Beauty is not put into the Quaker service; it comes out of it."

Finally in Book IV we come to the conclusion of the whole matter: while the Quaker looks to the Christ within for his inspiration and guidance, he looks upon the great world without as the Father's vineyard, wherein he must work early and late.

Even from the beginning George Fox urged his hearers to look diligently after both the spiritual and material needs of any and all of God's children to whom they might offer a helping hand. Philanthropy has always been the outward expression of the Quaker's faith.

Our testimony against war follows logically and inevitably upon our conviction that the Living Christ dwells in every man. It is because we cannot defile the Living Christ that we cannot join in war.

"We are called to be an order making no vows of separation from the world and leaving no door for self-satisfaction or other pitfalls; cheerful, laborious, well-trained; doing what others do, for the most part, but with a difference—avoiding all habits of life which separate us from the common people; an Order of Friends of Man, living Epistles bearing the sign manual of the Living Christ." E. W. C.

BRIEF ITEMS OF INTEREST.

George School was bequeathed $30,000 in the will of Mary E. Martindell, late of Newtown, Pa., who died on Ninth month 15th. Next to the George School bequest of $30,000, the Friends Boarding Home of Bucks Quarterly Meeting, at Newtown, is the recipient of $5,000. The will directs that after all beneficiaries receive their share of the estate, the residue is to be divided share alike between George School and the Friends' Boarding Home, Newtown.

It seems that the reported sale of the George Fox Journal was not correct. We copy from *The Friend* (Philadelphia):—

"Friends everywhere, but especially those in London, have been much disturbed by the removal from the Library at Devonshire House of the three volumes known to scholars as the Spence Manuscripts. These include the original manuscript of the Journal of George Fox, in the hand-writing of his step-son-in-law, Thomas Lower, to whom Fox dictated it, and many letters addressed to him, as well as other documents of unique interest and importance relating to the early history of Friends. The first two volumes include the handwriting of over fifty Friends of the first generation of our Society, whilst the third volume consists mostly of correspondence of various members of the Fell family.

"The whole collection was offered for sale at Sotheby's auction-rooms in London on Seventh month 26th, where Friends bid it up to the amount that they had agreed upon, but as the owner's limit was not reached there was no sale. For the present the manuscripts have been re-deposited at Devonshire House through the kindness of Robert Spence and have been seen by many Friends during the recent All Friends' Conference. The ultimate disposition of the volumes is as yet uncertain."

As noted in the report of the London Conference, the American delegates to the Conference held a separate session to decide upon some testimonial of their appreciation of the hospitality of the English Friends, at which meeting a large amount was subscribed to aid in the purchase of the Journal, in order that it may be permanently preserved in Devonshire House.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

Wilbur K. Thomas, Executive Secretary.
Howard H. Brinton, Publicity.
Elizabeth T. Rhoads, Women's Work.

Associate Secretaries,
William B. Harvey, J. Barnard Walton, Walter C. Woodward.

CONDITIONS IN GERMANY.

Ruth Clark, Georgetown, Ill., who has just returned from Germany, gives some interesting sidelights on living conditions in Germany at the present time:—

"Conditions are very much changed from what they were in Germany before the war, or what we know about in this country. The younger children know nothing except the shortness of food and general privation which has been universal since 1914. It is therefore both pitiful and impressive when we hear such stories as this from children. One little boy came home from school and told of hearing a funny story described by an older boy: 'I know it is not true, mother, but they told me that there was once a time when little boys did not have to get a bread ticket, everyone could get all they wanted (and white bread, too). I know it is not true, but that is what they told me.'

"Any kind of clothing is very much needed in Germany and Austria. The wife of a State official told how she had twice turned and made over her husband's suit. German women are just crazy to get knitting wool to make stockings, sweaters and hoods. They are very anxious to get clothing material to make up as they wish. When a box arrives, it is always the raw material that goes first, as it seems to be more acceptable than made garments. German women really need and can do the sewing themselves.

"It is possible to obtain in Germany good silks or hand-embroidered clothes, but they are out of reach of the German people. Silks are easier to obtain than wool or cottons.

"Teachers are in the worst strait, due to the fact that their salaries are very low, about 40 marks to the dollar—enough to buy six good meals. Formerly there were about four marks to the dollar."

SERVICE COMMITTEE HELP TO YOUNG FRIENDS' CONFERENCE.

Of the 359 delegates attending the All Friends' Conference in London, the steamship accommodations for 226 were arranged by the American Friends' Service Committee; 133 arranged their own passage. The Service Committee also collected $9,577.62, which was used toward defraying the expenses of delegates.

CASH CONTRIBUTIONS

OF MEMBERS OF THE PHILADELPHIA YEARLY MEETING OF FRIENDS HELD AT FIFTEENTH AND RACE STREETS, AUGUST, 1920.

August 5—To cash Swarthmore, by E. J. Durnall...	$250.00
August 10—To cash Philadelphia, by C. M. Biddle.	109.50
August 11—To cash Abington, by D. S. Lewis.....	50.00
To cash Middletown Prep., by F. W. Broomall.....	40.00
August 17—To cash Newtown, Del. Co., Prep., by M. T. Dutton	20.00
August 27—To cash Wilmington Mo., by S. H. Stradley	961.00
August 30—To cash Darby Mo. Mtg., by W. R. White	1,065.00
	$2,495.50

CURRENT EVENTS

FRIENDS IN CANADA.

Lobo Monthly Meeting was held at the home of Rock and Bell Bailey near Union, Ont., the 20th of Eighth month.

About sixty gathered beneath the spruce and maple trees. Speakers were: Willson Brown, Samuel P. Zavitz, Michael W. Muma, Sarah A. and John A. Webster. Prayer was offered by Edgar Haight. The usual business preceding our Half Yearly Meeting was transacted. It was generally expressed that we had a good meeting.

Pelham Half Yearly Meeting of Friends was held at the meeting-house at Sparta the following day at 11 a.m. After an hour spent in worship we adjourned for lunch which, together with the social mingling beneath the large trees on the lawn, was enjoyed.

About 2.30 we again assembled in the house to transact the business of the Half Yearly Meeting. The representatives were all present. Samuel Brown, of Lobo, and Elston Willson, of Pelham, were reappointed as clerks.

We were favored to have with us Albert T. Walker and wife and George Bishop and wife, of Norwich; also Merton Hampton, of North Collins Meeting, New York.

The usual business was transacted.

On First-day morning the large meeting-house was nearly filled.

The speakers were: Samuel P. Zavitz, Michael K. Muma, W. Richard Brown and Albert Walker, a member of Ontario Legislature.

It was a good meeting and enjoyed by those present.

At 3 p.m. we again assembled, twenty-five of our young people occupying the facing seats and conducting the meeting.

Raymond and Jessie Willson, of Pelham, gave readings; also Marie Webster and Isaac A. Willson, of Union, and Margaret Chase, of Aylmer.

George Bycraft, of Coldstream, gave Scripture reading.

Camilla Zavitz and Dorathy Cutler, also of Coldstream, each gave us an excellent paper.

Elston Willson acted as chairman, and gave an interesting account of the Young Friends' Conference held at Gohome Bay.

Three hymns were sung and several appreciative addresses were given, Willson Brown appearing in supplication and under an impressive silence the meeting closed.

E. HAIGHT.

St. Thomas, 9-22-1920.

CIRCULAR MEETINGS IN VIRGINIA.

Not many Friends at the present time continue what used to be thought a worth while custom in advancing the interests and life of our Society, that of holding Circular Meetings.

It is, however, still continued at Hopewell, Va.

At one time that monthly meeting was composed of four meetings; and in order to strengthen each, by social and religious intercourse, it was the yearly custom to have a gathering, at which visitors from a distance, and all who could do so from the others, would attend; the other three meetings being laid down for that purpose.

Time has seen two of these meetings discontinued, but still in the Sixth month Friends and neighbors fill to overflowing, the little Ridge Meeting-house in the morning, and in the afternoon of the same day, after a picnic lunch under the grand old trees, and the social intercourse only to be had under such conditions, they move on to the village of Gainsborough, to a friendly and hospitable Methodist church, for years offered in place of the Back Creek Meeting-house, now unfit to use. Few Friends now live in this neighborhood, but the people appreciate their yearly visit, and give a cordial welcome, and an attentive audience.

In the Ninth month the meetings are held at Hopewell and Winchester, and on the 19th of this month we feel we have been favored in a way worthy perhaps of a report, and some publicity, with the object in view of extending the knowledge of the good these little

unpretentious gatherings can do. It is the desire and aim of our Advancement Committee to use our opportunity well, and have with us on these occasions some one able to give the spoken word to those who attend.

On the 19th we had our revered friend Isaac Wilson, and he seemed to be especially favored, both morning and afternoon. It was thought more could enjoy his short stay among us if the usual picnic dinner was served at Hopewell,—and a pleasant two hours was spent in that restful place.

The meeting-house at Winchester was filled almost to its capacity, and the attention was most marked, many giving expression afterward to their appreciation of the helpful and comforting discourse. To one who travels so much in this capacity (and it must be often to the weariness of the body) it is not strange that the thought comes, "What is it all for?" "Does it really amount to much?"

We feel that such occasions as these surely cannot fail to elevate and strengthen all who are present, and to a few at least, furnish what is very close to the bread of life to the soul.

It matters little by what name these meetings are called,—but for Friends to circulate among these by-gone Quaker communities, and revive old associations, and give life and sunshine,—if but once a year,—to unused little meeting-houses, matters much, and they are needed to advance our principles in a time like the present.

Our meeting-house in Winchester has been undergoing needed and attractive repairs, and it is our desire to make it a center for Friendly activities, and if the gathering last First-day is a criterion, our concerned Friends in other sections might consider this fallow ground, and will find both opportunity and a welcome awaiting those who will "come over and help us."

Signed in the interest of

THE ADVANCEMENT COMMITTEE.

THE VACATION SCHOOLS OF NEW YORK MONTHLY MEETING.

For many years, the New York Meeting has conducted vacation schools on its grounds in both New York and Brooklyn. This past summer, although the steadily rising expenses and scale of salaries, made the budget appear nearly twice as large as that of six or seven years ago, the work was carried on as usual.

In New York, at 226 East Sixteenth Street, a staff of four women held sway. There was a large kindergarten class, two classes in sewing; the learners and the advanced; with folk-dancing and games and community singing to rest on. The boys above kindergarten age have had manual training, frequently, in past years, in the Seminary workroom. Last year, however, such numbers came that it was impossible to care for them all, and this year, it was decided to offer them only the big school-yard, for organized games and play, with a skilled teacher-leader, who entered into the fun, and yet was a constant inspiration to fair play and team-work. They came, quite as eagerly.

At the close of the eight weeks' term, the walls of the gymnasium, where the sewing-classes were held, was hung with the exhibit of work done,—little dresses, and skirts, and waists, and aprons, and bits of embroidery, and neatly hemmed handkerchiefs, and a large quantity of kindergarten output. Eighty or more children appear in the picture taken of the school on one of its last days, but many more than this shared in its benefits, many of them being, necessarily, irregular in attendance.

In Brooklyn, at 110 Schermerhorn Street, the school was called a playground this year, and was open morning and afternoon, the New York school was open only in the morning. The two leaders here gave the seventy or eighty children a day who came to them, opportunity not only for games and sports in the school-yard and gymnasium, but gave also instruction in various kinds of kindergarten work, and hand-work for older children. The exhibit at the close of the season was very different from that in New York, but hardly less interesting. Clay-modeled pieces, bead necklaces, seed chains, baskets, plates and bowls of raffia neatly and strongly woven, kindergarten products again, and a whole Paper-box Town, cut, colored with crayons and arranged by busy, happy children.

Certainly, over a hundred children attended each of these schools with a good degree of regularity. Every one of them learned something worth while, whether it was sewing, weaving, or a notion of what team-work means. They enjoyed themselves in wholesome, childlike ways, instead of playing in the gutter, or learning "craps." They were safe, physically and morally, during those hours, each day. However the budget may increase, the work is worth while, for us, as well as for the children.

A. L. CURTIS.

PILGRIMAGE AT VALLEY MEETING.

On Seventh-day, Ninth month 18th, at the home of Edwin and Martha Thomas, seven "Pilgrims" met and spent the evening with the young Friends from Valley. Our visitors were: Herbert and Edith Way, Byron Conrad, Marguerite Hallowell, Eleanor Darnell, Harriet Russel and Edith Borden. Harriet Russell led a discussion on "Worship," and though we considered and talked on that subject a while, the main topic of conversation was "War" and things pertaining to it. There was a very live and interesting discussion.

First-day afternoon we met at the meeting-house (having had our usual meeting and First-day School in the morning), where Marguerite Hallowell and Herbert Way talked to us about "The Message and Mission of Friends To-day." Marguerite Hallowell said she felt that if we took as examples the older Friends, George Fox and Elizabeth Fry, and others who devoted their lives to helping and teaching those in need, and tried to give the best that was in us to those around us to-day we would be fulfilling our mission successfully. Herbert Way said there were many fields of work open to Friends of to-day—one—war relief work;—two, trying to better social conditions in this country, *i. e.*,—mainly to aim to bring about an understanding and harmony between capitalists and the laboring class;—and three—helping any individual in our community—and trying to interest them in our meetings and First-day Schools. There was quite a general discussion, and many helpful suggestions made.

We feel that it is a great privilege to have had among us the Friends who were our guests, and hope we shall have the pleasure of many more such conferences. They are undoubtedly a strength to the meeting and to each one of us individually. ATHALIA EVANS PARK.

REUNION AT PLYMOUTH MEETING FRIENDS' SCHOOL.

A reunion of former scholars and teachers of the Plymouth Meeting Friends' School was held in the meeting-house at Plymouth on Saturday afternoon, September 25th. A very representative group gathered, including one member of the class of 1857, teachers and pupils of the period from 1865 to 1870, as well as much more recent graduates and children attending the school to-day.

A brief business meeting of the Association of Old Pupils and Teachers organized at the former reunion held in 1916, began the afternoon's program. J. Morris Price, of Plymouth Meeting, was elected President for the coming year; Emma Sheppard Hibbs of Germantown, vice-president; Doro-

thea B. Jones, of Conshohocken, secretary, and Emily Tomlinson, of Germantown, treasurer. It is hoped that future reunions may be held annually.

The speakers of the afternoon included Miss Bryan, the present principal of the school; Emma C. Brown, of Norristown, who read an original poem; Mrs. C. Z. Weber, of Norristown, whose reminiscences of her first day at school and of her teacher, Miss Cadwallader, were greatly enjoyed; Rachel C. Jones, of Conshohocken, who paid a tribute to Prof. Benjamin Smith, for many years the kindly head of the school; and Judge John Faber Miller, of Norristown. Judge Miller paid a strong tribute to schools maintained by the Society of Friends, speaking of prominent men who had come from them, A. Mitchell Palmer, Governor Sproul, E. T. Stotesbury. He expressed his hope that in the future Plymouth might stand fast to the ideals of the old time schools and of its former teachers.

A number stayed in the evening to enjoy a box supper in the school house, where old memories and friendships were again revived. A tangible expression of the interest of the Association in the school was the presentation of the gift of a sand table and other equipment for the Primary Department of the school. DOROTHEA B. JONES.

BIRTHS.

CORSE.—On Ninth month 6th, in Baltimore, Md., to Frank William and Anna Summers Corse, a son, named WILLIAM FRANK CORSE, grandson of Frank Ellis and Sarah Matthews Corse.

DEATHS.

BURTON.—In Philadelphia, on Ninth month 22nd, ANNIE E. A., widow of Charles Burton and daughter of the late Jonathan and Mary A. Timbers, in her 84th year.

EPPEHIMER.—At Pineville, Pa., on Ninth month 18th, HORACE K. EPPEHIMER, grand-son of Miles W. and the late Annie M. Yowter, aged 27 years. Interment in Wrightstown Friends' burying ground.

HIBBS.—At Germantown, on Ninth month 21st, ESTHER WILLIAMS, widow of James K. Hibbs and daughter of the late Edward and Phoebe Ellen Williams. Funeral at the Buckingham Friends' Meeting-house.

HUTCHINSON.—On Ninth month 21st, at his home, at Hempstead, Long Island, JOHN WILLIAM HUTCHINSON, in his 78th year of his age.

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges
Investment Securities
To Yield from 6 to 10 per cent.
List on request


W. J.
MacWATTERS
Representative
For every room of every home there is an appropriate
Bundhar Wilton
DURABLE AS IRON
Rug or Carpet
Made by | Sold by
Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES
S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

What Is Life Insurance For?
To protect a family against death?
Yes; but it can also protect against the vicissitudes of life.
Our Endowment policy payable at age 65 insures you and your family against loss of income at that age. It also protects against your death, if you die before then.
Shall we tell you about this personally?
THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

Ellwood Heacock
UNDERTAKER
2027 North College Ave., Philadelphia
Both telephones, day or night

JANNEY.—At Penn's Park, Pa., on Ninth month 24th, OLIVER JANNEY, aged 80 years.

JENKS.—In Byberry, Philadelphia, on Ninth month 13th, HOWARD JENKS, aged 63 years. Interment in Horsham Friends' ground.

PAIST.—In Friends' Home, Germantown, Pa., on Ninth month 21st, HENRY C. PAIST, M. D., aged 88 years.

QUINBY.—In Solebury, Pa., on Ninth month 24th, KATHARYN J. QUINBY, wife of Wilmot Quinby. Interment Solebury Friends' Burying Ground.

TOWNSEND.—Suddenly, on Ninth month 22nd, at the home of her sister, Mrs. Phebe E. Frazee, of Allenwood, N. J., RACHEL LAFETRA HUSBAND TOWNSEND, widow of the late Joseph C. Townsend. Services were held at Allenwood and at her late residence, 1705 Park Avenue, Baltimore, Md.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

TENTH MONTH.

2nd—Farmington Half-yearly Meeting, at Farmington, N. Y.

3rd—The First-day School and Conference Class at 15th and Race Sts., Philadelphia, will resume sessions at 11.40 a.m. The subject for Tenth month will be "The Conference of All Friends held in London." Henry Ferris will give the opening talk. Other speakers will be announced later. The regular program will start in Eleventh month.

3rd—First-day, at 3 p.m. Meeting for divine worship at Birmingham Meeting House, Chester County, Pa., under care of the Circulars Meetings Committee of Concord Quarter. Young Friends generally are asked to co-operate and all interested persons are invited.

3rd—West Philadelphia First-day School will resume sessions at 9.45 a.m. A cordial invitation is extended to all to come and enjoy the fellowship of our school and Meeting. Joseph J. Bailey, Superintendent.

3rd—Girard Avenue First-day School, 17th Street and Girard Avenue, Philadelphia, will re-open at 9.45 a.m. A hearty welcome awaits all who care to join in the activities of the school, Albert Conrad, Superintendent. Meeting for worship at 11.

5th—Young people wishing to belong to study groups to be held under the care of the Young Friends'

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

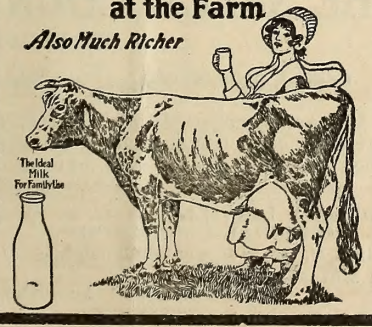
GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

Movement at 15th and Race streets, Philadelphia, some evening during the week this winter, will meet Third-day evening, Tenth month 5th, at 7 p.m., in Room No. 1, of Race Street Meeting-house. The subjects to be discussed, the hour and evening of meeting will be decided and groups will be organized.

10th—Young Friends from the various meetings in Abington Quarter will attend Horsham Meeting at 10 o'clock. They will have box lunch together, followed by a discussion group in the afternoon.

10th—Scipio Half-yearly Meeting, at Scipio, N. Y.

10th — Preparative Meeting in New York and Brooklyn, at the close of the Meeting for Worship.

11th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 7.30. Supper will be served at 6 o'clock.

11th—The opening meeting of the P. Y. F. A. will consist of a supper at 6.30 p.m. in the auditorium, followed by excerpts from the All Friends' Conference in London. Admission by 1920 membership card or 75c. R. S. V. P. to Linda E. Bicknell, 140 N. 15th Street, before October 7th.

16th—Concord First-day School Union will be held at Willistown, at 10.30 a.m. Afternoon session at 1.30. Trolley leaving Sixty-ninth and Market Streets at 9.30, and West Chester at 9.45 will be met at Edgemont.

NOTICE—Change of time in holding Radnor Monthly Meeting. Radnor Monthly Meeting to be held Tenth month 10th and Twelfth month 12th will be held at Valley Friends' Meeting; the following two Monthly Meetings will be held at Haverford Friends' Meeting, followed by two Monthly Meetings at Merion Friends' Meeting. This change to be for six months.

Suppose you were approached by a stock salesman who was offering a substantial, well-known stock for sale that was paying fifteen to twenty-five per cent. interest and you knew absolutely in your own mind that it was safe, would you hesitate about buying? Of course not!

A properly applied Temperature Control on your Heating System will do that, and more; it will provide comfort and convenience to all members of the household that can not be obtained in any other way.

Telephone Ogontz 781-J, or write to

THE REGULATOR MAN

at Glenside, Pa., and B. H. Davis will call to tell you all about it.

BALLINGER & PERROT

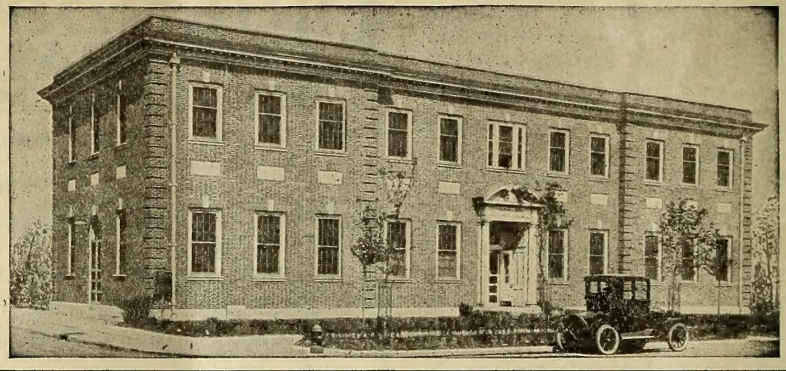
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



FRANKLIN NATIONAL BANK

PHILADELPHIA
INCORPORATED 1900

Capital $1,000,000 Surplus and Profits $5,000.000

OFFICERS:

J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice President — J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier — W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE, President — CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier — C. WALTER STUBBS, Assistant Cashier

DIRECTORS

Edward B. Temple, Charles D. Joyce, J. Everton Ramsey, Charles Paxson, Joseph Swain, Garrett E. Smedley, Thomas S. Safford, John F. Murray, C. Percy Webster

THE SALEM COUNTY TRUST COMPANY

OF WOODSTOWN, N. J.

Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00

Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 4 per cent. per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

GENEALOGIST

Elizabeth B. Satterthwaite,
52 N. Stockton St., Trenton, N. J.

FUN.

"How are the roads in this section?" "Fine," replied Farmer Corntossel. "We've abolished bad roads." "Big job, wasn't it?" "Not at all. Wherever the going is 'specially hard we don't call it a 'road.' We call it a 'detour.'"—*Washington Star.*

MR. HOPEFUL (to former man-of-all-work): "Come out to my place to-morrow, Joe. I have several things for you to do." Joe: "How much-a you pay?" "Oh, I'll pay you what it's worth, all right." "No, no. No can work for that."—*Life.*

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

WANTED.

WANTED—WOMAN TO ASSIST WITH work in Friends' family; four adults; country; all modern conveniences. Mary Hall Smedley, West Chester, R. D. 5. Phone, West Chester 329-W.

WANTED—A STENOGRAPHER AND typewriter who is interested in work for the Society of Friends and the Negro. L. Hollingsworth Wood, 20 Nassau St., New York City, N. Y.

WANTED—COMPETENT MOTHER'S helper in good home in Swarthmore. Address J. 310, FRIENDS' INTELLIGENCER.

WANTED—HOUSEHELPER, TO ASsist in family of three adults. Own garden; house modern. Address Mrs. Robert Pyle, West Grove, Pa.

WANTED—A COMPANION FOR AN invalid. Address, stating qualifications, Anna M. Jackson, 215 E. 15th St., New York City.

WANTED—MOTHER'S HELPER IN Friends' family to assist with three small children, light housework and mending. Mrs. S. A. Evans, 6012 Chew Street, Germantown. Phone 3504 W. Gtn.

FOR SALE.

FOR SALE—BUNGALOW (READY furnished) on the Delaware river at Yardley (Rivermawr), Penna. Two miles above Trenton, N. J. Ten minutes' walk from trolley. Five rooms and bath. Gas in every room. Range in kitchen. Cellar. Porches, front and rear. Lot 43 ft. front; 90 ft. in rear; 230 ft. deep. $3,500. W. B. Kirkbride, First National Bank, Trenton, N. J.

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

Strawbridge & Clothier

We Advise Men and Young Men to Take Advantage Immediately of the Opportunity to Buy Autumn and Winter

OVERCOATS

At From One-third to Almost One-half Less than This Season's Regular Prices—now $26.50, $32.00 and $42.00

A good selection of light, medium and heavy Overcoats remaining for to-morrow at these very low prices. Prices for overcoat fabrics continue very strong, cost of making shows no sign of reduction. It will pay to buy now.

MEN'S AND YOUNG MEN'S AUTUMN AND WINTER SUITS SAVE ONE-THIRD TO ONE-HALF } **$33**

Autumn and Winter Suits—youthful and conservative models, single-breasted and double-breasted, in practically all sizes and proportions—a special lot marked at $33.00, while Suits of the same grades and almost identical models in regular stock are $50.00 and more.

Exceptional Values in Trousers—now $6.25, $8.25 and $10.75

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

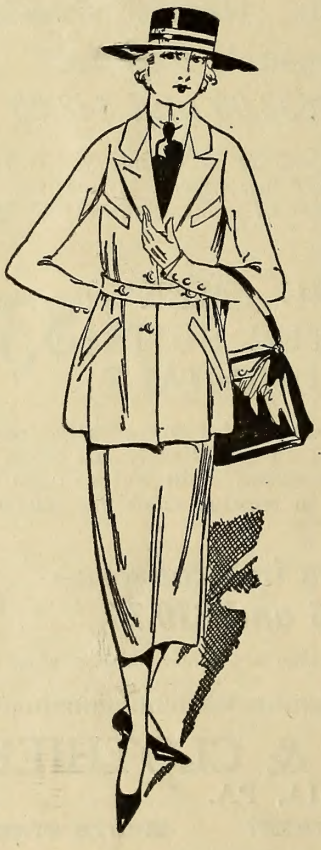
Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

PHILADELPHIA FIFTEENTH AND CHERRY STREETS TENTH MONTH 2, 1920

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

ON SALE HERE ONLY

Tyrol Wool is a special fabric and is not a wool jersey or jersey made of wool.

Ladies' and Misses' Plain-Tailored Suits

27.75 34.75 38.75

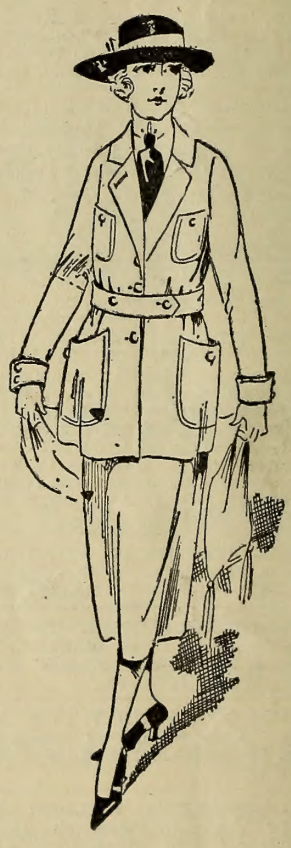
Junior and Girls' Suits

Top Motor Street Coats

Our Suits and Coats are hand tailored by expert men tailors.

Plain Velour, Felt and Silk Sailor Hats

Ladies' Shirts and Waists



MANN & DILKS
1102 CHESTNUT STREET

NEWTON COAL
Answers the Burning Question

BONSOR
FANCY POULTRY
TERMINAL MARKET

Friends Intending Marriage

Will find it to their advantage to send me their orders for engraved INVITATIONS or ANNOUNCEMENTS, as well as CERTIFICATES. Will be glad to quote prices.

WALTER H. JENKINS
Friends' Books, Printing and Engraving
15th and Cherry Sts., Philadelphia, Pa.

"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, TENTH MONTH 9, 1920

VOLUME 77
NUMBER 41

THE WORK OF THE CHURCH IN 1920.

MARY S. MACDOWELL.

WHILE not disagreeing with Raymond Bye's diagnosis of the needs of the Christian Church to-day, I think that if sufficient emphasis is put on his last two points, individual righteousness and social justice, the misdirected emphasis on creeds and ceremonies and the future life will disappear automatically;—just as in the work of the Service Committee the differences in creed and forms of the different branches of Friends sank into insignificance. Also the last two points are closely interrelated. We cannot be individually righteous while we are involved, even indirectly, in social injustice; and social justice will never come without individual devotion to the higher things of life.

The world is suffering to-day; there is lack of food, lack of shelter, lack of liberty; distress and disease, mental and physical; economic and political unrest and danger of revolution. Does not this need call the churches? Shall they, like the priest and the Levite, look the other way as they pass down the other side of the street, though the cure for human ills has been entrusted to their keeping?

The troubles of the world are largely connected with two sets of problems, international and industrial. At the Cape May Conference Russell Smith said: "The temptations toward war this next half century are stronger than they have been at any time that we know"; and he adds later on, "We all know that the danger of war would disappear if we could have a *real brotherhood of feeling and action* among men." The cure for international ills is the application of Christianity. The industrial problems are related to the international ones through the investor—see Russell Smith's paper again—and the same general line of treatment is needed. In England, for instance, close observers believe there is more likelihood of avoiding a violent revolution than elsewhere because there has been more freedom and a more liberal attitude on the part of the possessing classes. They have more nearly approached the Christian spirit.

This is a tremendous task,—to inspire the spirit of brotherhood and apply it to the most complicated problems of life. But I believe it is not hopeless. There are indications that there is latent among the masses of common people everywhere a tremendous source of good will and friendliness that has never been adequately worked or used for the common good. President Wilson tried to start the new Christian international order; he failed because he did not have enough backing; the millions who were with him in spirit were not organized to express themselves. The selfish forces were organized and had control. We must do the slow unspectacular work of making up for what Wilson lacked.

I would suggest three phases of work to begin on in 1920:—

First.—*Study Conditions and Causes.* As Russell Smith quotes, we must "add to virtue, knowledge," or we shall accomplish nothing. This is no easy task because nearly all our magazines and newspapers are *partisan and on the same side* in industrial and international matters. Roger Babson, a supporter of capitalism, says, "The war taught the employing class the secret and the power of widespread propaganda. . . . The employing class owns the press. There is practically no important paper in the United States but is theirs." Therefore, to understand conditions one must make a particular effort to study and read books and get in touch with people presenting the labor side and the side of other nations. Also we need to study the consequences and learn the lessons of the Great War.

Second.—*Stand for Liberty.* By this I mean not only to protest against the occasional official denial of the constitutional rights of free press, free speech, and free assemblage; but also to offset the lack of opportunity for free expression, due to the unofficial control of the press, by offering special opportunities for free discussion and expression of views in general disrepute. Such freedom is necessary both as a safety valve, and to overcome false ideas by true ones. Other opportunities to stand for liberty may occur.

Third.—*Seek New Methods.* In industry and international relations we must try to find new systems and methods which will encourage, stimulate and make effective the Christian spirit of friendliness rather than antagonism and rivalry. Such methods will probably be along the lines of greater democracy and cooperation.

In this program Friends have a chance to take a leading part. Their ideals, their history, and the work of the Service Committee have prepared them for it.

THE DUBLIN CONFERENCE.

IRELAND is under martial law. Barracks of the Royal Constabulary are from time to time raided and burned and reprisals are executed in an endless chain. Serious riots occurred in Belfast while we were in Dublin. The Lord Mayor of Cork was at the point of death in prison, and no one ventured to predict what would happen.

In this situation a week-end conference of Friends in Dublin, August 27th-30th, was more than a follow-up of the All Friends' Conference in London. It had a life of its own. That as many as twenty-five American delegates cared to come to Ireland in the time of its trouble and share in the problems of the Irish Friends, was deeply appreciated. Not that there was

any danger, for Dublin while we were there was as quiet as any American city. On the surface everything was going on normally—only freight and export somewhat restricted. But in many ways government was simply powerless to function. Judges of the Circuit Court outside of Dublin and Belfast had nothing to do, for every case was settled in a Sinn Fein Court the day before—to the mutual satisfaction of both parties. Troops on leave, unarmed, went about as they pleased; but whenever armed troops boarded a railway train—that train did not run—no engineer could be found.

Dublin Yearly Meeting has a membership of about 2,000, mostly in Dublin vicinity and in Ulster, but with a smaller Quarterly Meeting in the rural part of Southern Ireland. The Friends are mostly from English stock. Their friendships and associations have been among the Protestant population. Their background politically is Unionism—just as Friends' families in Pennsylvania inherit a tradition of Republicanism.

The difficulty of the Irish situation is that of an oppressed people generally—many on both sides earnestly seeking a solution, but fear and distrust preventing an understanding. A number of Friends have joined the Republican movement and are in the personal confidence of the Sinn Feiners—even of some of the most influential leaders. The Society of Friends therefore finds itself in a position of untold possibilities—in spite of its small numbers—it is in an extraordinary way a meeting ground between the clash of ideas. In a similar way Friends in Ireland are in a position of mediation and understanding in the labor issues which are coming to the fore, although not as much developed as in England or even as in the United States. Their small membership includes several employers of large responsibility and several Friends who genuinely represent labor groups.

At the opening session at Eustace Street Meeting-house, presided over by Wm. Frederick Bewley, former clerk of the Yearly Meeting, Elbert Russell gave a summary of the thought of the London Conference on the fundamental basis of our peace testimony—its religious character and its relation to all life. The next day was devoted to a consideration of "International Aspects of Quakerism." Sylvester Jones opened the discussion of our present service, giving a survey of missionary work in the several lands where Friends are working and of the relief work in Europe and bringing out the essential interrelation of all material and spiritual service. O. Edward Janney opened the discussion of the new openings in a talk full of concrete suggestions of things that might well be done. Alexander Purdy, of Earlham College, closed the day with an address on "The Task Before Us."

The discussion on Second-day was on the problems of personal and social life, opened by L. Hollingsworth Wood. As one of the Friends frankly said, he did not give us any solution, only made our consciences uneasy. Irish Friends added much to this session, both from the London Conference and from their own experience.

The Conference closed impressively with a devotional meeting after addresses by Elbert Russell and Max I. Reich. Throughout there was an atmosphere in the meetings which impressed the visitors. It was not only the earnestness of the chairman, Dr. Joseph T. Wigham, but the devotion with which all the Irish Friends entered into the silences. We felt we were sharing the inner life of great souls who were facing great and difficult problems and finding their religion a real source of guidance.

The Conference did not profess to bring any advice on the local situation, but I trust it served as an encouragement. The outcome of the London Conference is hard to put in words. The Irish Friends seemed to have found already in their own lives that toward which it pointed—namely, that our message consists not so much in doctrines or programs as in *a way of life;* that the outcome for which we pray from the gathering of all Friends is not so much a new activity as that we shall each so portray in our own lives the spirit of Christ that more and more men will be won to a devotion to the ideal of brotherhood, so that changes and reforms when they come will be progress indeed toward the better day.

It is needless to add many words about the beautiful fellowship with the Irish Friends. They took us into their hearts as well as their homes. Every detail was cared for by Edith Webb, James Douglas and the others of the Committee. There was time for full expression at the sessions and time for the all-round acquaintance formed between times as we walked on the shore by Monkstown, or rode in the chara banc through lovely Wicklow County scenes.

First-day morning Friends scattered to the five meetings in Dublin City and vicinity. In the afternoon a valuable feature of the Conference was worked out.

Friends were invited to tea at a dozen or more different homes in and around Dublin. At each of these informal groups there was at least one American delegate and possibly two or three Irish delegates and and a group of twenty to thirty neighboring Friends. It was possible in these groups to talk over in a perfectly free way what was said and done in London and run on into the topics which these reports suggested.

One of the great results of this Dublin Conference to some of us will be the ties of personal friendship which bind us to Irish Friends—after all the best solvent of international questions.

J. BARNARD WALTON.

IN IRELAND.

For a long time it has been my desire to become acquainted with Friends in Ireland.

When, therefore, an opportunity presented to attend a Conference in Dublin, following that of London, the occasion was availed of. The Irish Friends who attended the London Conference thought it safe to travel to Dublin, even though the Island was distracted by conditions bordering on civil war.

Therefore, following the interesting gathering at the ancient and attractive city of Oxford, twenty-four Friends from America traveled across North Wales and the Irish Sea—of unsavory reputation—to Dublin, where we were warmly welcomed and located in the homes of very kind Friends.

The Conference was held in the attractive and commodious central meeting-house, one of several in and

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

about Dublin. Usually from 60 to 100 Friends attended the sessions. Such topics were considered as "Peace a Fundamental Basis of Quakerism," "The International Service of Friends," "New Opportunities for International Service," "The Task Before Us," and "Quakerish and Social Reform."

The Conference was more than an echo of that held in London, although the intention had been to give Irish Friends who could not attend the one in London, some idea of that wonderful event.

The compliment of presenting each topic was granted to an American visitor, general discussion following. Among those so honored were: Elbert Russell, Sylvester Jones, Alexander Purdy, L. Hollingsworth Wood and O. Edw. Janney.

On First-day we separated to attend the various meetings, and in the afternoon attended groups in the houses and gardens of Friends gathered to learn more about the London Conference. In each case "tea" was served and enjoyed.

There are some 2,000 Friends in Ireland. The Yearly Meeting is held in Dublin prior to London Yearly Meeting, of which it is independent, although sending representatives. Friends do not take either side, as a rule, in the present political troubles, which are indeed the cause of anger, lack of confidence, riots and bloodshed, and would be glad to help to solve the difficulties did way open to do so. At present they appear to have no hope of any relief from what is an intolerable situation.

There was no trouble in Dublin while we were there; everything was quite orderly, but the press reported many outrages in different parts of the Island.

Nothing could be more kindly than the way we were all treated by the Irish Friends. Barnard Walton and I were lodged in the home of Jonathan Hogg, a tea merchant, whose commodious bungalow stands in the midst of two or more acres of lovely garden, with a wealth and variety of flowers and trees as to be overpowering. Trained against walls with a southern exposure were fig trees, peaches and tomatoes, which do not ripen here except when so grown or under glass. It was a great joy to stroll along the moss-covered walks, amidst the masses of flowers and under the palms, magnolias and great horsechestnuts, with an occasional visit to the green-house with its clusters of great and luscious Black Hamburg grapes. Our memories of Ireland and its Friends are very precious.

O. EDW. JANNEY.

THE "NEWTOWN" CONFERENCE AT OXFORD.

Early in the All Friends' Conference in London, in our conversations between sessions with English Friends, in the "yard," at Devonshire House, over the tea-cups in the "women's meeting-house," and in the homes where we were so hospitably entertained, we began to hear a great deal about a certain "Newtown." What we heard of the life there was so interesting that we felt that that would be one place that those of us who could remain in England a while after the Conference would want to visit. Some of us even thought seriously of trying to arrange to go there to live. But we found that as yet the trains are not running to "Newtown" and that we would not be able to go there until our next visit to England. On the bookstand in the "yard" we found a little volume on "New Town; a Proposal in Agricultural, Industrial, Educational, Civic, and Social Reconstruction; edited for the New Town Council by W. R. Hughes, M. A.," no doubt, to be had through Walter H. Jenkins, 140 North Fifteenth Street, Philadelphia.

The proposal, however, has advanced considerably beyond the paper stage. A "New Town Council" consisting of about fifty persons, is at work, preparing the way for the enterprise; and a corporate body known as "The Pioneer Trust" has been formed to prospect for a suitable site and to secure an option to purchase. Among the members of the Council are a number of Friends and others well known to Friends in America, as, Edward Backhouse, Herbert Corder, Albert P. I. Cotterell, (the late) Leonard Doncaster, Joan M. Fry, J. Theodore Harris, Mary O'Brian Harris, J. Edward Hodgkin, Henry Lloyd Wilson. The offices of the Council are at 27 Chauncery Lane, London, W. C.

During the week following the All Friends' Conference a conference was held at Oxford on War and the Social Order, under the care of London Yearly Meeting's Committee on that subject, and in conjunction with it a three days' Conference on "New Town." These Conferences were largely attended by both English and American delegates to the All Friends' Conference and many Friends and others who had not been at the Conference in London. Most of those who attended the War and Social Order Conference held the first part of the week remained for the New Town Conference, and a large number of others came to Oxford especially for the latter Conference. The men were lodged in the student rooms of Keble College, the women in St. Frudswide's, a students' hostel for women. The sessions were held mostly in the morning and evening, the afternoons being given to visits to the colleges, museums and libraries and to excursions by row boat or steamer or afoot to places of interest near Oxford.

The first session on New Town was held Third-day evening, Eighth month 24th, in the chapel of Mansfield College. The speaker was Dr. Ralph H. Crowley, of Letchworth, chairman of the New Town Council. "The idea of New Town," he said, "arose in Letchworth, the garden-city. New Town is to be not only a garden-city and not only to bring town and country together, but to develop all the life of the people on co-operative lines. There is to be co-operation in agriculture, in industry, in education, in social life—and all these are to be brought into co-operative relation to each other. The very heart of New Town will be the school, not that the town will center round the school buildings. Education will not center in the class room, but in the work-shops, on the farms, on the playground. No child will be more than half his time in the class-room. The majority of children will be in school till they are 16, but education will not cease with childhood. The whole plan of the town will be conditioned on education. The theatres will not be only for evening use, the museums will not be merely for adults and for sight-seers, the library will not be apart from the school. All these will be grouped in relation to education.

Buying and selling will be co-operative, there will be no place for the private, primarily profit-making dealer. The farming will be co-operative, but with provision for the small holder. In manufacture there will be opportunity for expression of the Guild form of industry which is being given so much thought in England at the present time.

(*Concluded on page* 646.)

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:
ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON,
WALTER HALSEY ABELL, *Managing Editor.*

PHILADELPHIA, TENTH MONTH 9, 1920

THE absence of several of our managers and editors in Europe has delayed our making timely and fitting reference to the retirement of Henry Ferris from the position of editor and business-manager of FRIENDS' INTELLIGENCER. After a service lasting over five years (he assumed his duties in Fourth month, 1915), his official connection with the paper terminated Ninth month 1st, 1920. To our sincere regret, he declined a place upon the new editorial board.

During his period of incumbency, which coincided with the most distracting days of the war-period, Henry Ferris gave abundant evidence of his unusual skill and experience in the business of printing and publishing a religious and family journal. More than this, he was steadfast in the great cause of peace through righteousness, ever approaching the hard question of the Friends' peace testimony with entire candor and in a kindly and loving spirit. His unusual open-mindedness on vexed economic questions, undoubtedly a cause of concern to some of our readers, was nevertheless stimulating and gave evidence of a very sincere desire for social betterment. We believe that his work has left a permanent impression upon the wide circle of INTELLIGENCER readers and will continue to bear fruit as time goes on.

The managers and editors desire to express and place on record their sincere appreciation of these valuable services, and to wish our former editor continued usefulness and rich rewards in the business which he directed for several years in conjunction with his services to the INTELLIGENCER and to which he now intends to devote his entire time.

IT seems fitting that at this time Walter H. Abell, who has undertaken the editorship of the INTELLIGENCER, should be briefly introduced to our readers. He is a young Friend, a member of the Swarthmore Monthly Meeting, and a recent graduate of Swarthmore College. He has been interested for several years in the problem of squaring the modern conception of religion with the highest modern thought and modern social needs.

During the war, he maintained the conscientious objectors' position, but was not called to a military camp. In the fall of 1918 he left college to join the Reconstruction Unit, spending a month on the training farm at Rosedale, and then sailing for France, where he worked at Ornans, at Grange-le-Comte, and at Aubréville. He returned to America during the following autumn in order to complete his college course.

Last summer he attended the London Conference, to which he had been appointed a delegate by the Philadelphia Yearly Meeting, and later attended the Young Friends' Conference at Jordans.

A NOTABLE SERIES.

THE article by Mary S. McDowell, published on another page of this issue, continues the series of discussions begun some weeks ago on the meaning and mission of religion in modern life. The value of these articles cannot be overestimated. It has become a commonplace—and one hears it from within all religious bodies, as well as from without—that the modern church has in the past failed to accomplish its mission. Why has it failed? How can it succeed in the future? No one, who has not answered these questions satisfactorily to himself, has fulfilled his obligation to his religion. The aim of this series of articles is to assist in finding the answer.

The suggestions given in these articles are the sincere conclusions of thinking men and women. They aim to promote the solution of this problem rather than to finally state it. They are worthy of reflection and discussion. Help us to get at the truth by sending your comments to the Open Forum.

COMING—A SPECIAL JORDANS NUMBER.

THE next issue of the INTELLIGENCER will be devoted primarily to a report of the International Conference of Young Friends which was held at Jordans immediately following the London Conference. It will contain the opening address by William Littleboy, a prominent English Friend, in addition to several articles presenting the principal issues considered by the Conference during its subsequent sessions. The latter were prepared during the Conference by Young Friends selected for the purpose by a committee representing three American Friends' papers. One of them is by one of the German delegates. This issue should prove stimulating to all.

The following letter marks an epoch in the management of Friends' Central School and has been mailed to resident members of the Monthly Meetings concerned:

> The affairs of Friends' Central School and its future are matters which should have the attention of a joint meeting of the Monthly Meeting of Friends of Philadelphia and Green Street Monthly Meeting of Friends of Philadelphia, the two bodies which are in charge of the school.
>
> They will, therefore, meet in joint session at 15th and Race Streets, on Fourth-day, Tenth month 13th, 1920, at 8 o'clock p.m. All our members are earnestly invited to be present.
>
> We believe this is the first time such a joint meeting has been held.
>
> CHARLES MAJOR, *Clerk Race St. Meeting.*
> CHARLES F. JENKINS, *Clerk Green St. Mtg.*

SULGRAVE MANOR.

You turn out of the side road which leads off of Wattling Street to Fenny Drayton, George Fox's birthplace, on the borders of Leicestershire, at the Red Gate Tavern, which has for a sign a small red gate swinging in the breeze on an unusually high pole. These tavern signs of rural England are a constant source of interest to the cross country traveler. How many Royals, and Queens and Prince of Wales, there are, no man can tell. Every nobleman who has a tavern near his entrance lodge, has his name swung high in the "Warwick Arms," etc. All the nice animals in the ark have been used to individualize some wayside inn or village drinking place. Lions, Unicorns, Swans, Peacocks, Black Bulls, Black Bears and Sorrel Horses are very popular. The "Three Choughs" stumped us in Cornwall, until we discovered chough is the name of the Cornish crow which has a red beak and red legs. Even in the large cities the big hotels still cling to their ancient names with their flavor of coaching days.

One of the members of our party made a little list of unusual names of inns as we drove through the country. It included The Quiet Woman, the Lion and Cat, the Black Boy, the Hop Pole (at Ollerton in Sherwood Forest, with a great collection of old brasses), the Artichoke, the Dun Cow, Hit or Miss, Merry Month of May, Hope and Anchor, Adam and Eve, the Wind Whistles, the Happy Return, the Angel, the Seven Stars and many others. It is likely that William Howitt or Charles Lamb, or some other lover of England's ways, has written an essay or book fully covering and listing these invitations to hospitality.

Leaving Fenny Drayton, we steered our course by the road map across country to Sulgrave Manor in Northamptonshire, some thirty miles away over some of the most interesting roads and through the heart of rural England. This county with those of Leicester, which we had just left, and Rutland, are spoken of as "the Shires" and constitute the best known fox hunting centres.

No finer sample of rural England and of ancient English villages can be found than this section of the country and we passed through several villages which might well vie with the picturesque Broadway, that home of artists and authors, made famous by many an illustration. The village of Badby is one of these, with charming Elizabethan homes set hit or miss about the village green, most of them with thatched roofs and all with gardens overrun with hollyhocks and roses.

The village of Sulgrave, itself, is full of interest. We reached there at late lunch time with vigorous appetities which, however, did not survive the smell of stale beer and ale at the "Seven Bells." So it was a piece of rare good luck to have Mr. Carter, the custodian of Sulgrave Manor, take us into his dining-room, and have his housekeeper prepare a hurried luncheon for us.

Sulgrave Manor was the home of the Washington family, from 1539 to 1610, and was purchased along in the fifteen hundreds by Laurence Washington, the seventh anchor in direct line of our great first President. To commemorate the 100th anniversary of peace between Great Britain and the United States and the Treaty of Ghent, which was the beginning of this peace, the land and Manor house were bought by an association to be restored and equipped as a Washington Museum. Work of restoring the old Manor house has proceeded slowly and with great care and excellent taste. Modern partitions have been removed, plaster coverings taken off and the fine old oak beams exposed. In the living room when they cut out the wall to find the original fireplace, the workmen came upon three in succession, one back of the other, until they finally reached the fourth and original.

Over the porch is the coat of arms of the Washington family, sometimes regarded as the origin of the Stars and Stripes and flanking it are the royal arms of England, which were put there the custodian explained, to indicate that the house had been visited by royalty. The room is pointed out where it is said the Princess Elizabeth was hidden at one time, before she became England's greatest Queen.

The house is simply furnished with furniture of the period of the Washingtons and is not overdone in the least. You sign the ever present visitors' book with a good big quill pen. Some Washington autograph letters have been presented to the Museum.

Mr. Carter, the custodian, was most cordial and kind and enthusiastic over his charge. He pointed out the improvements they hope to make as funds are available. He, himself, is a sweet pea specialist, and he showed us some in his garden fully ten feet high, each vine tied to an individual stake and with blossoms as large as —what? Well, as nasturtiums. His clumps of lavender were as large as good-sized gooseberry bushes, and he pulled a big bunch of blossoms for his friends of an hour from across the sea.

The village church is interesting and contains some mutilated memorial brasses of the early Washingtons. It would add just a little more interest to the place if Washington's immediate ancestors had lived there, but there were several generations who lived elsewhere in England before the John Washington of his day removed to Virginia to found a new line in a new land.

So if you are anywhere near in that part of England, don't miss a visit to Sulgrave Manor, and if interested in promoting amity between the English-speaking nations or further information about Sulgrave, drop a line to the Sulgrave Association, which maintains an American office in the Woolworth Building, New York City.

One of the anti-British agitators at a recent meeting in New York, in connection with the tercentenary of the landing of the Pilgrims, is quoted as saying, "There is a plot to make the United States a part of the British Empire, and this Sulgrave Institution is a party to it." So I suggest again, that INTELLIGENCER readers, who may be interested, send for a copy of the Sulgrave booklet and try to discover in the plans of the International Association, the dark, deep plotting for universal British rule. C. F. J.

Sulgrave, Eighth month 10, 1920.

INVITED GUESTS.

A CROWD of troubles passed him by,
As he with courage waited;
He said: "Where do you troubles fly
When you are thus belated?"
"We go," they said, "to those who mope,
Who look on life dejected;
Who meekly say good-bye to hope—
We go where we're expected!"

—Frances Elkin Allison.

(*Continued from page* 643.)

On Fourth-day, the 25th, the morning session was held in the University Museum lecture room, as were most of the sessions of the Conference. Father Paul B. Bull, of the Church of England Brotherhood Community of the Resurrection, Mirfield, presided. The subject of the evening before was continued, and in answer to questions Dr. Crowley and others brought out the following as to the general plan of the community: New Town would differ from Letchworth and the other garden cities and garden suburbs in that it would go much further than they in applying and working out co-operation in all phases of community life, in matters spiritual, as well as material. The buildings—the homes, stores, factories, etc., would occupy something like 500 acres; there would be some 2,500 acres for agriculture, though perhaps the beginnings in agriculture would be with not over 200 or 300 acres. It would not be the purpose of New Town to do away with the wage system.

The subject of Homes and Town Planning was introduced in an address by F. Alwyn Lloyd, an architect, and member of the "New Town Council." New Town will not be suburban, but a town in itself—not tacked onto London or other cities, merely trying to improve the fringes. The development of the plan will not be allowed to be spotty. Applicants for lots will be placed with reference to the plan as a whole, their particular preferences being made to bend to it. Also the plan will be worked out under the National town planning act, and in conjunction with the best planning for the whole region and under the authority of the government of the district. The whole town would be planned out with a general center, and there would be subsidiary centers each developed as carefully as the main center. These subsidiary groupings would be worked out even in the purely agricultural sections. The traditional town hall would not be the centre of this grouping; rather the grouping would be about the buildings, grounds and other facilities for education. As a rule there would not be individual, separate houses or twin houses, but groups of dwellings adapted for such co-operative living as might be feasible and desired, but also adapted to giving to individuals and families the privacy they might desire. The hope would be to control building democratically and to avoid freak building; while everyone might not plan his home alone, all should have their wish respected and expressed.

Fourth-day evening the subject was Homes in New Town, introduced in an address by Mary O'Brien Harris, Sc. D. In planning for the woman's part in New Town the thought would be to set the mother free that the child might be free. The dwelling houses would be planned for this. There would be fixtures rather than furniture. There would be provision for privacy for every member of the family. There would be co-operative groups of houses for communal housekeeping for couples who might not wish to keep house as families might. There would be household auxiliary corps, members of which to be available to be called in for special or periodical service, these corps to be on a professional, not on a servant basis, giving to household service such a place and dignity as Florence Nigthingale gave to nursing. There would be arrangements for carrying on co-operatively such things as canning, preserving, and potato growing. Part time work for women and seasonal work should be organized. Arrangements should be made by which a woman who wished could be all the time with her young children, others could be released from this. There could be group care, group nurseries. The home and other care of children would be always related to education. The words of Jesus would be taken very literally and the little children would be put in the midst. Christine Frederick's "Household Engineering," and Mary Podson's "Business of Home Management" were recommended.

The evening session was devoted to Industry in New Town. First, the particular industry of agriculture was discussed, the opening address being by H. Valentine Davis, B. Sc. New Town could be worked out without agriculture, and it would be much simpler to do so; but with agriculture it would be possible to make a much more thorough-going contribution toward the solution of certain present-day problems. The purpose of the founders of New Town is not only to make a good dwelling place for those who can live there, but to work out things that may be taken up in other places throughout the world. They wish to contribute to creating a new setting for industry, to the solution of the problems of the food supply, to establishing such connections between town and country that rural dwellers can have the advantages of town life and vice versa, to bringing new methods into British farming, to giving a new outlook to the farm worker. They want to go a step farther than the best that is being done in respect to the worker, to do more than increase efficiency and productivity, to bring about association in efficiency and bring in a new spirit on the part of the farm worker. The farm workers of New Town will have a wider outlook than the furrow, will be a happy, leisured, educated group. Agricultural workers will be selected for the job, according to skill, strength and knowledge. They will be paid, not all alike, but each according to his talents, according to skill, strength, and knowledge. Co-operation in agriculture will be worked out on the Guild plan of organizing industry. Each and every one concerned will become a share holder. The directors will be elected and subject to recall. Land will be owned by the community and loaned to those who work it as will be the case also with capital. The surplus will be used for improving the service and for wiping out the original capital leased, rather than for dividends. There will be an intimate relation of farming to education. The farm will be one of the class-rooms of the school.

The discussion on Industry, in general, was introduced by Harrison Barrow. New Town will not be an industrial Utopia. It will not attempt to cut itself off from the life of our time nor pretend in isolation to cure for itself all the ills of the prevailing industrial system. There will necessarily be compromise. Capital cannot be had for nothing—interest will be paid. It is not thought for a moment that fat wages can be paid in face of competition with the rest of the world. At the same time it is recognized that the present industrial system is not ideal, not even with the best "welfare" industries we now have. The control is in the hands of a few. These may manage wisely and for the good of the workers and all concerned; but others of different outlook may come into control, and at the best there is always competition with other industries not managed on "welfare" lines. Even with all that is being done in the way of "welfare," capitalists are succeeding in making enormous profits over

the use of which neither the common workers nor the public have any control. One of the great dangers is the tendency to combination against the best interests of the public.

New Town in its industries will hope to be in a position to contribute largely toward the solution of these problems. It will have the advantage of being on a cleared site, without the hampering conditions of an old industrial section. Its men will be picked for co-operation. It is impossible to give here in detail the discussion of plans for working these things out. Our story of this conference is already too long. We can only recommend those who are interested to read the New Town book and G. D. H. Cole's "Self-Government in Industry." (London, E. Bell & Sons, 1920.)

At another session discussion on Education in New Town was introduced by W. R. Hughes, a member of the "New Town Council," and author of the New Town book. This was followed by a discussion on Adult Education, introduced by Arnold Freeman, author of "Education Through Settlements," "The Equipment of the Worker" (a study of the cultural state of the common people), and joint author of "Spiritual Factors in Reconstruction."

The Conference closed with an evening meeting in the Friends' meeting-house in High Street, which was largely attended by the general public of the city of Oxford. A popular presentation of the ideals and plans of the New Towners was given by W. R. Hughes, followed by questions and a general discussion.

Paris, Ninth Month 4th, 1920. R. BARCLAY SPICER.

A TESTIMONY.

THE testimony borne by Wilhelmina C. G. Cooper, notice of whose death appeared in FRIENDS' INTELLIGENCER of the 4th inst., will, I hope, be of interest to many readers.

Her father not having been a Friend, her mother, the late Caroline Gibbons, had her name entered upon the books of Sadsbury Monthly Meeting when she was about five years old. As soon afterward as she was considered capable of understanding it, her mother and aunt read our Book of Discipline to her, explaining each paragraph carefully. There is no Friends' Meeting at Bird-in-Hand, Pa., where she spent her childhood. Afterward, as a student of Wellesley College, and as a traveler in Europe and the East, she had little opportunity to attend Friends' meetings or to hear their principles and testimonies discussed. In First month last, having been for some time in ill health, she went to Johns Hopkins Hospital, Baltimore, where her trouble was diagnosed as Hodgkins' disease, a form of cancer of the glands and incurable. After being treated there and much improved, she returned to her home near her husband's family, in Oxford, North Carolina. Her husband's mother being a devout Episcopalian, was very anxious that she should be baptized. In conversation on this subject one day, she said: "It [Quakerism] was my mother's religion. Suppose some one asked you to change your religion, how would you feel?" Her mother-in-law tried to explain to her the difference between submitting to a rite and changing one's religion, but she remained firm in her adherence to her "mother's religion." During her last fatal illness, about four weeks before her death, her mother-in-law spoke to her again upon this subject. Wilhelmina's reply was: "Mother, don't you think that I must have a pretty good religion to carry me through all this suffering and pain that I have had to bear? How would you feel if some one told you that you had but a short time to live?" "I can't think how I could face it," was the reply. She said, "Well, my religion has sustained me through this knowledge."

A religion that enabled a young woman to face death with such cheerful courage and heroic fortitude is surely worthy the best service that we can give to it.

M. G. B.

HARMONY VS. PRINCIPLES, OR BOTH.

WE discover the universal laws underlying all the big things through, or by means of, the little miniature happenings of our own tiny worlds. It was the apple falling on the head of a man who could think, though doubtless apples had fallen on other heads previously, but it was that apple on that head that led to the world becoming conscious of the universal law of *gravity.* I suppose the bump hurt the head a little bit, but the world has forgotten the hurt in the usefulness of its lesson. The whole big world is hunting some law to-day by which to solve some problems mainly relating to the harmonizing of *thoughts,* making possible the smooth working together of groups of people, groups bound by several varieties of ties, all seeming to be aiming at the same thing and yet very prone, also, to fly off at all kinds of tangents. And again an apple has fallen on, and struck, the head of a man who can think, or to put it more plainly, we ourselves are up to the problem of how to express thoughts, often a little ahead of those of people who do not think along the lines that we think, and *yet* to express these valuable, *needed* thoughts, and *"not offend the little ones."* There was one who summed up in himself a whole world of tenderness for weak and even sinning children, whose gentleness attracted the very babies to his arms, and yet who came once to a place in the work that his Father *had given him to do,* when he simply had to drive the money changers from the temple. Money changers, then as now, were very useful, but they did not belong *in the temple,* they had taken to themselves the wrong place. Yet, there was just *one* person at that time, who seemed to realize that fact, and he knew they must be gotten rid of, and very quickly. How did he go about it? In the first place there were also in the temple all the little ones who *must not be offended.* Now, were he to speak loudly and sternly, it was more than probable the money changers would not care one particle for what he said, but the little ones would be frightened and leave. So he made a whip of small cords, and directing its cutting aim at the ones, and the *only* ones, he meant to drive out, *he drove them.* He overturned the money tables and, as the little ones and all the strangers who could not even understand his language, looked on, they knew, and the money changers knew, just who and just what he meant. The little ones had no question about whether he meant them, none of them were frightened, *only* the money changers were driven out. The needed work was accomplished. But, but, and note the but, for it is universal law,—the money changers were made angry, that kind of action *always* angers, they never forgave him, he died on a cross, but he said, even then, "I have finished the work thou gavest *me* to do." If the words that may offend *have* to be spoken, *if there is no other way, then* the whip of small cords must point out and point unerringly

at the offenders, and so point that *no other* will be offended, *and* he who holds the whip must realize that it *may* lead to the cross, to the death of one, to the silencing of a voice that is loved of all little and suffering ones, to the burying for a time, of a spirit that burns to express all the truth and the glory and beauty it sees, but (and are we ready?) we must be ready to drink of the cup of which he drank, and be baptized with his baptism. There is no temporal joy in the task, it is solemn, it is an eternal task, and it is *for those* who are *able* and who are *willing* for it all. Any others must keep merely to the task they can do, and woe to him who offends the "little ones," who drives one of *them* away. ELEANOR SCOTT SHARPLES.

BRIEF ITEMS OF INTEREST.

THE Committee of the Friends' Central School is raising an Edmund Webster Memorial Fund of $150,000.

THE London Meeting for Sufferings has sent the following telegram to the English Prime Minister:

"The Executive of the Society of Friends appeals to you in the name of our common Master to have faith and to seize opportunity of reconciling act possible through release of Lord Mayor of Cork."

The Meeting also appointed a committee of about four Friends to go to Ireland who, in conjunction with Irish Friends might see what could be done to provide relief, reconstruction and reconciliation.—*London Friend.*

THE one hundredth session of Indiana Yearly Meeting was held at Earlham College, Eighth month 10th to 15th.

THE Rosebud Sioux Indians of South Dakota have recently sold 40,000 acres of their reservation for $1,080,000.—*Southern Workman.*

THE *New York Herald* says the Indian word of greeting "How," instead of being a contraction of "How are you?" is really "aou," meaning "brother or friend."

A LEAGUE to prevent Indecency in Dress, formed by American women, is said to be making remarkable progress.

MARY JOHNSTON has told us that as light's velocity is counted, we are only ten minutes from the sun.

A STRENUOUS campaign for prohibition is now being pushed in Scotland. The vote will be taken in November. Store windows and bill-boards, newspapers and public meetings are used to warn of the "danger of prohibition."

THE President's appointment of Miss Mabel Boardman as president of the Board of District of Columbia Commissioners, which is tantamount to the mayoralty of the national capital, is highly commended and her ability for the position generally acknowledged.

CHESTER County, Pennsylvania, recently sent two carloads of Swiss cheese to Switzerland.

WHEN seventeen years old Susan B. Anthony taught school at a salary of $1.50 weekly.

CHICAGO is considering teaching its children in school with movies instead of books.

THE subject of prohibition is being much agitated in the countries of South America. At Punta Arenas where the labor element were unable to get prohibition legally adopted they refused to unload alcoholic liquors from ships.—*American Friend.*

TRENTON Friends' Meeting has been having a "children's hour" at the close of meeting during a recess of the First-day School, when stories are told and pictures are shown.

"ESPECIALLY do I recommend that the day [December 21, 1920] be fittingly observed in the universities, colleges and schools of our country, to the end that salutary and patriotic lessons may be drawn from the fortitude and perseverence and the ideals of this little band of church men and women who established on this continent the first self-determined government based on the great principle of just law and its equal application to all, and thus planted the seeds from which have sprung this mighty nation."

[President Wilson's Proclamation on the Pilgrim Tercentenary.]

THE following is an extract from a letter received by the Advancement Committee from Waycross, Ga.:

Waycross, Ga., 8-8-1920.

To Friends' General Conference
Advancement Committee,
140 North 15th St., Philadelphia, Pa.

DEAR FRIENDS:—

In FRIENDS' INTELLIGENCER issue of Sixth month 12th, 1920, I read article entitled "A Quaker's Faith." It expresses so well and beautifully what I have so long tried to explain to the good people of this section. A person with the faith of a Friend is a curiosity here.

I could use, I think to great advantage, about twenty copies of the above mentioned article, and if convenient would very much appreciate the opportunity to distribute them. Perhaps it might lead to the formation of a little meeting. It would be my greatest joy to sit once more with even a few souls of kindred sympathy in silent worship. I am seventy-three years of age, but God has in His Fatherly love given me prolonged strength.

It is great after a hard day on the farm to turn to the INTELLIGENCER and have a blessed, restful little meeting with friends from all over the world. My one regret is that in my youth when I was among Friends and enjoyed their society and benefited by their influence, I never felt moved to actively join meeting. I wish that I could bring this home to all young Friends. May the good Father bless you all in your great work! . . .

THE following notice appearing in the *Boston Transcript* may be of interest:

FRIENDS.

BOSTON FRIENDS' MEETING, Townsend St., near Warren, Roxbury. Meeting for Worship 11 a.m. Walter F. Dexter, Minister. Cordial welcome to all.

J. T. R.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

THE NEW PLAN FOR CO-OPERATION.

During Wilbur K. Thomas' recent visit to London the question of bringing about a greater degree of co-operation in the Friends' relief work in Europe was taken up with the English Committee. At a joint meeting of all the members of the Friends' Emergency & War Victims' Relief Committee and the American Friends' Service Committee it was decided that they recommend the following plan of co-operation to the home committees:

Co-operation in the International service of Friends depends upon:

1. A common spirit.
2. A common purpose.
3. A common policy.
4. A common working out of this policy.

We have now found the first two items of this outline, but we need to exercise more care in regard to the latter two, and in order to carry this out it is suggested that the following principles of procedure be observed by Home Committees and Field Committees.

(a) The common name for the Home Committees shall be "Friends' Service" (English Section) or (American Section), and each field Committee shall adopt a name which will carry out the meaning of this title.

(b) There shall be a strong Field Committee in each country which shall be capable of taking charge of all spiritual and physical relief of Friends in that country. In order to properly co-ordinate all spiritual and physical relief, it is advised that Friends proposing to engage in any special form of servive with or without minutes from their Yearly Meeting, should confer with their Home Service Committee and before entering upon the work on the field, should consult the Field Committee.

(c) The Home Committees shall determine the general joint policy, and shall adopt a common budget after receipt of suggestions from the Field Committees and after report from the International Commissioners.

(d) The International Commissioners shall act as the field representatives of the Home Committees, and shall assist the Home Committees in deciding general policies, and the correct apportionment of the general budget. In cases of emergency they may make decisions without referring the matter to the Home Committees.

(e) Copies of all correspondence between a Field Committee and a Home Committee, shall be sent to the International Commissioners and to the other Home Committee.

In order to eliminate duplication of effort on the part of the Home Committees, the Field Committees should consider by which Home Committee the personnel may best be supplied and shall send their requests to the International Commissioners for criticism at the same time they are sent to the Home Committee.

(f) Each Home Committee shall have equal responsibility for all fields, and all Field Committees shall feel responsible to both Home Committees.

The above principles are not meant to completely cover all forms of procedure, but are to act rather as a guide. Complete understanding between the Field Committee and the two Home Committees, and complete co-operation between the Home Committees will bring a truly joint International Service.

At the meeting of the Service Committee on Ninth month 30th, it was decided to adopt this plan of co-operation, with the understanding that it should not apply to the American child-feeding work in Germany nor to home service.

A QUAKER COOK BOOK.

It is surprising if no enterprising concern has published a Quaker cook book. Surely the name would be worth as much for advertising purposes as Mrs. Brown's Cooking Book or Mrs. Smith's Recipes. It would suggest the good old days before eggs went up to a dollar a dozen and before sugar got so low in the old brown crock. It would recall the things that grandmother used to make—for you know in America everybody has a Quaker grandmother somewhere in the family photo album. Yes, there certainly would be good money in a Quaker Cook Book, and though I am sufficiently ignorant of the art of cooking to write the book myself, I think I would rather sell the idea for a good sum to the Quaker Oats people, and contribute the money to the American Friends' Service Committee.

At any rate here in Germany we have a Quaker cook book, or at least the makings of one. Of course, it is not very large or varied, for if the truth must be told, there is not a very great variety in our larder. The other day I saw a month's supply for our 148,160 children of Berlin. I didn't count the cases and sacks to discover the quantity, though I know it represented $160,000 worth of good American money. But the marketing list is a short one for any kitchen that sends in an order on this supply. There is only lard, cocoa and sugar, condensed milk (sweetened and unsweetened), rice, flour, dried peas and dried beans. So, of course, the recipes are limited. Besides something must always be left to the imagination, and what American would presume to dictate to German cooks how to fill young German stomachs? So our Quaker cook book is written largely by Germans. Here for instance is a printed sheet, headed by the words American Friends' Service Committee and the familiar eight-pointed star, but followed by a lot of outlandish words and signed by Prof. Dr. Czerny, Geh. Medizinalrat, Direktor der Universitaets Kinderklinik in Berlin. The heading is "Winke" which means "hints." It includes some sound general advice: "The simplest foods are the best, for children under six, beans and peas should be mashed as thoroughly as possible," etc. Here is another sheet giving ten days' menus for the children in Frankfurt and neighboring cities. The amounts are in grams and the foods are in German, so that I will not quote it, but you may be sure that it satisfies both the laws of dietetics and the inner man,—or rather the inner underfed boy or girl. For, after all, the proof of the pudding is in the eating. As the advertisements would say, "We are recommended by our loving young friends" and gratitude can be expressed in looks even if not in English. Of course, if you can master the German you can ask the children themselves; "schmeckt's?" (Does it taste good?) Or you could easily learn this: "Was isst du am liebsten?" (What do you like best to eat?) I have tried this often and though I have not tabulated the results of such a questionnaire, I am sure the commonest answer is, "Kakao." (Must America and Germany perpetuate the English equation "Kakao-Kwaker?) Often the answer is "Kakao und Broedchen" for white bread or a roll is served with the cocoa (otherwise only one article of food—but lots of it) and is a great rarity in Germany. Even before the war many children never saw it, and now I have not seen real white bread anywhere else. Once I saw a boy in Charlottenburg nibbling a piece in the street and thought I had found an exception to this Quaker monopoly, but I just caught the corner of our yellow card with the star sticking out of his pocket, and so I knew it was our bread after all, and that quite against the rules he had hidden it to eat on the way home instead of at school. Rice-pudding is another favorite recipe in our cook book, but I think the best answer to your carefully learned questions.

"What do you like best?" was that of the pale little girl who replied, "Alles" (everything). Could you get a better testimonial? Women Friends of America, will you subscribe for the Quaker cook book?

H. J. CADBURY.

RUSSIA.

THE Service Committee has for several months been seeking an opportunity to do some relief work in Soviet Russia. Up until the present time we have been unable to secure permission from the Soviet authorities for our representative to enter Russia. A cable just received from Arthur Watts, a representative of the English Committee who has been able to enter Soviet Russia, indicates that this situation no longer prevails. He has succeeded in securing permission for a duly authorized representative of the American Friends' Service Committee to enter Russia. Watts himself will meet our representative at the border and accompany him to Moscow. His cable suggested that our representative come to Revel about the last of October and that he bring with him as large a shipment of milk, fats, drugs and children's clothing as possible.

At the last meeting of the Executive Committee it was decided to cable $20,000 for the purchase of the supplies to England as there was not sufficient time remaining to ship them from America. It was determined also to select a representative and take up with the State Department the question of granting him permission to enter Soviet Russia. This will be done immediately and we hope that at the earliest possible moment we will have a representative on the way to Moscow.

CASH CONTRIBUTIONS.

WEEK ENDING SEPTEMBER 25TH.

Friends' Meetings:	
West Chester, Pa., Preparative Meeting ....$	285.63
Abington Mo. Mtg., Cheltenham, Penna. ..	30.00
Peace Comm. of Phila. Yrly. Mtg., 304 Arch St.....	5,289.65
Galena & Villa St. Mo. Mtg., Pasadena, Calif.	43.00
Contributions for General Fund....	136.00
For Germany	842.50
For Austria	112.50
For Europe	117.00
For Serbia	4,488.04
For Clothing Department	86.18
Miscellaneous Refunds ..	1,193.47
	$11,623.97

PERSONNEL.

SAILED

ALBERT J. BROWN, Indianapolis, Ind., on the S. S. *Mongolia*, September 23, 1920, to assist in the child-feeding work in Germany. Virginia P. Griest, Lititz, Pa., on the S. S. *Mongolia*, for Germany, to help in the child-feeding work there. Helen C. Maynard, West Chester, Pa., on the S. S. *Mongolia*, September 23, 1920, to assist in the child-feeding work in Germany.

Shipments received during week ending September 25th, 23 packages totaling 1,484 articles of clothing; 2 of these packages from Mennonites.

CURRENT EVENTS

FRIENDLY ACTIVITIES.

THE overseers of Byberry Monthly Meeting, believing that there existed a need for more social contact among the members of their meeting, have instituted a plan which so far seems to work well. Monthly Meeting is now held on First-day and previous to the regular date invitations are mailed to the membership, asking attendance at Monthly Meeting, and that lunch be brought and members stay for an afternoon meeting. The latter is held at 2.30 to allow time for those who must return home at mid-day to see to home duties.

Last month Elmer W. Carter, a member of the meeting, spoke in the afternoon on his work in France and Austria, from which he returned the middle of June. Pictures he had taken there added interest to his talk. Two Irish Friends present also spoke on their part in the reconstruction work.

This last month Arabella Carter was the speaker at the afternoon meeting, occupying an hour or more in recalling the "All-Friends' Conference" in London, from which she had just returned. She paid tribute to the hospitality of the English people and the courtesy extended to strangers within their gates, from non-Friends as thoroughly as from Friends. She felt the spirit of the Conference cannot be expressed in words, but must show itself in devotion of life.

THE Des Moines Friends enjoyed a picnic at Greenwood Park on Saturday afternoon, Ninth month 25th. Twenty-one were in attendance. After supper benches were drawn up in a circle in the beautiful moonlight and a very interesting talk was enjoyed. It was voted to have another picnic soon.

We appreciate the occasional visits of Friends from a distance and feel very grateful to Daniel Batchelor for his interesting visit to us in June and for his bringing us together again. The influenza and coal strike had caused us to abandon the meetings. Daniel Batchellor's meeting with us in June was the cause of renewed inspiration and help. Starting with October we are planning to hold a meeting the first Sunday of each month at four in the afternoon, Monthly Meetings to be held at the different homes. Our first meeting is to be postponed for a week awaiting the arrival of Amy A. Barnes, of Purchase, N. Y.

We in the West do not feel we are isolated in any way and are sorry that word still clings to us. We feel that it is very misleading and that a much better term could be used.

NAOMI H. SMITH.

BIRTHS.

PERCY.—In Bloomington, Ill., on Eighth month 29th, to Roy and Anna Percy, a daughter, named RUTH LOUISE, great-great-granddaughter of John R. and Sarah M. Benjamin.

MARRIAGES.

SMEDLEY-BARTRAM. — On Tenth month 2nd, in Wilmington, Delaware, BENJAMIN KENT SMEDLEY and IDA PHEBE BARTRAM were united in marriage, by the beautiful ceremony of the Society of Friends. It was a wedding of unusual interest, due to the prominence of the groom in the Society of Friends, and in business circles. The attendants were Ziba C. Martin, of West Chester, and Gertrude A. Walton, of Swarthmore, and Stanley W. Chambers and Esther Smedley Chambers, of Wilmington, the latter being the daughter of the groom. The overseers were Lewis Smedley, Mary Pratt and Margaret Pratt, of Willistown Meeting. After the reading of the certificate by Lewis Brosius, of Wilmington, Emma Lippincott Higgins, of West Chester, spoke a few words of appreciation of the lives of those who were thus united.

The bride's dress was worthy of mention, being made from a handsome white silk shawl of her grandmother's, and the long, heavy fringe being the only ornamentation.

About seventy-five guests signed the certificate.

A FRIEND.

WILLARD-MARTINDALE. — At the home of the bride's parents, Trevose, Pa., on Ninth month 22nd, by Friends' ceremony, EARL WILLARD, of Churchville, and HANNAH MARTINDALE.

DEATHS.

BOWEN.—Suddenly, at Atlantic City, N. J., Tenth month 4th, JOHN BISPHAM BOWEN.

A TESTIMONIAL TO EDWARD A. PENNOCK.

BY THE COMMITTEE ON FIRST-DAY SCHOOLS OF PHILADELPHIA YEARLY MEETING. READ IN THE COMMITTEE AND APPROVED TENTH MONTH 2ND, 1920.

It is fitting that our Committee at this time should record our sense of the loss we have sustained in the removal of our Clerk, Edward A. Pennock, to one of the many mansions of the Father which he had so well earned the right to inhabit. In expressing this feeling, we desire to add to the statement of appreciation of his services as Clerk of this Committee, a brief interpretation of his rare and useful life.

Handicapped always by frail health, his accomplishments in the field of religious and social endeavor have had few peers in our generation of Friends. Of him it may be truthfully said, "His delight was in the law of the Lord." His intellectual ability was demonstrated in his college days, when he graduated from Swarthmore with the then highest honor of his class,—the right to deliver the valedictory address at the College Commencement.

His splendid gifts he improved by constant reading, study and contact with a large circle of intelligent friends. Almost the highest tribute we can pay him is that in the lavish expenditure of his gifts, he always sought worthy ends. Called in the ministry, he spoke acceptably and with fresh messages week after week to the members of his home meeting, and was an occasional visitor in other meetings. As Superintendent of the First-day School he aspired not only to increase its size and regularity of attendance, but to make it a real leader and guide to the religious life and public-spirited impulses of those who composed the school. His decision to submit to the operation, the effects of which brought his useful life to a close at the age of fifty-eight, was largely influenced by the belief that he could live a larger and more useful life during his remaining years, if he were relieved of some of the exacting physical limitations which encumbered him. When he turned his steps westward it was with the cherished hope that his recovery would be sufficiently advanced to permit him to take a course in religious education at the University of Chicago before he returned. This last unfulfilled desire was the consistent climax of a life that was always growing and measuring progress in terms of efficiency.

At the time of his death, in addition to his service on this Committee, he was Clerk of Western First-day School Union, Chairman of the Quarterly Meeting's Committee on Philanthropic Labor, member of Meeting for Ministry and Counsel, member of the Central Committee of Friends' General Conference, and member of the Epistle Committee appointed to serve next year. His local interests were as boundless as the possibilities of appointment to service. The Pennock family honored him by making him Chairman of their large organization. He had time and interest for all.

This quiet, deliberate, unassuming man personified in an unusual degree the mystic religion of the early Friends, the prophetic instinct which creates preachers of the word, the personal rectitude which is a Friend's first requirement, and the concern for social welfare which is the outward symbol of the inner grace of brotherly kindness. Not only in the Life Beyond to which he has been admitted, will the rich fruitage of his life below be recognized, but we here and now are partakers of the benefit of a life lived in our midst under the guidance of God.

ROBERT M. JANNEY.

A FRUITFUL LIFE.

Robert M. Janney was born in Hillsborough, Virginia, Ninth month 18th, 1851. He has been a resident of Philadelphia for about forty-five years, in which time he has been closely identified with financial matters. He began his business career with the firm of J. Cooke & Company. He was a member of many important financial institutions, including the Philadelphia and New York Stock Exchanges. He was a director of the Provident Life and Trust Company from 1898 and became a member of the J. M. Shoemaker Company, Bankers and Brokers. This house afterward became Robert M. Janney Company. He has been Vice-President of the American Type Founders Company and a manager of the Western Savings Funds Society of Philadelphia. He was a member of the Union League, the Rittenhouse and other clubs.

He attended Westtown Friends' Boarding School, Glenwood Classical, and Friends' Central School.

He was for many years active in educational, philanthropic, and religious work and identified with many other forms of public service. He was a member of the Committee of the Friends' Central School.

He was active in the service of Swarthmore College for more than twenty-five years. He was Clerk of the Corporation 1894-1903, President of the Corporation 1903-1910, Vice-President of the Board and Corporation 1910-12, Vice-President of the Corporation 1912-14; President of the Corporation 1914-20. He was for many years a member of the Property Committee, the Finance Committee, the Trust Committee and the Executive Committee.

He has contributed largely to the success of every campaign of the last eighteen years to increase the endowment of Swarthmore College. He brought to the College excellent financial and business experience. But this was not his sole nor indeed his most important contribution to its usefulness. He contributed also to its educational policy.

No one can work for twenty-five years in so many different positions in a Board, stand squarely for the best ideals of the College when there are so many points of view to be considered, without special fitness for his work. Even so, one can only grow into the man we have known as President of the Corporation of Swarthmore College.

The problems to be met demanded vision, patience, high purpose, courage, and integrity, in addition to long and practical experience. Robert M. Janney had these qualities in a high degree.

One of the traits of character of our friend is shown by his willingness and ability to co-operate with others. Indeed this is one great reason why he received co-operation. As a member of the Board he not only gave hearty support to his two predecessors as President of the Board, but he gave as well sympathetic support to the teachers and executive officers of the College.

Again he recognized that there are at least two sides to every question. Thus in matters in which a final judgment rested with him, he wanted to know as nearly as he could the factors involved before reaching a conclusion. He also, in case of difference of opinion willingly gave up his individual one to those he felt had more responsibility than himself.

He was judicially minded. He was in no sense self-centered. He knew in this day when no person can be an authority in a large field that he must gain knowledge and help from a multitude of sources.

Robert M. Janney's public utterances as President of the Corporation were always dignified, expressed in excellent English, and commanded the confidence not only of his hearers, but also the larger audience outside. He knew full well, how, when occasion demanded, to say plain truths clearly, forcibly and in a way that brought conviction. Certainly he was the natural spokesman of those who saw eye to eye with him. He often expressed the views of his hearers better than they could express their own convictions. His poise and self-control was such that even

those who did not agree with him usually recognized his uniform courtesy and accorded him that respect which is always due the true gentleman which he always was.

His loyalty to Swarthmore brought him to the College on many occasions when it would have been better for his health if he had asked to be excused. Especially has this been true in recent years. He had felt for some time that he was no longer physically able to fill to his own satisfaction the duties which his position imposed, and it was his intention to ask to be relieved at the next annual meeting of the Board.

There is no better type of citizen than the person who has sound, clear-cut ideals and uses all his powers by means of practical methods to make them effective in the building of institutions helpful to society. Such a citizen is to my view a religious man, no matter what his religious professions may be. Indeed it is a kind of religion which is counting most now and will count still more in the years to come.

Our friend, in his early years, was active in the Society of Friends of which he was a member and in his later years, though not so active in the organization of the Friends, he gave his time, energy, and personality to the upbuilding of Swarthmore College and thus lived, and helped others to live, the higher life. This to me represents what should come to every good citizen. He should find Joy and Faith in serving so far as he can, in the religious organization of which he is a member, but most of all he must make good citizenship effective through aiding to establish in our institutions the ideals for which religious organization stands.

Finally, the unusual combination of virtues and attainments of Robert M. Janney, which I have partially presented, made it possible for one to work with him with a feeling of entire unity without knowing where one's work began and his ended. In such relationship men and women can work together for good and his example should make the duties of all of us who follow more fruitful in the years to come.

JOSEPH SWAIN.

Among his friends there could be no greater tribute to Robert M. Janney than the unbroken silence of this meeting. But there are those present who did not have the pleasure of knowing him, and it therefore seems proper to endeavor to partially portray the debt Swarthmore owes him.

Robert M. Janney became a member of the Board in 1894; Chairman of the Executive Committee in 1904, and President of the Board in 1914.

Coming, as he did, to Philadelphia about the time of the Civil War, circumstances did not permit of his securing a college education, a handicap which by his own efforts he in a few years overcame. But this incident has a strong bearing on Swarthmore College itself, because he saw and personally felt the benefits to be derived from a college education; this made him appreciate the work Swarthmore was, and is, doing and made him more active and more eager to extend the usefulness of the college. His earnest effort for 26 years was directed towards giving to others what he himself had been unable to enjoy.

This was typical of his entire life; always unselfish in giving himself to the work to an extent which even impaired his health, feeling always that in so doing he was benefiting a large number of persons in a way which he so strongly appreciated and understood. Not only did he have this spirit himself, but he was able to instill in others the same high standard and appreciation, at least in part, of the important work done.

We, the members of the Board who have been closely associated with him for years, realize the directness of purpose and strength of character he was able to put into the work and his ambition to put Swarthmore among the first.

It has always been a pleasure to serve with him; courteous in the extreme, yet firm in his convictions, when, after careful consideration and discussion he came to the conclusion that his point of view was the correct one. He never made an enemy because of his kindly nature and keen appreciation of the point of view of others.

As a presiding officer he was ideal,—treating with equal fairness both sides, no matter which way his own inclination led him.

Particular mention should be made of the many hours of his time he gave in helping to encourage the endowment fund of the College. His advice on these questions was always farsighted and of great value, and in this work, which required tact and perseverance, he was ever successful.

Every member of the Board and every one in any way connected with the College, whether of the teaching staff or student body, or in the Executive or Administrative Departments, has lost a true friend.

Wilson M. Powell, *Vice-President of the Board of Swarthmore College.*

ROBERT M. JANNEY.

From ancient England came the Janney line,
Folks of strong sense and gracious instinct fine,
Whose far-off sire,* an honored friend of Penn,
Is cherished in the memories of men
As of an "innocent and blameless life"
And peaceful spirit,—one to whom the strife
And discord of the world were alien things:—
From him the Loudoun line of Janney springs.

And sure Virginia gave to Quaker fame
None more beloved than is the Janney name;
And was there not a true Virginian grace
Adorning our dear friend!—His classic face,
His wondrous charm of manner, his warm heart,
His stately courtesy,—each seemed a part
Which, summed together, made a perfect whole.
A man of loving heart and noble soul.

* * * *

And now farewell, O spirit sweet and rare;
Farewell to thee,—thy memory is fair;
Fair is thy memory as the gentle flowers
That guard thy grave through all the grieving hours.

JOHN RUSSELL HAYES.

*Thomas Janney.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

TENTH MONTH.

10th—Young Friends from the various meetings in Abington Quarter will attend Horsham Meeting at 10 o'clock. They will have box lunch together, followed by a discussion group in the afternoon.

10th—Scipio Half-Yearly Meeting, at Scipio, N. Y.

10th—Preparative Meeting in New York and Brooklyn, at the close of the Meeting for Worship.

10th—First-day School and Conference Class at 15th and Race Sts., Philadelphia, at 11.40. Subject of the London Conference continued. Agnes L. Tierney will give her impressions of the Conference as gained from the Clerk's desk.

10th—The usual visit to Radnor of Philadelphia Quarterly Meet-

ing's Visiting Committee has been cancelled this year, owing to much needed repairs at the meeting-house.

10th — Philadelphia Quarterly Meeting's Visiting Committee has appointed four Friends to visit Reading Meeting, at 11 a.m.

10th—The Germantown Friends' Association have planned for an evening to hear from delegates to the London Conference. Various phases will be touched upon. Henry F. Paiste,—"Industrial"; J. Harold Watson,—"Young Friends"; Stanley R. Yarnall,—"Educational"; Agnes L. Tierney,—"From the Clerk's Desk"; Charles F. Jenkins, —"Results and Benefits." Supper will be served at 6.30.

11th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 7.30. Supper will be served at 6 o'clock. Three of the Meeting's delegates to the London Conference will bring in reports of the Conference,—Henry M. Haviland, Effie L. D. McAfee and Rachel H. Powell

11th—The opening meeting of the P. Y. F. A. will consist of a supper at 6.30 p.m. in the auditorium, followed by excerpts from the All Friends' Conference in London. Admission by 1920 membership card or 75c. R. S. V. P. to Linda E. Bicknell, 140 N. 15th Street, before October 7th.

16th — Haddonfield First-day School Union will be held at Medford, N. J. Sessions at 10.30 a.m. and 1.30 p.m. Reports of Cape May and London Conferences.

16th—Concord First-day School Union will be held at Willistown, at 10.30 a.m. Afternoon session at 1.30. Trolley leaving Sixty-ninth and Market Streets at 9.30, and West Chester at 9.45 will be met at Edgemont. There will be a paper on "How Can the First-day School Develop the Spirit of Worship in the Child?" by Herbert Way, and an address by Dr. Jesse H. Holmes, of Swarthmore, on "Program for Study in Adult Classes."

16th—Abington First-day School Union at Horsham, Pa. The morning session held at 10 o'clock will be a "Children's Session." The subject for the afternoon session is "The Relation of the First-day School to the Meeting."

17th — Philadelphia Quarterly Meeting's Visiting Committee has appointed four Friends to visit Haverford Meeting, at 10.30 a.m. Also four Friends to visit Germantown Friends' Home, at 7.30 a.m.

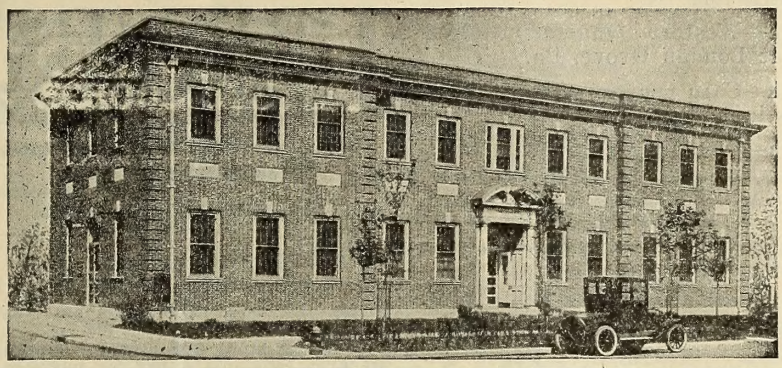
17th—The Young Friends' Movement of New York Yearly Meeting is invited on a Pilgrimage at Flushing First-day School at 10. Meeting at 11. Emma Lippincott Higgins expects to attend meeting. Ar-

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

George Foster White, *President and Treasurer.*
W. Lane Verlenden, *Vice-President*
Walter Rhoads White, *Trust Officer*
Morgan Bunting, *Secretary*
Lewis Lawrence Smith *Solicitor and 2nd Vice-President*
M. L. Kenney, *Assistant Treasurer*
W. Raymond Evans, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Ellwood Heacock

UNDERTAKER

7027 North College Ave., Philadelphia
Both telephones, day or night

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

rangements are being made for afternoon. Please bring box lunch.

18th—Easton and Granville Half-yearly Meeting at Easton, N. Y.

20th—Southern Half-yearly Meeting, at Camden, Del.

20th—Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, Philadelphia, 7.30 p.m.

21st—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

25th—Baltimore Yearly Meeting at Baltimore, Md.

26th—Western Quarterly Meeting, at London Grove, Pa.

28th—Caln Quarterly Meeting, at Christiana, Pa.

30th—Westbury Quarterly Meeting at Flushing, N. Y., at 10.30 a.m. Lunch will be served at noon. Afternoon session under the care of the Advancement Committee of the Quarterly Meeting.

NOTICE — FAIR at Whittier House, Swarthmore, Pa., October 23rd, 1920, 2 to 9 p.m., under the auspices of the Society of Friends for the benefit of Social Service Work at Home and Abroad. For sale—Aprons, quilts, and other useful articles; Christmas gifts; home made canned goods and jelly; bread, cake, candy, apples, etc. Special attractions for the children. Supper 6 to 7 p.m. Come and bring your friends. On behalf of the committee, Annie Hillborn, Abby Mary Hall Roberts.

Suppose you were approached by a stock salesman who was offering a substantial, well-known stock for sale that was paying fifteen to twenty-five per cent. interest and you knew absolutely in your own mind that it was safe, would you hesitate about buying? Of course not!

A properly applied Temperature Control on your Heating System will do that, and more; it will provide comfort and convenience to all members of the household that can not be obtained in any other way.

Telephone Ogontz 781-J, or write to

THE REGULATOR MAN

at Glenside, Pa., and B. H. Davis will call to tell you all about it.

PINE RIDGE CAMP
ACTUALLY MID THE PINES
Ideal place for outdoor life in Winter. Main house and cabins with sleeping porches. Modern improvements. Pure water. Excellent Table. Rates moderate. Open all the year. Write
MISS SANBORN or MISS CROCKER,
Aiken, South Carolina.

SCHOOLS.

Woolman School
A Friends' School for Social and Religious Education.
A good place to prepare for "Home Service."
Fall term begins Tenth Month 6.
Elbert Russell, *Director*,
Woolman School, Swarthmore, Pa.

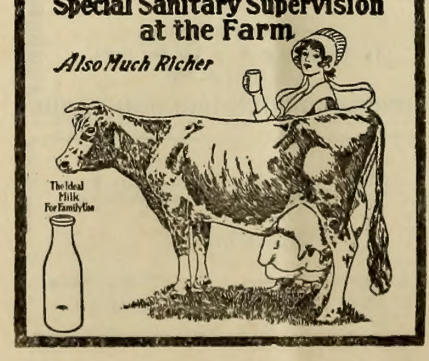
FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
Charles Burton Walsh, Principal.
15th and Race Sts., Philadelphia.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer


HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to Friends' Intelligencer Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the Friends' Intelligencer for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

FUN.

Two women traveling in the same passenger coach could not agree about the window, and finally appealed to the brakeman. "If that window remains open, I shall catch my death of cold," objected one, to which the other promptly replied, "If it is closed, I shall smother to death." The brakeman scratched his head in perplexity, until an old gentleman sitting near by proposed, "Open the window until one freezes to death, and then close it until the other smothers to death, and then the rest of us can finish our journey in peace."—*New York Times.*

"REDWOOD BAILEY," the famous American Indian, was arrested some time ago for a "seditious" speech made to a street crowd. The "cop" taking him in charge said, "If you don't like this country, why don't you go back where you came from?"—*Pearson's Magazine.*

ABSENT-MINDED professor meeting his son: "Hello, George, how's your father?"—*Harvard Lampoon.*

WANTED.

WANTED—A STENOGRAPHER AND typewriter who is interested in work for the Society of Friends and the Negro. L. Hollingsworth Wood, 20 Nassau St., New York City, N. Y.

WANTED—HOUSEHELPER, TO ASsist in family of three adults. Own garden; house modern. Address Mrs. Robert Pyle, West Grove, Pa.

WANTED—MOTHER'S HELPER IN Friends' family to assist with three small children, light housework and mending. Mrs. S. A. Evans, 6012 Chew Street, Germantown. Phone 3504 W. Gtn.

WANTED—A COMPETENT WHITE nurse for baby nine months and child three and one-half years. Apply Mrs. F. Lindsey Curtis, Wilmington, Del.

WANTED—WOMAN TO HELP TAKE care of semi-invalid (woman), do mending and other light duties. Write only to A. M. Biddle, 3408 Powelton Ave., Philadelphia, Pa.

POSITION WANTED—BY REFINED practical nurse, Friend, as companion or nurse with invalid going away for winter. Address B. 320, FRIENDS' INTELLIGENCER.

WANTED—A POSITION AS COMPANion, care of invalid, or housekeeper. Address L. 321, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER AND to assist with housework. Mrs. George Bassett, Jenkintown, Pa.

POSITION WANTED—YOUNG BUSIness woman wishing to go to California would consider an arrangement to give her services in exchange for part or all the expenses of the trip. Address F. 322, FRIENDS' INTELLIGENCER.

TEACHER WANTED—ONE CLASS IN Gregg Shorthand and Touch System Typewriting. Remainder of time as Secretary to principal. Friend preferred. Only expert operator and competent teacher considered. Apply at once to Friends' School, Baltimore, Md.

Strawbridge & Clothier

THE FAMOUS WHITTALL RUGS NOW IN THE SEMI-ANNUAL SALE AT REDUCED PRICES

Therefore, we can now announce that our ENTIRE STOCK of carpet-size Rugs is now reduced in price—Wiltons, Royal Wiltons, Axminsters, Velvets, Body Brussels, Tapestry Brussels, Wool-and-fibre and Prairie Grass Rugs. Also in this Sale are Oriental Rugs, American and Imported Carpets and Linoleums.

Here are typical values—one selection from each section:

FROM THE REGULAR RUG STORE—

Fine Wilton Rugs, 9x12 Feet—$135.00

FROM THE LOWER-PRICE DEPARTMENT—

Seamless Velvet Rugs, 9x12 feet—$39.50

FROM OUR FINE CARPET STOCKS—

Wilton Velvet Carpets—now $3.75 a yard

FROM THE LINOLEUM SECTION—

Inlaid Linoleum—$1.65 a square yard

Let the foregoing serve to illustrate the excellent character of the values included.

Strawbridge & Clothier—Fourth Floor, West

GLOVES REMARKABLY REDUCED

There is still an opportunity in the Glove Sale to save on Gloves for all the family. Many are buying Gloves for gifts, realizing the exceptionally good values:

Women's 2-clasp Kid Suede Gloves—now $1.85
Women's 2-clasp White French Kid Gloves—$2.25
Women's 1-clasp Ivory or Mode Cape Gloves—$2.60
Men's 1-clasp Gray Suede Gloves—now $1.65

Strawbridge & Clothier—Aisles 12 and 13, Market St., and Market St. Cross Aisle

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

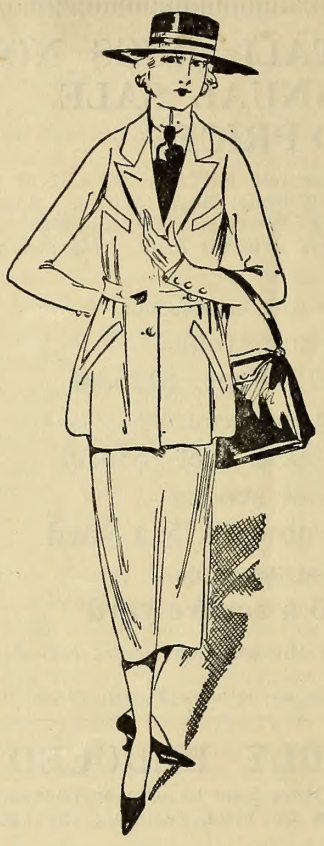
BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL

39th and Parrish Streets

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

MANN & DILKS
1102 CHESTNUT STREET



TYR WOOL
REG. U.S. PAT. OFF.

ON SALE HERE ONLY

TYR WOOL is a special fabric and is not to be confused with a wool jersey.

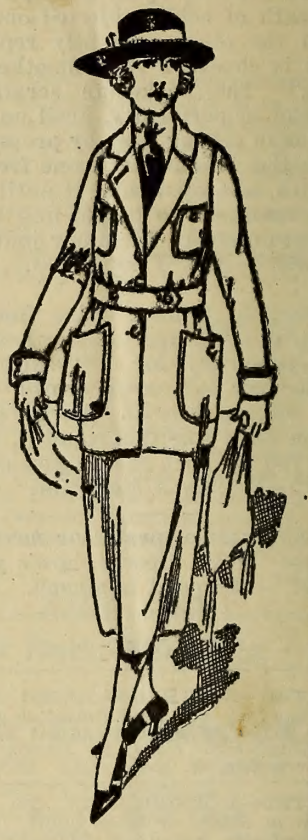
Made in up-to-date plain-tailored styles —by expert men tailors.

Ladies' and Misses' Suits
27.75 34.75 39.75

Juniors' and Girls' Suits
ALSO
Top, Street and Motor Coats

Velour, Felt and Silk Sailor Hats

Ladies' and Misses' Tailored Shirts and Waists



MANN & DILKS
1102 CHESTNUT STREET

NEWTON COAL
Answers the Burning Question

GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. Morris.....President
W. N. Ely.....Vice-President
A. A. Jackson.....Vice-President
G. H. Stuart, 3d.....Treasurer
S. W. Morris.....Secretary
T. S. Hopkins.....Asst. Treasurer
Edw. T. Stuart.....Asst. Treasurer
J. M. Steere.....Trust Officer
G. L. Bishop, Jr....Asst. Trust Officer
Lardner Howell...Real Estate Officer
J. M. Okie...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Friends' Intelligencer.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

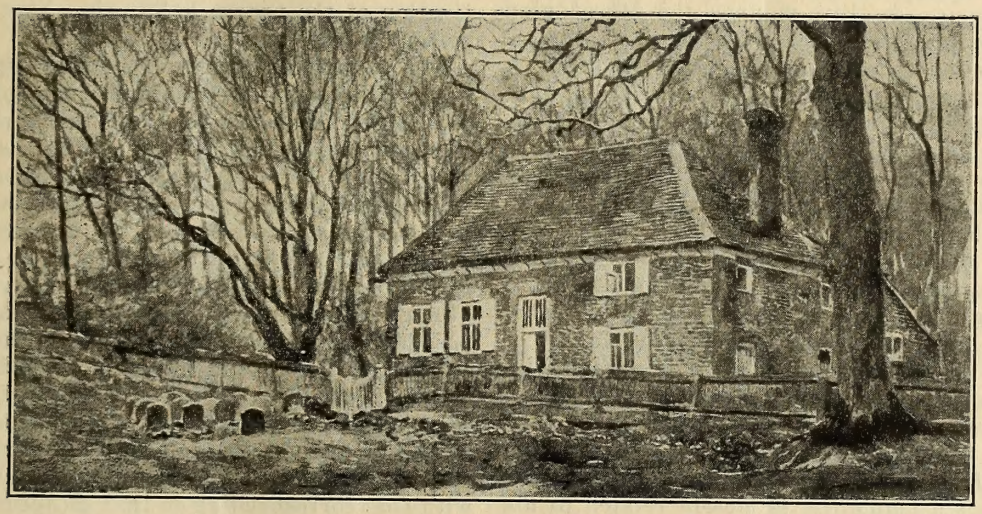
Established 1844
Young Friends' Review 1866
The Journal 1873

PHILADELPHIA, TENTH MONTH 16, 1920

VOLUME 77
NUMBER 42

The International Conference of Young Friends

Held at Jordans, England, 8th Month 24-30, 1920.



OLD JORDANS MEETING-HOUSE

From the painting by Elizabeth M. Chettle as reproduced in the souvenir booklet presented to American delegates by Sir George Newman.

THE OPENING ADDRESS

BY WILLIAM LITTLEBOY.

William Littleboy prefaced his address by comparing the Jordans Conference with that memorable gathering at Jerusalem when the Jews of the dispersion, assembled for fellowship at their sacred shrine, found something far greater than they had expected; a common language of the spirit, a new and wider fellowship; a new manhood with new ideals, a new attitude to life, a new vision of God, a new love for men. He continued:

I will not dwell on the importunate needs of the world, nor on the amazing fact—the *staggering* fact—that, according to abundant evidence, men of many nations are at this moment looking wistfully to the Society of Friends—to this insignificant body of homely, undistinguished men and women—for the light and healing in default of which the world is doomed. The fact is utterly humbling; it would be overwhelming save for this, that where God sounds the trumpet call, then the era of the incredible is close at hand. How shall we answer such a summons? Shall we play for safety? Or shall we throw aside ignoble caution, the last shreds of our exclusiveness, and place ourselves courageously at the disposal of Christ, ready to follow along new and untried paths? There is a sense of security in the conventional, and it is pleasant to tread familiar ground. But not so should the world be saved and such security is near to destruction.

Look at that central group of six score persons or thereabouts who formed the nucleus of the assembly at Jerusalem. How *young* they are; there is scarcely a grey head among them; few, if any, of the more prominent are over thirty. They have followed a youthful Leader. One little older than themselves. To this group of young people, that Leader, with splendid trust, has committed the working out of a world-wide revolution, and the establishment of a new order.

You meet here to-day, another assembly of young people, devoted to the same Leader. In you He reposes the same generous confidence; to you He offers a commission scarcely less far-reaching. I think it is to the young that Christ turns in any world emergency calling for qualities of alertness, courage, expectancy, initiative, imagination. He has no use for those who are in a rut and have no wish to leave it, who are bound

by convention, and are afraid to strike out new lines of service. Himself the least conventional of leaders, He asks from those who follow Him a readiness to take risks. So it was in the 17th century, when the pioneers of Quakerism carried their life-giving message over the country—young people of both sexes, some of them still in their teens. And to you here at Jordans, upon ground made sacred by their devotion, He makes His appeal once more. Who will help Him to save the world?

Very early in the story of the infant Church the little community found itself face to face with social problems—problems which were bound to arise as soon as the new ideal of brotherhood had been grasped. The resolve of the Christians in Judæa to have all things in common, although economically unsound in the particular form it assumed, was a splendid effort to express in action the spirit of friendliness and love which radiated from Jesus. In other words it had a *spiritual basis.* In like manner the Macedonian Churches "first gave their own selves to the Lord" before taking action to solve an economic problem. A friend of Tennyson's remarked in conversation, that his highest ambition was to leave the world a little better than he found it. "Mine," replied the poet, "is to attain to a new vision of God." This latter was surely a far profounder wish, for if realized it would inevitably include the other.

As we hear the clamorous demand of the world, we are sorely tempted to try short cuts, to begin to build without having first laid a secure foundation. We may easily become fussy and impatient, and intolerant of even the most essential preparation, if it seems to involve delay in getting to work. Theology is at a discount; we have no time to think out the implications of our faith. "What matter what a man believes, so long as his life is right" we exclaim, forgetting that the rightness of a man's life is closely related to his thought of God. Time spent in prayer is regarded as time wasted. "To labor is to pray," a pernicious half truth; work can no more be a substitute for prayer, than fresh air and exercise for food and drink. We even call in Christ, and quote His glorious, "In as much as ye did it—." I have a warm admiration for sincere spirits who reason thus; yet I am sure that the position is fundamentally unsound. I fear lest much devoted labor which has little or no spiritual foundation is likely to suffer the fate of the "wood, hay, stubble" of Paul's parable.

Our success in realizing life's purpose and accomplishing the will of God depends less on what we *do* than on what we *are.* And what we *are* depends on the company we keep, on our personal relationship with God. "To *serve* Christ, not to *feel* Christ is the mark of His true servants; they become Christians in proportion as they cease to be interested in themselves, and become absorbed in their Lord," says Dr. Gore. In their *Lord*—not primarily in their *work.* To lose our lives may indeed be to save them, but if we are to save them to the full, it must be by way of Christ—for His sake.

The world of Jesus' day was more desperately sick than ours. Yet Jesus was never in a hurry; as in the Temptation He always refused short cuts. His own inner relationship with His Father was the mainspring of His life and work. So it was that the most selfless life ever lived on earth was also, on its Godward side, the most carefully self- nurtured. Consider His constant resort to prayer. There were times when He tore Himself away from His work, and literally fled from the crowd, that He might be alone with God and renew His strength in communion with Him. Only *so* could He give of His best; only thus could He qualify Himself to meet the demands made upon Him. Suppose He had said, "I have no time for prayer; the need of the world will not wait; to labor is to pray"; can we estimate the calamity to the human family which would so have befallen? Yet we think that *we* can dispense with that which to Jesus was the first condition of a full life and of all successful work. Are we then less dependent upon God than He? You will never, never save the world without a far greater expenditure of time and energy in Prayer—in the cultivation of the prayer habit—than that used by most modern Christians.

The result was expressed in His life—in what He *was.* His constantly renewed vision of God enabled him to live for men. He saved the world by what He *was,* by virtue of His close spiritual association with His Father. That happened to Him which happens in measure to all who are at home with God. His very presence was a benediction, an attractive, redeeming force, so that to live *with Him* was in itself a preparation for service. The importance He attached to His own relation with God led Him to place the highest possible value on human personality, and He devoted Himself with unwearied patience to the reclamation of individual lives. He loved *the world,* but He never forgot that it was made up of men and women, each with his own burden of pain or perplexity, which could only be lightened as he came into a relation with God corresponding to that of Jesus Himself. He saved *men,* but He called them into the Kingdom, not in battalions but one by one. Consider the stress He laid both in teaching and practice on individual worth —the irresistible demand on the divine Heart made by the cry of the *one* wanderer; the joy in heaven when that *one* is brought home; or again, the ungrudging expenditure of time and labor on *one* obscure, unattractive life—the woman at the well, the hated Zacchaeus, the harlot at the Pharisee's house.

The purpose of Jesus was revolutionary. He would change utterly the established order, political, industrial, social, international. How then did He seek to achieve His end? Not by mass methods, but by personal ministries of love and service. (See on this, "The Galilean," by N. Micklem, a most valuable little book.) Not by attacking systems however odious, but by winning individual men and women to a new attitude to God and man. Surely in this He was wise. Systems are, after all, only organized personal relationships; raise these to a higher plane, and the evil system will die a natural death. The social reformer who is content to deal with men in the mass is always at a disadvantage as compared with him who seeks also to influence individuals. It is a commonplace that it is futile to legislate in advance of public opinion, which is only another way of saying that if you would

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

introduce a better social order, it must come through separate persons entering the Kingdom. Legislation to be effective must be the *fruit* of a change in individual lives; it can never *produce* such a change. Jesus never expended His energy in dealing with externals. He went to the root of the matter and attacked the evil in the hearts of individuals.

Thus, the Roman method of taxation put a premium on fraud. Jesus never attacked the system: He appealed direct to Zacchaeus. He won him, not in the first instance by exhortation, but by a simple offer of friendship. All Jericho was soon aware of what had happened. Fancy the sensation in the little town when in the next few days citizen after citizen received unhoped for repayments of tax-money from the local Inland Revenue office! If you can get the owner of a block of slum property or a yellow-press magnate to think of God as his Father and his fellow-men as his brothers, these latter will soon come to know of the change. Jesus did more than win the heart of the revenue officer. He solved an acute social problem when He brought Simon the zealot and Matthew the publican to sit at the same table as brothers, a really amazing achievement. This, too, was the work of friendship; to be friends of Jesus meant inevitably to be friends with each other.

Again, the world was ruled by force; the Jews were held down by the Roman garrison. Jesus had to do with Roman soldiers; but He never attacked the military regime, or advised them to leave the army. Yet, says Dr. Cadoux, "with one or two possible exceptions no soldier joined the Church and remained a soldier until the time of Marcus Aurelius, 161-180." No word of Jesus is recorded in condemnation of slavery. Yet when a man became a Christian he ceased as a rule to own slaves. The Civil War in America destroyed slavery as a system, but certainly did not solve the racial problem! John Woolman did solve it when he brought master and slave to Christ, so making them brothers.

Jesus was, of course, no mere Quietist. He labored more abundantly. He led, and still leads, the greatest "offensive" in history, and those who would follow Him may well sit down and count the cost. For it is to a long and arduous enterprise He calls them, one pre-eminently worthy of the brave, adventurous spirit represented here. But His method was original. He would not accept a kingship won by following the worldly way, nor gain the applause of the crowd by a spectacular appeal devoid of any moral element. He adopted the harder method, less showy but more exacting and in the end far more effective, of the shepherd who at immense cost sought each several wanderer "until he found it," knowing that when these scattered units are gathered in the mass the problem will, as it were, solve itself.

It is easy to attack a vicious system; to exhaust your eloquence in exposing its cruelty, or injustice. You may even succeed in destroying it as a system; but if you do nothing more than this you will have accomplished little. The heart of the evil will remain, and the hydra will put forth another head in place of the one you have crushed. People speak as if we could solve international problems by the balancing of fighting forces, by agreements as to tariffs and markets, by delimitation of frontiers; or industrial by adjustments in wages, by shortening of working hours, or by an equitable distribution of profits. Such arrangements are good as far as they go, and may be well worth striving for, but none of them touches the root of our distractions. All these problems are at the last resort matters of personal relationships, and there is no final solution which is not in terms of personal reconciliation and understanding.

Here then is the work to which the Society of Friends is called. I do not for a moment deprecate effort along social or economic lines. Such effort needs to be undertaken and to be carried out in the true Quaker spirit. But let us not leave the other undone—that deeper work which seems to be the special vocation of Friends. As we seek to discover sound economic principles, let us not forget that we are called to minister to the whole circle of human life. Not by bread alone can man live; and when you have secured for all their full rights, social and political, you have not solved the great human problem. It is to the *heart* we Friends must make our appeal; our service must be first and foremost spiritual and prophetic. We are called to testify to the real presence of God in life, and to confirm the witness of the lips by so living that we shall in some measure reveal God to those around us. We are to interpret religion to them in terms of love and friendship, remembering that, whatever its external form, the real cry of the human heart is not for higher wages or for social or political change, but for a God whom it can understand and love; the same God who is seeking to express Himself in the lives of His humblest children—in yours and mine. This it is which many of our spiritual forefathers have accomplished, and to-day we are being called to follow in their steps.

It is only as we thus dig deep to find a spiritual foundation for our labor; it is only as we learn to live on intimate terms with Christ ourselves, and to recognize and make our appeal to Him in the men and women around us, that we shall enter upon our Land of Promise. Jesus was ever the great Peace-maker—He reconciled the fanatical zealot and the renegade tax-gatherer; He taught Philemon and Onesimus to love each other as brethren; He brought Roman and Jews, Greek and Barbarian into harmonious relation; social and international hatreds and antipathies died out in the hearts of those who were drawn into His friendship. And only He can reconcile Capital and Labor and break down the wall of partition which divides British from German, East from West.

And so I beg you to follow His lead and undertake in His spirit the splendid work to which you of this company are called. Let it be your ambition not only to *act*, but to *be* like Him. Cultivate His friendship as your most prized possession. We all know the effect of close companionship. By some mysterious spiritual process you become moulded more and more into the semblance of your friend. Jesus persistently sought the fellowship of His Father, and Luke tells us how once *when He was praying* the fashion of His countenance was altered, and He shone with a divine radiance. How inevitable it was! And we too, "with unveiled face reflecting as a mirror the glory of the Lord," are to be gradually changed into the likeness of our best Friend.

Seek first a new vision of God, and you shall not fail to leave the world the better for your having lived in it.

We learn with regret that because of ill health Norman Penney will be absent from the Devonshire House Friends' Library this coming winter.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:
ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON,
WALTER HALSEY ABELL, *Managing Editor.*

PHILADELPHIA, TENTH MONTH 16, 1920

THE OUTCOME OF THE CONFERENCES.

IN our Open Forum this week, we publish a letter criticizing the message issued by the London Conference on the grounds that it lacks concrete proposals. The criticism is sincerely given. It deserves thought, and printed as it is in an issue dedicated primarily to reports of the Jordans Conference, it raises a still larger issue. Throwing aside all self-complacency, how far is it true that the international conferences held by the Society of Friends during the past summer have failed to leave us with concrete results? What, in other words, may we fairly say has been the outcome of our conferences?

In the deepest sense we cannot yet say what their outcome has been because it has not yet been determined. Any statement in words, however inspiring, or concrete it may be, can at best be only tentative and secondary,—a means rather than an end. Final outcomes must be stated in deeds.

It was one of the concerns most frequently voiced at all these gatherings that they should not be allowed to pass in fruitless academic discussion, but should leave us with some practical results. This each session strove conscientiously to do. But practical results, as applied to a conference, cannot, in the nature of the case, involve concrete tasks accomplished. A conference is simply the opening phase of a long and gradual development. Its function is to reveal to us the things which need to be done and, by bringing us into contact with other men and women who are facing the same tasks, to send us away determined to undertake their accomplishment. This the conferences of the summer did. The first stage in our campaign has been a success.

Now we are about to enter upon the second stage—the realization in concrete form of the ideals with which the conferences have equipped us. The opportunity is not far to seek.

The conferences proposed a crusade for social betterment. Every town and city in America offers opportunities for beginning it. Industrial jealousies are turning the thoughts of men toward violence as the only apparent means of gaining their ends. Powerful interests are seeking to unloose again the curse of alcohol which has not yet been finally stamped out of our national life.

The conferences appealed for an extension of international good-will. Openings for beginning this also abound. Racial prejudice is blinding the international outlook of large masses of American men and women with whom we come into daily contact. Children in many of our schools are being led to respect unpatriotic conceptions of narrow nationalism. which cultivate the spirit of war. Wherever we look, society has need of the clear thinking and the willingness to strive unselfishly for the welfare of humanity as a whole, which found expression in the sessions of our conferences.

The world to-day stands at a crossroads. It must choose between the way of violence, which in the past has always led to self-destruction, and the way of careful thought, of slow conversion and of consideration for the needs of all, which gives promise of ending in a higher human society. London and Jordans, Oxford and Dublin are signposts at this crossroads. They point out uncompromisingly the necessity of choosing the latter way, difficult and unspectacular though it be.

Upon the distance which we in our daily lives now advance along this way which we ourselves have pointed out, depends the final outcome of the conferences. If we make no struggle to progress in the realization of our ideals, we may well question the value of our conferences either to ourselves or to the world. But if we resolve to follow this course which now lies open before us, even in the face of delay and discouragement, we can make the conferences a concrete and enduring success.

THE BIBLE AS LITERATURE.

THE ignorance of the Bible among students in our public schools and colleges furnishes a curious illustration of the inadequacy of our educational machine to meet the requirements of life. Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person, who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a work in the language than can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or theology, or of dogma, it is a question of general intelligence. A boy or girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly.—*C. Dudley Warner, in Harpers Monthly.*

Report of Jordans Conference

THE full report of the Jordans Conference is being published by the Committee which conducted the Conference, including very full extracts from the papers and discussions.

Copies can be ordered from the Advancement Committee, 140 North 15th Street, Philadelphia, Pa., at fifty cents per copy.

FIVE IMPRESSIONS OF THE CONFERENCE.

I.

The Setting.

JORDANS! To many of us from Penn's America, Jordans had been a name which we faintly remembered having seen once in our grandfather's Quaker History and with which we dimly associated a little Quaker meeting-house, William Penn, religious persecutions and English ivy. If, by any possibility it were still a real place where grass grew and birds sang and people lived and ate and thought and played, it was three thousand or more miles away and therefore very abstract.

Now we *know* that Jordans is a very real place where not only grass but flowers grow most luxuriantly and real people think real thoughts. To our mental Jordans gallery where have hung pictures of the saintly Penington, the sterling hearted, modest-eyed Thomas Elwood and the kindly, far-sighted William Penn we shall add a modern touch—a picture of four hundred young twentieth-century Quakers from many parts of the world.

One knows or can imagine something of what the spirit of an American Conference might be, but bring together people from England, Ireland, France, Germany, Switzerland, Austria, Jamaica, South Africa, Sweden, China, Australia and America in times like these when it seems everything is being shaken that can be shaken, when many of us have been alleged enemies of others, when the individual Irishman is on the verge of hating the individual Englishman and even his own countrymen, and when labor strikes at capital and capital strikes at labor—bring together these many people under these many circumstances and it would seem dangerous to speculate on what the spirit of the whole might be. It is safe to say we left Jordans with a more or less defined impression of what that Spirit was.

English Friends started months ago making Service the foundation. Jordans ordinarily accommodates about one hundred. We all wanted to go. They stretched and stretched and finally took four hundred. It must have been like undertaking the impossible, yet those who had planned and worked longest and hardest were the ones who said, "After all Service is what we are all out for and we are ready to do it again."

We saw paths of Service being pointed out on every side and perhaps none was greater than to live absolutely in the spirit of Him whose name we bear, forgiving and loving enemies until there shall be no enemies to forgive, and practicing that charity, or "sympathetic human interest" in the most ordinary places and under the most ordinary circumstances. The opportunity, we feel, is never lacking; if it be some steps away we must go forward to meet it. We must develop our individual powers and make ourselves pliable and useable that we may fit the need. The words of the ancient Mystic made expression for our hopes. "I would fain be to the Almighty what a man's right hand is to a man."

Co-operation is another thing we talked about seriously—and practiced cheerfully! Everyone took his turn at setting up, serving, clearing off tables and washing dishes. And we found it entirely possible for all nations to co-operate!

After the hurry of breakfast, orderly duties, looking over mail, committee meetings, etc., the devotional group meetings came as a time of real quiet and preparation to meet seriously and in the Spirit of Christ the problems which were to come up for later discussion. It seemed that everything favored self-abandonment and a quiet settling down. The path down to the old meeting-house along side of the rambler,—and ivy-covered fence, past the old burial ground and under the deep shade of the forest treets seemed to lead us into the very Presence of Him who can speak to the condition of us all. We visualized that famous Quaker painting "The Presence in the Midst," and we truly felt that He who had so often met with the bowed-head worshippers in the past in that very place was there again calling us to the practice of that effective sympathy and love which speaks and acts not knowing why but which finds a lodging in some restless heart and does unknown good.

What was the effect of having so many nationalities brought together? Whether due to the fact or not there was the tendency to look at things from an international point of view and to disregard national boundaries, considering that God is the Father of us all therefore we should live together in that Brotherhood which His Fatherhood implies. How many times foreign friends arose and in broken English or through an interpreter told of their problems and sought Friendly solutions and co-operation. We were made to see more and more that one nation cannot live unto itself alone, that we are all built on the same great plan with propensities for good and evil, for loving and hating, and if we who believe in the way of love and good-will, do not dare to live that message and carry it to others, how can we hope for the better way top revail?

Fun and Frolic were both present. It must have seemed so to passers-by. This conversation was overheard:—

"What sort of an institution is that yonder?"

"A Boy Scout camp, I believe."

"I've been told it is an American college."

"You are both wrong. It is an Epileptic Farm!"

Whatever gave strangers that impression we can't imagine They saw us only from a distance!

Afternoons were free. Sometimes it was a field meet. Sometimes American baseball was inflicted upon the English. Sometimes we tramped or sometimes we retraced Time ten or fifteen years and risked our lives on bicycles. It *was* a risk for having turned to the right all our lives it was a bit difficult to stifle instinct and turn left when a big automobile loomed suddenly round the corner. And the result was a few tumbles! Windsor Castle and Stoke Pogis, the scene of Gray's "Elegy in a Country Churchyard," were not far away. There was double attraction at Chalfont St. Giles—Milton's Cottage and "Ye Olde English Fair" in which wild western cow-boys figured! English roadsides are pretty and inviting even if they lead to nowhere. Or if we felt a bit too lazy for tramping or cycling, perhaps we took all the coats and sweaters we could get and found a sunny spot in the pastures where we read or napped until the 4:30 tea bell called us.

Three cheers for English teas! We liked them. Especially the cakes.

The song fests out in the "Quad" after the evening meetings were a feature not to be passed by. There were national songs and international songs. Everybody knew "Annie Laurie" and "Day is Dying in the

West," but the Southern Negro songs were strictly American. After singing "Carry Me Back to Ole Virginia" and "Old Black Joe" rather dolefully several evenings in succession a German Friend timidly ventured in broken English, "What—what are they—Quaker hymns?"

A spirit of great humility hovered over the Conference. There were those present who might have boasted of great works but great works were not paraded. We saw only the great blunders and moral failures of the past and the remembrance of our share in them kept down any undue feeling of pride in the Quaker name and Quaker achievements. We love the Society of Friends and we believe in her message but we believe that the message is greater than the messenger.

Above all a spirit of consecration weighed upon us. We realize that we must first set our own houses in order before we can help the world,—that only the best in us, which is called out through close communion with God, can call out the good in other men and we believe there *is* a potentiality of Christ in every man. A prayer of the poet we would make the prayer for all men:

"Great Master, touch us with thy skillful hand,
Let not the music that is in us die.
Great Sculptor, hew and polish us, nor let
Hidden and lost, thy form within us lie.
Spare not the stroke. Do with us as Thou wilt.
Let nothing be unfinished, broken, marred.
Complete thy purpose that we may become
Thy perfect image; Thou our God and Lord."

WILMA E. REEVE.

II.

A German's Impressions.

"Don't go to England, or you will get into trouble," we were warned by Germans when we heard of our invitation to England. But they were satisfied on hearing that we were going to attend a Conference of Friends. There are many quarters to-day where the ideals of internationalism and universal brotherhood are regarded rather cynically. But even here the word "Quaker" works wonders. Quakerism is spoken of as a proof that pacifism and internationalism are not merely illusions, but ideals which can be fully realized.

When we crossed the border we felt like birds getting out of a cage. Moving freely again among people of all nationalities on the steamer, we felt that the war was really over. Still we felt a little nervous and afraid to hurt anyone's patriotic feelings and arouse hate or anger among our fellow passengers. But everyone throughout the journey was most helpful and kind from the official who looked at the passports down to the railway porters.

One of the greatest impressions I take away from the Conference is the hearty welcome all the Friends gave us when we gathered for the first time in the great old barn which was to be our meeting-place. Our friends in Germany will be quickly touched when they hear of this overwhelming reception, and we feel sure that it will help to break down the barriers of hate and misunderstanding.

Coming from the Station towards the Old Jordans Hostel we felt very happy to see the romantic lanes, the cornfields and woods and the mist-covered hills, so typical of the English country-side. The old barn where the Conference was held was built of timber probably from the *Mayflower* and must have been of great interest to our American Friends, especially to those whose ancestors sailed across the ocean in that celebrated ship.

There were regular beds in the Old Hostel and cots down in Stone-Dean, where William Penn stayed several times with his friends. But the greatest fun must have been the camp life. One saw the big tents placed neatly side by side on the hill overlooking the valley. The most wonderful arrangement, however, was the huge dining tent with its kitchen, pantry and other accommodations. I daresay a King in the time of the real Huns would have been proud to have such a tent to live in. Being interested in hygienic questions I could not help admiring the most ingenious sanitary arrangements. What a tremendous work it must have been to prepare everything in such a perfect way for more than 400 people. I wish our German militarists who are so proud of their powers of organization could have seen it at work. No red tape, no fussing, no nervousness—everything went on as smoothly as if the Conference had been living there for 100 years.

In sitting down for dinner one enjoyed just looking at things before starting. The tablecloth, white bread—consider the impression, not having tasted it for six years—plenty of food, no bread and meat cards necessary, and all the happy and contented faces around one. There was no need to call for the waiter. There was the "orderly" who was looking all the time for a chance to do something for you. Everyone had his turn at being "orderly," and one got to know what it meant to wash up 400 plates, cups, spoons and knives. Besides, every little party had its own housework to do and you were apt to find after spending 20 minutes of hard work turning the wheel of a pump that you had been turning it the wrong way!

After breakfast, small groups of Friends—old and young—met for silent worship. Some gathered in the old meeting-house where William Penn used to worship and from where you could step out into the churchyard where he is buried. Others went to the old barn or up the hill from where you could look down over all the tents.

In the discussions that followed the lectures I found many things differing very much from our German ways. There was no fussing about words and distinctions, but much common sense and a kind of homely philosophy. Now and then a good joke made everybody burst out laughing as only healthy, happy people could do. There was an old gentleman very popular among the boys who laughed so hard that his whole body quivered with mirth like a character out of Dickens.

There was a lecture about the Peace Treaty based on Professor Keyne's book. If this lecture had been given by an English Friend in Germany it would have convinced my countrymen that there are people in England who realize how crushing is the burden which has been put on the Germans and who desire to help them.

Through all the lectures ran the centre of thought of the seed of good in every man, the high value of God's strength and personality, the longing for development of every individual in full liberty. You heard about the Quaker Mission—not to make Friends, but to find friends. You could not imagine that there was such

things as dead silence and dead worship after the lively experience of the Conference.

But whenever there was a gathering, be it for worship or to listen to some helpful lecture, you felt the joy of being united.

There was a right valuation of the task of the Friends. "Are you the ones who are to come or must we look for others?" was the question asked by Dr. Schaefer. They appreciated the different forms of expressing Quakerism in various countries. There was not the slightest intention to make proselytes. It was quite sufficient to be a friend of the Friends as an English lawyer called himself. The chief point of discussion was "What should be the attitude of Friends towards Socialism?" All agreed that "the system is rotten," but they did not get on very much further. For Germany it is of deepest interest that this question should be dealt with, as the influence of the Friends in our country will greatly depend on their point of view towards Socialism in all its various forms. This question will perhaps have to be solved by the English and Continental Friends as the social problems in America differ greatly from those in Europe.

If the discussions about the social question were rather a disappointment we were well satisfied by the devotional gatherings. It was so helpful to look back into the past and see the old Friends fighting for spiritual victory and to get words of encouragement for action in the present and future days. All the lectures were an expression of the life within and the silent worship which followed the lectures was something like a divine echo to the words spoken.

Who would have thought that those capable of giving expression to deepest thought and feeling could be as merry as people who are merely out for pleasure? If you had seen the Friends, old and young, playing on the meadows, you would never have imagined that you saw men who had been in prison for months and years. Even from a distance the laughter and shouting of the girls and women watching the games could be heard, and yet, hardly a year ago, they were in the greatest anxiety on behalf of their brothers, husbands and fiancés suffering in prison for their belief. Though there were plenty of boys and girls, you could see many a man or woman with grey hair. But all those present were the representatives of the new generation of Friends.

In conclusion I should like to say that I do not know how to express my gratitude for the possibility given to me to meet with Friends from all parts of the world "to see the sun rise," as someone expressed it. We, who in lecture and silent meeting had dwelt on the example of bygone generations of Friends, had also dared to look forward with hope and courage to the answer which the young Friends are ready to give to the call of their age.

GERDA FELDNER.

III.

An English Point of View.

We came to Jordans hoping much, yet not knowing quite what we were hoping for. I think we received more than we expected. The character of the gathering was new. Never before had so many Young Friends gathered from so many countries to find their common ground and to share with one another their experiences, aspirations and problems.

The program was arranged so that the mornings were devoted to a lecture and discussion while the evenings were given to an address of a more devotional character followed by a time of worship. No report can convey the atmosphere of expectation in which we gathered, or the real feeling of community which developed among us all.

As we listened to the experiences and problems of to-day in America, Europe, Asia, and as our thoughts were directed to Jesus our great revealer of God or to our spiritual ancestors nearer in time, the early Friends, we came to realize in quite a new way that—under some differences of expression—as Friends we are united from the Far East to the Far West and the Far South by a common belief in "that of God in every man," and in the possibility for all men of a life lived increasingly in harmony with our common Father. This Faith demands that we should strive to live always so that the Divine Spirit is freed in us and in all those whose lives we can influence. The light of this truth must be allowed to transform and beautify our dealings with our neighbor, all our business dealings from the least to the greatest, our attitude to social and labor problems and schemes, and our contributions to the relations of peoples. And our lives influence so many that we know nothing of; not only those who live near, but those thousands of miles away who buy our goods or whose work we buy, and those who read about our home politics in their home papers.

Our duty seemed clearly shown to make efforts in our home groups to understand the problems that await solution in the world and in our home countries. History, geography, and economics have become very important tools which we should learn to use well in our work of building the City of God.

The general sense of a few sentences from different lectures have remained with me as being of value to thought and action:

Let not the complexity of the system obscure the simplicity of the ethical issues.

Jesus taught that all final solutions of human problems are in terms of personal relationship and mutual understanding.

The love of God can only be shown to men in terms of human love and life. The life and soul of man is the only place where God continually writes his New Testament.

The Society of Friends has no contribution as a sectarian church, it must remain a free spiritual movement.

Are we merely to be fortunate descendants or are we also going to be great ancestors?

Let me ask anyone who wants to know more of the Conference to get and study the report which will contain good accounts of the lectures and addresses given. It would be good to hear that the demand was so big a second edition had to be printed.

For all of us Jordans was a milestone. For our movement it lies within our power to make it far more, to make it once again the birthplace of great things.

JOHN L. NICKALLS.

Oxendon Market Harborough, England.

IV.

Personal Responsibility.

Dr. Henry T. Hodgkin, speaking at London, said: "The only way to overthrow a bad social system is for individuals within that system to live according to the

new order to which they aspire and thus to plant the seeds of transformation."

The challenge to the individual expressed in these words became one of the dominant notes of the Jordans Conference. Henry J. Cadbury sounded it in the opening lecture.

"It is no use blaming the present world chaos on impersonal things such as secret diplomacy or economic responsibility," he said. "The blame rests squarely upon our own shoulders as individuals. We should be as anxious to revolutionize our own characters as we are to institute a new social order. The essential is not simply to overcome Junkers and profiteers, but to overcome the Junker and profiteering spirit in each one of us."

This recognition of individual responsibility, and the consequent demand for a revolution in personal life, were among the issues which all who came to Jordans seemed to have felt most keenly and to have sought most earnestly to answer. When the Conference drew to a close there remained few phases of personal life which had not been passed under the glare of a frank examination to determine whether or not they were in accord with the principles which we as Friends profess to hold.

The problem which received most extended consideration was that, introduced by several Young English Friends, of "personal economic responsibility." Bertram Pickard, of London, in opening the first of the two sessions devoted exclusively to the discussion of this subject outlined his position in approximately the following words:—

"There are two means of overcoming the economic barriers which at present divide the world into classes. One is the eventual seizure of possessions by those who lack them; the other is the voluntary relinquishment of surplus possessions by those who control them at present. There is not enough wealth in the world to-day to supply the legitimate needs of all unless something approaching equal distribution can be achieved. Whenever one individual acquires more than he needs for the necessities of life, it means that some one else must have less than he needs. The Society of Friends is to-day an upper middle class group enjoying extended economic advantages and in a position to relinquish some of them voluntarily if it sees fit. The time has come when we must seriously ask ourselves whether we can continue to accept economic superiority as our natural status, when so doing means adherence to a social system which forces privation and poverty upon others. The idea that because we have a legal right to surplus possessions we have a moral right to them, can no longer be accepted without question. Christianity is a religion of duties not of rights. If we genuinely hold humanity to be a united brotherhood, we must adjust our economic responsibility to society on the bases of family relationship and not of self-interest alone. And it is precisely those having means to begin the improvement of social conditions who if they fail to press the opportunity are most responsible for violent revolution when it comes; for they might have provided outlets for the energy of social aspiration which would have prevented it from accumulating the volcanic force which leads to chaotic eruption."

Bertram Pickard, therefore, suggested the formation of small groups to consider frankly the question of legitimate needs, of salaries, and of expenditures in order that we might determine whether or not we are genuinely fulfilling our economic responsibilities toward society.

The issue is clear and must be faced by all. Large masses of men and women are living to-day without the means to obtain either a proper physical or spiritual life. If this continues the very forces of idealism upon which we base our aspirations will drive these masses to the only means of self-assertion which they know,—that of armed revolution. Are we going to continue in complacent comfort until the crash comes, or are we going to give ourselves at once by every means in our power to the task of averting it?

The discussions at Jordans demonstrated clearly that Young Friends are seeking the second alternative. Some of the questions raised at the conference which all Friends need to face were:—

Are we really building our lives according to a vision of inspired simplicity, or are we spending money on luxuries and satisfactions which we could do without? Do we employ servants to do the work we should do ourselves? If we possess a surplus of economic means above our needs, ought we not also to ask ourselves whether morally this surplus does not belong to those who lack the most fundamental necessities? And most important of all, are we personally giving a just share of our time, our interest and our energy to the crusade for a more perfect humanity? WALTER H. ABELL.

V.

The International Young Friends' Movement

THE Conference of Young Friends held at Jordans was truly international in character, representatives being in attendance from Germany, Austria, Switzerland, Norway, Australia, South Africa, Jamaica, India, Japan, China, Ireland, Canada, and all parts of England and the United States. As the conference advanced the sense of our spiritual unity grew in the hearts of those of us who played and worked and prayed together, so that a deep and wonderful spirit of fellowship was created and we were bound together as brothers, with God as our Father.

From this experience the desire grew to keep in closer touch not only with those with whom we had come in contact, but with all those of whom we were but the representatives. The necessity of widening the spiritual horizon of all Young Friends by helping them to know the Young Friends in other countries was the motive behind the action taken by the Conference on the last day, when it appointed a Continuation Committee.

In response to the request of the Conference of all Friends held in London that the Young Friends' Conference appoint two English and two American representatives to act as members of the Continuation Committee of the former body, John L. Nicholls and A. Winifred Cramp for England; and Chester A. Reagan and Edith Stratton for America, were appointed. In addition to that committee the following were appointed to constitute the Continuation Committee of the Young Friends' Conference:—Margaret S. Thorpe, Australia; Olive M. Warner, South Africa; S. L. Fang, China; S. Hirikawa, Japan; Walter Koch, Germany; Hans Schindler, Austria; Henri Van Etten, France; Thorlaf Bryne, Scandinavia; Lucius O'Brien, Ireland, and Clarence Pickett, Annie B. Gidley and

W. Taylor Thom, America. The delegates from India and England are to be named later. The ones named are to act only until such time as they or others are officially appointed by their respective groups. Clarence Pickett and A. Winifred Cramp were appointed to act as joint secretaries.

The work planned is along three lines. First, the publishing of an International Young Friends' paper. The "Friends' Fellowship Papers" will be the organ used for this purpose. The editorial board consists of Elizabeth Fox Howard, editor, and four assistant editors, two from England, one from Ireland and one from America, the members of the Continuation Committee acting as correspondents. Second, arranging for the interchange of visits between Young Friends of the various countries. Third, the encouragement of the study group idea, by means of an interchange of study outlines, lists of helpful books, etc.

While organization alone is helpless to achieve that bond of fellowship and mutual understanding so earnestly desired by all, it is an invaluable instrument when used by men and women who are filled by the spirit of love and quickened by the call to service. That the Continuation Committee of the Young Friends' Conference may so function is our prayerful determination. ANNA B. GRISCOM.

Scraps from a Jordans Note Book.

THE first World's Conference of Young Friends became more significant because centuries before, in the very spot, Young Friends had taken their far-reaching stand for their principles. The thoughts of us as pilgrims to the Mecca of Quakerdom gathering to receive a new outpouring of that early Quaker spirit became a leaven which gave a deepened meaning to the Conference.

This feeling was heightened by the knowledge that the great war had intensified our Quaker convictions. The presence of many C.O.'s, a number of whom had suffered imprisonment because of religious conviction was a constant reminder. Both time and place put us on our mettle to respond fully to whatever the Conference might demand of us.

* * * *

After an evening meeting, towards the close of the Conference, when it was beginning to deepen and to become a vital part of us, we left the Barn with the expectation of retiring at once. The full moon was lighting the sky and it seemed more attractive out of doors than in a tent. Someone started to sing. At once many responded and our voices were raised to the chorus of a familiar song. Other songs dear to the American heart followed, with Americans doing the large part of the singing. Soon some rollicking English songs were chorused and then five voices were raised as our German and Austrian delegation made their contribution to the evening's song.

But the occasion was quickly deepened and made memorable by the next song. All nationalities, American, British, German and others threw their souls into singing fervently in German the old hymn "Nun danket alle Gott" (Now let us all thank God). In the great burst of thankfulness all distinctions of nation, race or class were dissolved. We felt indeed "one body." Our fellowship, fostered by meeting and camp life seemed sealed by this common hymn of praise. To many, this was one of the great moments of the Conference.

WILLIAM PENN'S GRAVE AT JORDANS.

AND now in Jordans' grassy garth he lies
Beneath soft English skies,
Where ancient trees their quiet vigils keep
Above his tranquil sleep
And the wild English flowers their blossoms wave
O'er the great Quaker's grave.

Silence and solemn beauty wrap him round
In that so hallowed ground,—
Fit resting-place for him whose noble life,
Avoiding hate and strife,
Inspired a weary world with visions high
And hopes that cannot die. J. R. H.

Echoes from Jordans.

EVERY catastrophe brings a great opportunity. The test is not whether we have escaped the danger and weathered the storm, but whether we have seen our opportunity.—*Henry J. Cadbury.*

There isn't much use in making speed if you're not going in the right direction.

We must not be content to put our emphasis on negations. Get over into the everlasting *Yea!* Stand for something.—*Rufus M. Jones.*

Our aim should be, not to crush the evil doer, but to change the evil mind.—*Shipley Brayshaw.*

Every advantage imposes upon us more than an average of responsibility.—*Will Hall.*

Music under discipline attains the greatest freedom.

Life is one and God is God for all good life.

Life is the highest form of art. We have got to know what to leave out.—*Donald Grant.*

God knocks at the door of our hearts, but the latch is on our side.

The Society of Friends will grow by making more friendships.—*William Charles Braithwaite.*

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

EDITOR FRIENDS' INTELLIGENCER:—

ON the first page of the INTELLIGENCER for Ninth month 25th, appears "The Message of the Conference of All Friends." But on reading it I find it is not a message; it only points out what a message would consist of. It says:—"The Way of Jesus will mean sacrifice if we are honest. It will mean drastic changes in industry, in business, and in domestic life."

But why, oh why, did that message fall down before the crying need for a real message at this time, and fail to state the drastic changes in industry, business and domestic life which are necessary to bring these activities into harmony with The Way, and make them contribute to the general spiritual and material well-being?

Without doubt this was stated clearly and frequently by many messengers in the great Conference; but conservatism still suppresses the essential and seeks to nourish and to narcotize us with the non-essential.

Again the organized church has bowed to the Powers that Be. Again the good fight falls upon the earth's disinherited. JONATHAN C. PIERCE.

White Plains, N. Y.

The "Mayflower" Theory.

American delegates to the Jordans Conference were interested to learn that the old barn in which the conference sessions were held is believed to have been built from the timbers of the historic *Mayflower*. Such is the theory recently set forth by Dr. Rendel Harris.

Dr. Harris was first impelled to make his investigations as the result of a remark made by a local man after the funeral of a friend of the speaker at the Friends' burial ground, close by, in November, 1918. The remark implied that it was a local tradition that the barn belonging to the hostel, which was formerly a farmhouse, was built of *Mayflower* timber. The first step was to establish that it was actually ship's timber, and this had been stated by an expert, Mr. Hyams, of Blackwall, to be true. Furthermore, Mr. Hyams had pronounced that the ship from which the wool had been taken would have been schooner-built, of about 150 tons, and of the period "somewhere in the 17th century." The *Mayflower* was a schooner of 180 tons. Mr. Boran, of Rickmansworth, had examined the bricks which formed the lower part of the barn, and said their measurements proved them to be of a type which was not in use after 1625. This latter fact, and the existence of a remarkably fine iron plate embossed with the coat-of-arms of King James I. in the kitchen of what was formerly the farmhouse, went to prove that the making of the barn and the first rebuilding of the old farmhouse occurred about the same time—namely, 1624.

A correspondent in *The London Times Literary Supplement,* commenting upon this theory, adds some new evidence as a result of his examinations of what are called "The Port Books." These records of the entry and departure of ships from English ports have been preserved for all these hundreds of years. Professor Horrocks, the correspondent, has brought to light many curious and interesting facts connected with the entry and clearance of the ship *Mayflower* from various ports beginning with 1606. The vessel was engaged in wine and general merchandise traffic with French and Dutch ports.

We quote from Prof. Horrock's letter: "On May 26, 1624, an application was made to the Admiralty Court for the appraisement of the Jones *Mayflower,* on the ground that she was 'in ruins.' The appraisement was decreed and took place the same day."

The valuation was as follows:—

In Primis wee the said appreisers havinge viewed and seene the hull, masts, yardes, boate, Winles and Capsten of and belonginge to the said shipp, doe estimate the same at—Lli:

Item five anckors weighinge about 25 cwt wee value at XXVli:

Item one suite of sailes more than half worne, wee estimate at XVli:

Item 3 Cables, 2 hawsers, the shrowdes and stayes with all the other rigginge more then half worne, at—XXXVli:

Itm ye pitch pott and kettle—Xiigs, 4d.

Itm ten shovells—Vs.

Suma totalis, 128li, 08s. 04d.

(H. C. A. 3, 81/167.)

This seems to be "the last of the *Mayflower,*" so far as official records are concerned. To what use did her timbers return? Did they go to build the barn at Jordans?

BRIEF ITEMS OF INTEREST.

Subject to the later approval of Congress, permission has been given to the National Woman's party to place the statues of Susan B. Anthony, Elizabeth Cady Stanton and Lucretia Mott in the rotunda of the Capital.—*The Ledger.*

Beautiful busts of Susan B. Anthony and Lucretia Mott have been for years in the Corcoran Gallery, Washington.

Cardinal Gibbons says:—"Now that women have been given the vote they should exercise this privilege, not only as a right, but as a duty."

At the Norristown Friends' Home four women past ninety years of age recently registered.

Joseph Pennell is preparing a book on pen-drawing.

"North Dakota has never had any strikes, and we have never been troubled with matters of this kind."—*Attorney-General of North Dakota.*

Dr. Schaefer's Letter to the Quakers, which appeared in all Friends' papers, and Alfons Paquets appreciation, "The Quakers," published in the *Frankfurter Zeitung,* have been translated and published in pamphlet form by Karl Heath, of London, and Dr. Henry Cadbury, of Cambridge, Mass.

On September 21st thirty-six young Americans who had won Rhodes scholarships sailed for England, expecting to remain three years at Oxford.

It is planned to erect another great dam across the Susquehanna above Marietta, with a capacity of 100,000 kilowatts.

Chicago college girls have rebelled against the fashionable high-heeled shoes. And shoe dealers are in despair.

The friends appointed by the English Executive Committee, Chairman John Henry Barlow, former Clerk of Friends of Great Britain; Roger Clark, present Clerk and grandson of John Bright; and Edith M. Ellis, daughter of the late John Edward Ellis, Deputy Chairman of the House of Commons and Under-Secretary of the India Committee, have spent two weeks touring Ireland, sparing no effort to learn the truth about the Irish situation. "We are bound to recognize that a state of war is considered to exist and does exist . . moderates believe that nothing less than the grant and not the promise, of complete internal self-government can now satisfy the demands of the Irish." The withdrawal of the armed police and military would be taken as an act of good faith, not weakness. This Mr. Barlow approves.—*The Ledger,* October 4th.

The grave of George Fox, which was incorrectly stated to be in Bunhill Fields Burial Ground, is in the Friends' Burial Ground, a little to the west of this cemetery. In the Friends' Burial Ground, it is the only one that is marked.

AMERICAN FRIENDS' SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

WANTED.

Workers in a Reformatory.—There are several openings for teachers in a reform school for girls which is situated on the Hudson River. This is an excellent opportunity for a young college woman to get in touch with one of the greatest problems that confronts us to-day. If you are interested, write immediately to the American Friends' Service Committee, 20 S. 12th St., Philadelphia, Pa.

CASH CONTRIBUTIONS.

WEEK ENDING OCTOBER 2, 1920.

Five Years Meeting	$ 344.80
New York Friends Service Committee	450.00
Falls Monthly Meeting, Langhorne, Pa.	10.00
Buck Hill Falls, A. F. S. C.	85.58
Middletown Friends, New Waterford, Ohio	10.00
North "A" St., Mo. Mtg., Richmond, Ind.	20.00
Contributions for General Fund	183,08
For Germany	1,136.94
For Austria	306.00
For Syria	100.00
For Clothing Department.	84.59
	$2,730.99

PERSONNEL.

Returned.—William Webb, West Chester, Pa., after a period of service with the Friends' Relief Mission in Germany. Marion S. Norton, Phillips, Me., from Germany. James Norton, Phillips, Me., Secretary of the European Commissioners of the American Friends' Service Committee who will act as assistant secretary for Wilbur K. Thomas.

PARIS AND THEN EIGHT HOURS IN THE ARGONNES.

The French Field has closed, may close, will close, is closing. A mixture of some such phrases haunted the mind of the July traveler to Berlin, via Paris, who dropped off at the Hotel Britannique wondering whether he could discover any relics of the once mighty French Unit. He found, in the words of Mark Twain, that the reports of its death had been greatly exaggerated. In the first place his vague notions as to what a Quaker Embassy might be took clearer shape at the greeting of a real Quaker Ambassadoress herself who not only attended to Mission business in the Mission office, but looked after the comfortable Embassy Room with its Quaker Library, its piles of Quaker literature in French and its Sunday meeting for worship and study groups. Here also he found another wearer of the star who would attend to his passport. Here also was Geoffrey Franklin preaching internationalism through the promotion of Quaker tours and Dick Balderston still the active and efficient head of transport, and Melvin Cawl, his room lined with drawings of the new Chalons Maternity. These drawings inspired the feeling that Friends were leaving a very fine thing behind them, a beautiful building where the ideals and obligations of motherhood were taught as in no other such institution in France, but Cawl was not altogether happy. The lowest bid he could get from the contractors was higher than the appropriation, and the puzzle was,—how can you build a 1,300,000 franc building for 1,000,000 francs without seriously modifying your plans? Could not some good Friend be found, he pleaded, to contribute a few thousand dollars?

Such was Paris, and then a morning's ride brought the traveler to St. Menehould on the western edge of the battle line assigned to Friends. He had been joined by a dozen other American Friends who like him had read obituaries of the French work and had come out to view the remains. The camionette with its eager freight rambled along to Les Islettes and stopped in front of a Mission building whose well-kept interior and Mission star over the fire place revealed that the work with children, a prominent feature of the relief activities in that village, was still maintained. Then up the hill to Clermont where the car was halted by another Mission star blazing out on a sign which announced that embroidery was for sale. The difficulty of persuading the women of the party to climb Clermont hill for dinner on the top was far exceeded by the difficulty of getting them away from the most delectable embroidery shop after an orgy of buying. Near by the Maison d'Etoile still cared for refugees in transit, and Paul Whitely had not yet forsaken his famous boys' club.

After that Aubréville with its many Mission homes, and in a short time appeared by the road a prettily painted sign which announced that this was Neuvilly, Cité des Amis. Already the vines had grown over the unpainted boards of the wooden demountables, and the prosperous little gardens and general appearance of happy "domesticity" made the Cité appear rather more "des Amis" than "Neu." At Beureuilles the grass covered the few vestiges of the former village, but the houses erected by our workers stood forth brazenly new and important, dominated by that strange anomaly,—a Catholic Church built by Quaker hands.

Then appeared Varennes with its bustle of life amid the ruins; its Mission hospital happily empty; the hostel with its starred sign; the co-operative store whose managers sent messages of love to friends in America, and scattered everywhere the Mission houses.

Of Vauquois hill, which the sightseers climbed just beyond Varennes, nothing need be said, for the net result of war where it does its worst is just nothing. With its burnt-out craters and torn sides it should ever remain as it is, a fitting military monument.

Beyond the Mission huts and tumbled ruins of Avocourt there was less life in the villages. At Esnes, for example, there was little but piles of stone and broken walls, witnessing that only where Friends had worked had the returning refugees been given sufficient help and encouragement to begin a new life on the ruined foundations of the old. After a few more desolated miles, adorned only with an insane profusion of dugouts, trenches and barbed wire, testifying that the world which has struggled so far out of chaos still contains malignant forces which seek to bring it all to chaos again, the broken forts of Verdun were safely passed, and also, what was much more difficult, another tempting embroidery shop whose Mission star shown dimly in the late midsummer twilight. In the partially reconstructed hotel in Verdun the traveler had time to reflect that eight hours' superficial contact with reality had more impressed him than eight months' reading of tasteless reports.

Howard H. Brinton.

FUN.

The other day, my little nephew, who is five years old, and who is a constant companion and chum of his father, so becoming quite familiar with the workings of Ford trucks, heard a summer locust chirp vigorously and stop suddenly. With eyes dancing, he exclaimed, "Didn't that feller shut off his engine quick!"—*Christian Register.*

"What are the Epistles?" the teacher asked. It is said that one scholar answered, "The wives of the Apostles."—*Christian Life.*

THE NEW YORK MINUTE AGAINST MILITARY TRAINING.

New York Yearly Meeting of the Religious Society of Friends at its session at Poughkeepsie, N. Y., Fifth month 27th to 31st, 1920, adopted the following minute and directed its clerk to send a special communication upon the subject of Military Training to the several Yearly Meetings in this country:—

Minute:—"We view with alarm the prevalent agitation in regard to Military Training for our youth, and we desire to place ourselves on record as opposed to Military Training for the youth of our country.

"Our clerk is directed to prepare a protest embracing this subject and to give the same to the public press and to forward it to our Representatives in Congress."

Friends are confronted with many problems in the changing conditions of modern life following the World War. No longer are we permitted by either our occupations or consciences to live apart from and disregard public affairs.

In complicated and often indirect ways our money is taken from us in taxes, and much of it used not for public education and welfare, but to erect and carry on huge military and naval establishments.

Our children in the public schools are subjected to propaganda designed to convince them that the monotonous dulling life of the professional soldier is in reality an elaborate vocational and spiritual education.

Yet, Theodore Roosevelt wrote to his son who was inquiring about entering West Point dissuading him from it and quoting Captain Mahan who, speaking of his own son, said, "I have too much confidence in him to make me feel that it is desirable for him to enter either branch of service."—Roosevelt's Letters to His Children, *Scribner's*, 1919.

Congress is being urged to pass laws which threaten us with conscription of conscience as well as body under the deceitful title of Military Training. Courageous citizens of the United States who fear the effect of the Military and Imperialistic influences in our public life with their threatening attitude toward Mexico and other small nations on our own Continent, not to mention those of Asia and Europe, must make heir opinions known in no uncertain manner.

We believe in the most intelligent forms of physical, mental and spiritual training, but to Friends there is over and above the impulses to speak out against Military Training which other citizens feel, the great religious principle to which our Society has borne testimony through all its existence.

Belief in the Divine indwelling in all men must forever range us in the ranks opposed to the reliance upon Military and Naval force in our dealings with our fellowmen whether individuals, classes or nations. For the great venture of faith which this implies we are called, and to it we must call our nations in the name of the Great Prince of Peace, in whose life and death we believe we have been shown the secret of redemptive love as the solvent of all the complications of our human relationships.

At the present moment we feel increasingly the results of the War. Many are longing for a more excellent way, while others would turn us back into the channels which made the last War possible. Armament and universal Military Training are, we believe, methods of the Past. Will you not join us with voice and vote in our effort to prevent the fastening of such methods on our Country for the future?

We are your Friends,

New York Yearly Meeting,

By L. Hollingsworth Wood, *Clerk.*

CURRENT EVENTS

BUCKS QUARTER YOUNG FRIENDS' MOVEMENT HOLD CAMPFIRE

On First-day evening, Ninth month 26th, a group gathered on the farthest end of an island in the Neshaminy where it flows by Davis' meadow near Wrightstown. A fire was built in a thick grove of birches and buttonwoods. Sixty-five young people were present.

Raymond T. Bye led an informal discussion on "Business and Service." Man labors to produce enough food, clothing and shelter, plus some pleasures and a store for a rainy day for himself and his family. The motive of the individual for going into business seems to be to supply his own needs. But the purpose of business should be to serve the public needs. It was felt that the individual needs the ideal of service as a personal motive for business.

BIRTHS.

De Grofft.—At Swedesboro Hospital on Eighth month 18th, to Alice M. and William Carlton De Grofft, a daughter, named Phyllis. Birthright member of Pilesgrove Monthly Meeting, N. J.

DEATHS.

Bacon.—At Wenonah, N. J., Tenth month 7th, Job Bacon, aged 87.

COMING EVENTS.

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

TENTH MONTH.

16th—Haddonfield First-day School Union will be held at Medford, N. J., commencing at 10.30 a.m. and closing at 1 p.m. Only one session is held so as to enable Friends to hear Elbert Russell's address at the John Woolman Memorial meeting at Mt. Holly, at 2 p.m. Lunch will be served immediately after closing. There will be some automobiles to take Camden and Mt. Holly Friends to Mt. Holly if they desire to attend.

16th—Concord First-day School Union will be held at Willistown, at 10.30 a.m. Afternoon session at 1.30. Trolley leaving Sixty-ninth and Market Streets at 9.30, and West Chester at 9.45 will be met at Edgemont. There will be a paper on "How Can the First-day School Develop the Spirit of Worship in the Child?" by Herbert Way, and an address by Dr. Jesse H. Holmes, of Swarthmore, on "Program for Study in Adult Classes."

16th—Abington First-day School Union at Horsham, Pa. The morning session held at 10 o'clock will be a "Children's Session." The subject for the afternoon session is "The Relation of the First-day School to the Meeting."

16th—John Woolman Bi-Centenary. See Notice.

17th—Open Forum, conducted by The Philadelphia Unit of The Young Democracy, White's Auditorium, 15th Street, south of Chestnut, 3 p.m. Subject, The Issues of the Campaign (I). Speakers, Thomas Raeburn White, for the Republican Party, and Robert J. Wheeler, for the Farmer-Labor Party.

17th—First-day School and Conference Class at 15th and Race Sts., Philadelphia, at 11.40. J. Barnard Walton will talk on the Dublin and Oxford Conferences. On the 24th, Elbert Russell will give his impressions of the London Conference.

17th — Philadelphia Quarterly Meeting's Visiting Committee has appointed four Friends to visit Haverford Meeting, at 10.30 a.m. Also four Friends to visit Germantown Friends' Home, at 7.30 a.m.

17th—The Young Friends' Movement of New York Yearly Meeting is invited on a Pilgrimage at Flushing First-day School at 10. Meeting at 11. Emma Lippincott Higgins expects to attend meeting. Arrangements are being made for afternoon. Please bring box lunch.

18th—Easton and Granville Half-yearly Meeting at Easton, N. Y.

20th—Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, Philadelphia, 7.30 p.m.

21st—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

23rd and 24th—Southern Half-Yearly Meeting at Camden, Del., will be held at 3 p.m. on the 23rd instead of the 20th as previously announced. Meeting for Ministry and Counsel will convene at 2.30. Meeting will be held at the usual time on First-day, 10.30.

24th—Open Forum, conducted by The Philadelphia Unit of The Young Democracy, White's Auditorium, 15th Street, south of Chestnut, Philadelphia, 3 p.m. Subject, The Issues of the Campaign (II). Speakers, Russell Duane, for the Democratic Party; Algernon Lee, for the Socialist Party.

25th—Baltimore Yearly Meeting at Baltimore, Md. See Notice.

26th—Western Quarterly Meeting, at London Grove, Pa.

NOTICE — FAIR at Whittier House, Swarthmore, Pa., October 23rd, 1920, 2 to 9 p.m., under the auspices of the Society of Friends for the benefit of Social Service Work at Home and Abroad. For sale—Aprons, quilts, and other useful articles; Christmas gifts; home made canned goods and jelly; bread, cake, candy, apples, etc. Special attractions for the children. Supper 6 to 7 p.m. Come and bring your friends. On behalf of the committee, Annie Hillborn, Abby Mary Hall Roberts.

NOTICE. — Western Quarterly Meeting for worship and discipline will be held at London Grove, 10th month, 26th, at 10 a.m.

About 2 p.m. a meeting in the interest of First-day Schools will be addressed by Elbert Russell; subject: *How to Work*. Please extend invitation.

9 a.m. trolley at Willowdale will be met. Arrangements can also be made to meet train at Avondale. Visitors please notify Edward B. Walton, London Grove, Pa.

NOTICE—A number of delegates to the recent English Conferences have expressed a desire that an exchange might be established through which there could be interchange of kodak pictures. We will be glad to receive any interesting negatives and will take care according to our resources, of requests for pictures. The Young Friends' Board, 101 South Eighth Street, Richmond, Indiana.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

PINE RIDGE CAMP
ACTUALLY MID THE PINES
Ideal place for outdoor life in Winter. Main house and cabins with sleeping porches. Modern improvements. Pure water. Excellent Table. Rates moderate. Open all the year. Write
MISS SANBORN or MISS CROCKER,
Aiken, South Carolina.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

SCHOOLS.

Woolman School
A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

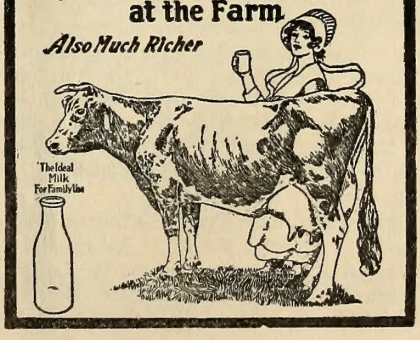
GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

SWARTHMORE COLLEGE
SWARTHMORE, PA.
JOSEPH SWAIN, LL. D., President.
Under Care of Friends. Send for Catalog.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Use
Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



Baltimore Yearly Meeting

—1920—

The Yearly Meeting will be held this year as usual, commencing on Seventh-day, Tenth month 23rd.

Lodgings will be provided for Friends at Park Avenue Meeting-house as usual. Applications for this accommodation are to be made through the Friend who may be appointed in each Monthly Meeting, and should be forwarded by him as promptly as possible to the Chairman or Secretary of the Committee in Baltimore.

Accommodations at moderate cost may be provided elsewhere, for those who desire such, when specific applications are made.

The dormitories will be ready for occupancy on Sixth-day, Tenth month 22nd, for those who may have early meeting engagements Meeting for Worship convenes at 10 o'clock on First-day.

ANNIE L. LEWIS, Chairman, 731 Linwood Avenue, Tuxedo Park, Baltimore.

BERTHA JANNEY, Secretary, 1923 Park Avenue.

NOTICE—John Woolman Bi-Centenary at Friends' Meeting-house, Mt. Holly, N. J., Saturday, October 16th, 2 p.m. Elbert Russell, Ph.D., Director of Woolman School, Swarthmore, Pa., will give an address on John Woolman's life and its significance. A cordial invitation to be present is extended to all interested, by The John Woolman Memorial Association, The Friends' Historical Society of Philadelphia, and The Women's Burlington County Historical Society. Tea will be served at the John Woolman Memorial, 99 Branch St., at 4 o'clock. Trains leave Camden for Mt. Holly at 12.32, 1.20 and 1.28. Trolley leaves at 12.37. Returning, trains leave Mt. Holly at 4.59 and 6.04. Trolley runs every hour.

NOTICE—The Philadelphia Unit of The Young Democracy will conduct during the coming fall and winter a series of Open Forums every Sunday afternoon, beginning October 17th, at 3 o'clock at White's Auditorium, Wilson Building, 15th Street, south of Chestnut. The program for the first five meetings is as follows:—October 17th—The Issues of the Campaign (I), Thomas Raeburn White, for the Republican Party; Robert J. Wheeler, for the Farmer-Labor Party. October 24th—The Issues of the Campaign (II), Russell Duane, for the Democratic Party; Algernon Lee, for the Socialist Party. October 31st—Shall We Have War with Mexico? Samuel G. Inman, Executive Secretary American and Canadian Mission Boards Committee on Co-operation in Latin America. November 7th—Democracy and the State, Albert J. Nock, Editor *The Freeman*. November 14th—From Monarchy to Democracy in Industry, John Haynes Holmes, Pastor Community Church, New York. Admission free. All welcome. Clara D. Long, Executive Secretary, 1249 South 53rd Street, Philadelphia.

BALLINGER & PERROT

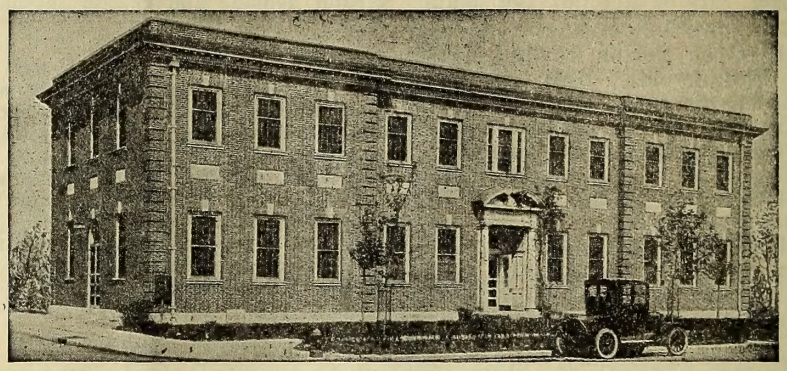
ARCHITECTS · ENGINEERS · CONSTRUCTORS

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



NEWTON COAL

Answers the Burning Question



W. J. MacWATTERS

Representative

For every room of every home there is an appropriate

Bundhar Wilton

DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.

1220-1222 MARKET ST.

PHILADELPHIA

BONSOR

FANCY POULTRY

TERMINAL MARKET

AQUILA J. LINVILL

GENERAL INSURANCE

1931 N. Gratz Street, Philadelphia

Penn Mutual Life Ins. Co., Life and Annuities.

Ins. Co. of North America, Fire, Auto, etc.

WALTER RHOADS WHITE,

Attorney and Counsellor-at-Law

Lansdowne Trust Co., Lansdowne, Pa.

Also Member of the Delaware County Bar

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia

Both telephones, day or night

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

Suppose you were approached by a stock salesman who was offering a substantial, well-known stock for sale that was paying fifteen to twenty-five per cent. interest and you knew absolutely in your own mind that it was safe, would you hesitate about buying? Of course not!

A properly applied Temperature Control on your Heating System will do that, and more; it will provide comfort and convenience to all members of the household that can not be obtained in any other way.

Telephone Ogontz 781-J, or write to

THE REGULATOR MAN

at Glenside, Pa., and B. H. Davis will call to tell you all about it.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WANTED.

WANTED—A STENOGRAPHER AND typewriter who is interested in work for the Society of Friends and the Negro. L. Hollingsworth Wood, 20 Nassau St., New York City, N. Y.

WANTED—CARETAKER FOR TWO old ladies. Apply H. C. Bunting, Wynnewood, Pa. Phone, Ardmore 570.

WANTED—THE FRIENDS' HOME for Children is anxious to secure a good home for an attractive girl, 10 years old. Address Lula B. Dixon, 918 South 49th Street, Philadelphia.

WANTED—MOTHER'S HELPER IN Friends' family to assist with three small children, light housework and mending. Mrs. S. A. Evans, 6012 Chew Street, Germantown. Phone 3504 W. Gtn.

WANTED—A COMPETENT WHITE nurse for baby nine months and child three and one-half years. Apply Mrs. F. Lindsey Curtis, Wilmington, Del.

POSITION WANTED—BY REFINED practical nurse, Friend, as companion or nurse with invalid going away for winter. Address B. 320, FRIENDS' INTELLIGENCER.

WANTED—A POSITION AS COMPANion, care of invalid, or housekeeper. Address L. 321, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER AND to assist with housework. Mrs. George Bassett, Jenkintown, Pa.

Strawbridge & Clothier

Good Service an Important Factor in the Silk Sale's Success

We are of the opinion that Silks—beautiful, rich, lustrous, radiant Silks—should be handled only by salespersons of intelligence and experience. The average term of service of twenty-seven women and men in this Silk Store is more than *sixteen years*. They KNOW SILKS—and our customers, even in a great, busy special Sale, are assured of expert service and practical help in selection (where such help is desired). They will show you the Silks mentioned here, and a score of other kinds in the Sale at—

LESS THAN REGULAR PRICES

Double-width Printed Crepe Georgette—$2.65
40-inch Colored Satin Crepe Meteor—now $3.85
Crepe de Chine, black, white, colors—$1.95
32-inch Satin-stripe Shirting Silks—now $2.00
Black and Colored Satin Charmeuse—$4.65
Yard-wide Black Satin de Luxe—now $2.90
36-inch Navy and Brown Chiffon Taffeta—$3.85
Yard-wide Black Satin de Luxe—now $2.35
Black and Colored Taffeta Radium—$2.35
Heavy Colored Canton Crepe—now $3.00
Printed Silks and Satins at Exactly Half Price
Also Thousands of Remnants at Great Reductions

Strawbridge & Clothier—Aisle 6, Centre

STRAWBRIDGE & CLOTHIER
PHILADELPHIA, PA.
FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

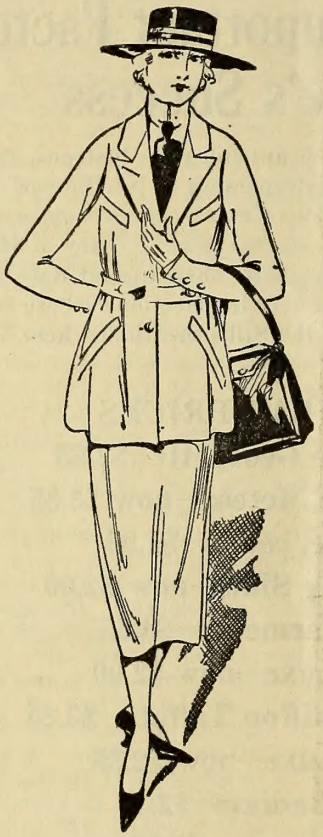
BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

L. D. Hall
CLEAN HIGH GRADE
COAL

39th and Parrish Streets

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

MANN & DILKS
1102 CHESTNUT STREET



TYRWOOL
REG. U.S. PAT. OFF.

ON SALE HERE ONLY

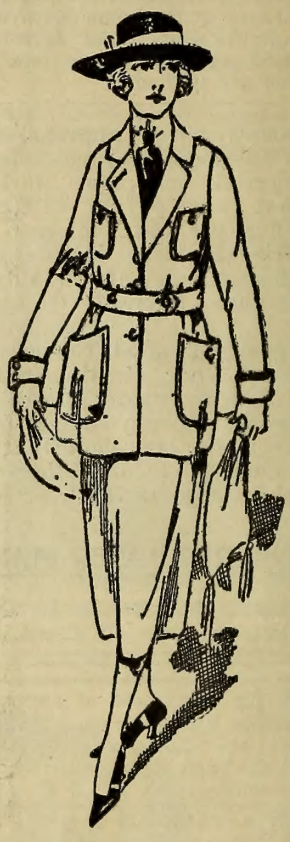
TYRWOOL is a special fabric and is not to be confused with a wool jersey.

Made in up-to-date plain-tailored styles —by expert men tailors.

Ladies' and Misses' Suits
27.75 34.75 39.75

Juniors' and Girls' Suits
ALSO
Top, Street and Motor Coats

Velour, Felt and Silk Sailor Hats
Ladies' and Misses'
Tailored Shirts and Waists



MANN & DILKS
1102 CHESTNUT STREET

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

Friends Intending Marriage

Will find it to their advantage to send me their orders for engraved INVITATIONS or ANNOUNCEMENTS, as well as CERTIFICATES. Will be glad to quote prices.

WALTER H. JENKINS
Friends' Books, Printing and Engraving
15th and Cherry Sts., Philadelphia, Pa.

MONTGOMERY & CO.

BONDS

133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

Results. I have received a number of very interesting answers to my ad. in your paper. It has been a most satisfactory one.

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TENTH MONTH 23, 1920 VOLUME 77 NUMBER 43

Why Not Right Now?

WHY should I wait for a New Town
(Or a heaven far away),
Why should I not begin it
At my home this very day?

I have no little children,
I'm growing old and gray,
But I've many little neighbors,
Expectant, laughing, gay.

So why shouldn't I have a swing
For the little folks that pass,
And violets and wild strawberries
Agrowing in my grass?

Why shouldn't I have a pussy
With her kittens in my loft?
For the little folks all love them,
So furry, wee and soft.

Why should I wait for a New School,
In my home I might begin,
There are lessons in my kitchen,
And the children do flock in.

I cannot teach the "Classes,"
Nor set the big world straight,
God made me oh so little,
But put neighbors at my gate.

ELEANOR SCOTT SHARPLESS.

The Message of Quakerism To-day

BY CHARLES H. HARRISON.

HAS Quakerism a message to-day? Are there thousands who will welcome it? The Friend of 1920 answers with an emphatic "Yes." But to *whom* will the Quaker message most appeal?

Quakerism will appeal to those who feel that they have outgrown the creeds and dogmas of the first three centuries. Perhaps they do not believe that Christ is the *only* son of God. Or it may be that they cannot accept the doctrines of an anthropomerphic God, a literal hell, the total depravity of man, the physical resurrection or of God's terrible conflict with humanity because of the sin of Adam. They know that the Bible is not scientifically accurate, and they do not believe that it is totally and verbally inspired. They doubt the efficacy of such prayer as would seek to bring the will of God and the laws of the universe into accord with the conflicting desires of millions of people. They cannot believe in the eternal damnation of all who are not here converted to a special theory of Christ's death. Perhaps there are other things they cannot accept. But in disbelieving these creeds and dogmas they are apt to drift into mere negative agnosticism.

Now what will the message of Quakerism do for

the agnostic? It will teach him to take such negations as he feels are necessary, resolutely and bravely. But, much more than that, it will teach him to build *constructively*. It will instruct him in those things of the spirit which are genuinely true and positive. It will satisfy his hunger for an interpretation of life which is not simply in knowledge and science, but which is also in positive terms of love and duty and faith. It will show him the simplicity and complete freedom of the Inner Light and how utterly unnecessary it is for him to tie himself down to any mere statement of creed or dogma. It offers him a message which existed long before any of the creeds and which will live long after they are all forgotten. In short, Quakerism offers just the solution of his problems for which the agnostic and creed-weary person is seeking.

Then there are those who have lost their religion in the scientific laboratory or lecture hall. In many cases they feel painfully lost without the foundation of their childhood training. What can Quakerism offer *them?* It can show them that *all* truth is God's truth. It offers them a faith which does not fear the geologist's hammer, the astronomer's tube or the naturalist's microscope. It offers them a religion which has never conflicted with science and which is big enough to invite and accept the best scientific truth of all time. It offers them a *positive* scientific faith which has no shackles for the body nor for the mind and which leaves the way wide open for their eternal progress.

There are those, too, who cannot see that any one religion holds a patent on all truth; they see good in all religions. They observe that most of the world religions have many fundamental truths in common. They know that a Buddhist is a Buddhist largely because he was born a Buddhist, and that a Christian is a Christian largely because he was born a Christian. A study of anthrópology shows them that all religions are man-made. They come to the conclusion, then, that we should be more eclectic, and they do not want to tie themselves down to any one religion. And yet, in many cases, they feel lonesome and need the fellowship of a congenial group of people.

What can Quakerism offer them? It offers them a religion which is applicable universally. It offers the only form of worship in which not only the Christian but also the Buddhist or Taoist or Confucianist can join without any qualms of conscience. They all have the Inner Light and they can all be mutually helpful. Quakerism offers them the principle that there is no truth higher than truth. It offers them a religion which is neither Catholic nor Protestant; it is universal in its simple teaching of the Inner Light. It offers them that for which they seek—a *universal* religion which is compatible with the best the world has to offer.

And your social thinkers—why are they so often unchurched? They cannot see that the militant Christ presented by many, is the Christ who said "Return good for evil; do good to them that hate you; they that take the sword shall perish by the sword." These people feel that Christ was pre-eminently a social teacher and they fail to recognize the Christ of the creeds and theologies. They feel that Christianity is a way of *living* rather than a system of personal salvation and theology. No religion can satisfy them unless it is very definitely and constructively social in its aims.

What has Quakerism to offer these people? It offers a religion which has a constructive social message. It offers the fellowship of a society which has paved the way in all social reforms—anti-slavery, emancipation of women, prison reform, anti-militarism, anti-lynching, the care of the insane, free speech, reconstruction of countries swept by disease, war and famine. It offers the fellowship of people who are deeply interested in every social and political problem, who never fear at any time openly to discuss both sides of any question and who do not hesitate to say just what they see to be the truth in the matter.

Why may we say that thousands would welcome the Quaker message? Because fifty millions of people are outside the churches and thousands of these seek a religion which is devoid of man-made creeds and dogmas, a faith that is broad, tolerant, scientific and social—this Quakerism can offer them.

———o—o—o———

The Oxford Conference on the New Social Order

The "aftermath" of the All Friends' Conference in London was a series of a half-dozen other conferences held in England, Ireland and Guernsey. One of these was held at Oxford from August 20th to 27th, and was devoted to a consideration of the great industrial problem of our time. This problem had not been really discussed at the London Conference, and no progress had been made by that conference towards its solution. At London it was evidently believed that the conference there had its hands full of other difficult problems, and by tacit consent the consideration of the problem of industry was left to the Young People's Conference at Jordans and the conference at Oxford.

About two hundred of the London delegates journeyed to Oxford and participated in the very much alive and up-to-date conference which had been arranged there chiefly by J. Edward Hodgkin, chairman of London Yearly Meetings Committee on War and the Social Order. Keble College housed most of the men, and St. Frideswide's Hostel the women, some of the delegates being lodged in students' quarters in the city, but most of them taking their meals in Keble College. The mediæval appearance and "cloistered seclusion" of the famous old university town gave piquancy to the lively discussion of the Twentieth Century's most pressing problem. A report on the last three days of this conference, which were devoted to "The New Town," appeared in the last issue of The Intelligencer; this report is upon the first three days of the conference.

A number of aspects of this problem were considered, among them the world's need, and the present opportunity, for a new social order; the relation of capital and labor to each other and to industry; the national guild movement; the building trades' "Parliament"; the nationalization of mining and other industries; the programme of the Quaker employers in England; the Plumb Plan for American railways; and

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

the place of education, legislation, and publicity in bringing in the new social order. The procedure adopted at the conference was the presentation of a half-hour's address, followed by an hour of concise questions and crisp answers. Among those who made addresses of special interest to the American delegates were George Lansbury, a labor leader and editor of the organ of English labor, *The Herald;* Steven G. Hobson, a leader in the national guild movement; Malcolm Sparkes, the chief organizer of the building trade's parliament; "Father" Bull, of a Church of England brotherhood; and Mabel C. Tothill, of Bristol, one of the few women-members of an English town-council, and I believe the first to hold this position.

In lieu of a detailed account of the addresses and discussions, only some of the thoughts which were especially stressed can be referred to here. A complete report of the addresses will probably soon be available. The employer, as a man, is on a par with labor; but capital, being material, should be subordinated to laborers, who are human and immortal. As the man is worth more than the dollar, so labor and wages take precedence over capital and profits. A so-called "successful" business is successful only if it makes the general welfare its prime object, and not because it yields large profits. Business men should not seek to make a fortune by their abilities and activities, any more than is the case with clergymen, physicians, public officials, or teachers. "Surplus profits" should disappear in larger returns to laborers, lower prices, or better quality. Guild socialism is superior to state socialism, but co-operation among all the members of the guild must give due consideration and, if possible, representation to the public. Not shorter labor-days, nor higher wages, but a share in the control of *his* industry, is the laborer's chief demand to-day. The volume of production necessary to the world's welfare cannot be maintained under the capitalist-profit system; industrial democracy alone can supply this and other fundamental human needs. "Welfare work" on the part of benevolent employers is no more satisfactory to Twentieth Century laboring-men than was the benevolent despotism of the Eighteenth Century to the advocates of a political democracy; indeed it is regarded as a mere palliative and perpetrator of fundamental evils and an obstacle to the triumph of justice and right. Co-operation of every one within an industry; the largest service from every industry to the public welfare; from every one according to his ability; to every one according to his need; no idlers, either at the top or bottom; neither scum nor slum; the right to work; the right to participate in the control of work; each for all, and all for each.

Such are some of the ideals and slogans embodied in the labor movement of our time. Their significance lies in the fact that they are being already applied on a large scale, not only in dark and backward Russia, but in advanced and enlightened England and Italy. To hear them discussed at Oxford with apostolic enthusiasm and copious statement of actualities was to raise the question as to our own backwardness in thought and experiment along these lines. Whether our European brethren are the precursors or the false prophets of the new social order, it behooves us in America to take thought, honestly, fearlessly, adequately, and then to follow the right unfalteringly as God gives us to see the right. WM. I. HULL.

In the North of England

It is quite the usual course for a visitor to England to pursue to visit the Lake Region which lies in Westmoreland and Cumberland chiefly; and while there to call at Swarthmore Hall and also enter the ancient meeting-house not far away, both filled with memories of George Fox and Margaret Fell. But it was my rare privilege to be welcomed in the homes of John William Graham and those of his sisters. One of the latter resides in Kendal, and two others at Ambleside, both among the hills and dales and lovely "meres" and "waters" of this enchanting section of England.

To stroll along these country lanes, enclosed between walls made of flat stones, built without mortar, with every cranny rich with mosses and ferns and flowering plants, which there find rooting, while overhead arch great English oaks and elms and beech trees, is a delight and a surprise that increases with every step.

As one climbs up the side of a "fell," as the mountains are called, the dale stretches out before the eye, with the lake in the distance. As the upper reaches of the fell are gained the view widens greatly, while close at hand the purple heather clothes the hills with a beauty all its own.

John Wm. Graham, who, upon his visits to America, has made many warm friends there, lives in the summer, in an ancestral home in the extreme northwestern corner of England, near Maryport, which is on the Irish Sea. Just north of the fine old English mansion is the Solway water, across which the low-lying hills of Scotland appear, while far to the west can be seen the Isle of Man, sixty miles away.

In this attractive spot our friend spends the summer months with his family, returning to his duties as head of Dalton Hall, Manchester, in the autumn, when the holidays are over.

There is a life-giving quality in the breeze as it sweeps up from the sea to the eminence where the house stands, and not far away is a bathing beach.

One First-day we rode three miles to Allonby to attend meeting, held in an old and quaint meeting-house right well filled with the thirty present. There was Bible reading and several took part in the ministry. Allonby is a very old settlement of Friends, located on the coast.

J. W. Graham has published an exceedingly interesting and valuable book on "The Faith of a Quaker," and is now at work on an account of the experiences of English Friends who declined to enter military service during the great war.

Many in America will be glad to get direct news of all these dear friends. O. EDW. JANNEY.

———o—o—o———

FROM FLOUR SACKS TO CLOTHING.

One American woman and her daughter recently established a worthy precedent by buying a hundred heavy muslin flour sacks and making them into sheets, dresses and other articles for distribution in Germany and Austria. The warehouse made a special report that these goods were excellent. Who will follow this lead?

———o—o—o———

"Kindness," says Victor Hugo, "is the sunshine of the spiritual world."

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:
Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:
HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:
EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:
ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, TENTH MONTH 23, 1920

Is Unity to be Attained Through Uniformity?

THERE is a tendency of the human mind to seek a certain stability or fixedness, and this tendency is conspicuous in matters of religion. It craves a finished state rather than a condition of continuing growth.

While there are always the notable exceptions to this tendency, still it is true of the majority of persons.

Faith is regarded as an anchor rather than as a source of inspiration or as a moving force. Creeds are developed, which in the very nature of things become crystallized into formality, and eventually become petrified. Such creeds reveal the glory of a great past, but little of hope for a greater future.

Naturally, persons holding to such creeds desire to see a uniformity of minds and agreement in all beliefs. Undoubting and satisfied they are withal sincere and the very depth of this sincerity tends toward intolerance, so that inevitably they come to demand, as essential for the church, a unity by means of conformity, that is a dead uniformity.

In all ages it has been thus.

But is sincerity enough if one sees "through a glass darkly" without the illuminating vision of conscious effort to grow?

For many other persons unity does not consist in uniformity, but is indeed the very opposite. It is the living together of diverse and differently functioning members of the spiritual body of the church and the community. Believing in life eternal, they believe in growth; and their understanding of God's plan is such as is manifested throughout all his creation; always the *renewal of life,* always *growth.*

Let us take the symbolism of the acorn seed. It puts forth its tender stem in response to the irrepressible impulse of its very heart. It reaches up and out and pushes down; and uses all of its inherent power. In the process of time, it slowly develops a strong stem or trunk,—shall we say a creed?—for the support of its expanding top, a growing mass of branches and leaves all closely related to the trunk and the root soul deep down underneath.

It adds layer to layer of bark, and ring on ring of sturdy wood upholding its newer parts, but not denying them expansion. On the contrary as creed is laid upon creed and in a sense discarded because supplanted, this bark, this creed, yields something under the pressure of the life within and cracks and opens up, yet still protects the sap which, just underneath, is flowing ever from the soul-root upward and outward.

Otherwise death ensues and the trunk, however strong and straight and glorious, is only noble in its past and eventually must decay and fall.

Shall then the leaves quarrel with the trunk or the trunk seek to deny the need for leaves, and both wither and together kill the heart and roots? For no root can live except it nourish a leaf, and no heart live except in the hope of continuing to succor and to help; to inspire and to create anew.

The absolute condition of its life is the union of its un-uniform members in a reciprocal loving and beneficent relationship.

And so in our spirit life. The creed must yield something of its form and tenacity or else deny the soul within its very life; not because of any captious demand of the soul of man, but because, God helping it, it can claim no less.

———o—o—o———

CAPE MAY'S ANCESTRY.

THE Friends who were privileged to attend the week's Conference at Cape May, in July, may be interested to know that "not even in Plymouth, nor in any town of the county of Plymouth can so many decendants of the *Mayflower* be found,—that Cape May is famous as the residence of the largest settlement of *Mayflower* descendants in the world." Mayflower year, as we may designate this three hundredth anniversary of the Landing of the Pilgrims, is bringing to light many interesting connections with that far away adventure of the stout hearted men and women of the *Mayflower.* How inadequate seems our deepest reverence for their memory!

Cape May is fortunate in having among her residents, in the rector of the Church of the Advent, an enthusiastic student of the past who is bringing into orderly sequence the lines of descent of her citizens.

ELIZABETH POWELL BOND.

———o—o—o———

Our Foster Children

THE head of a children's shelter in Germany was teaching her little charges a prayer, in which they especially prayed for their parents. She explained very fully to the children that fathers and mothers do their best for their children, that they love them, give them food and nurse and protect them that they may grow big and strong.

In came Auguste, the assistant, with the American food. The teacher, wishing to impress once more the lesson she had been teaching, said:

"And so, children, who loves you the most of all, and whom must you love in return?"

And the answer of these, the poorest of the poor, came back:

"The Quackers! ! ! !"

The Statement of a Catholic Conscientious Objector

Benjamin J. Salmon, a Roman Catholic conscientious objector who is now on a hunger strike at the Government Hospital for the Insane at Washington, D. C., has issued the following statement of his position, which, according to the American Civil Liberties Union, is one of the most remarkable documents ever written by a conscientious objector. Salmon has been in prison for two years and, at the time the report was issued, had been on a hunger strike for eighty continuous days. During the last sixty-five days of this time, he was forcibly fed with liquid food. The statement deserves special thought at the present time owing to the current discussion of the moral issues involved in hunger striking.

"First, I will explain the logic of my refusal to accept food, and secondly cover the method of resisting forcible feeding.

"On July 13th, 1920, I was issued raw rations by the military authorities and told that I would either have to cook the food myself or eat it raw. I told them that I would do neither, and I went on a hunger strike for cooked food. I was then put in the guard house. During the first two days of the hunger strike I did considerable thinking, with the result that I decided that I should not eat the food of the military authorities even if they brought me prepared food, so I notified Captain Walters on July 15th that my hunger strike was now a question of liberty or death, that I would not eat any kind of food, whether raw or cooked.

Had I been able to convince myself before that hunger striking is not suicide, I would have refused food many months before. But not until I found myself in the solitude of the prison guard house did I realize that the fast should be made permanent. That my deductions were correct is evidenced by an article in the Denver *Catholic Register,* which appeared a little more than two months later; an article by the editor of *America* concerning the hunger strike of Lord Mayor McSwiney. This Jesuit editor says in part:— 'In the opinion of competent theologians Mayor MacSwiney's hunger strike is not suicidal. Omitting technicalities, it may be premised in the simple language of the more capable moralists, that, it is lawful to perform an act from which flow two effects, one good and the other bad, under the four following conditions: (1) The act in itself must be good or at least indifferent. (2) The good effect must follow as immediately from the act as does the bad effect. (3) The reason for the act must be proportionate to the gravity of the act itself. (4) The intention of the person who performs the act must be upright.' The editor of *America* then proves that MacSwiney's act is not suicidal.

"Are the four conditions enumerated by the aforementioned Jesuit present in my case? (1) Abstention from food is not an evil. If it were, the soldier who fasts would be sinning. (2) The good effect of my hunger strike precedes the bad effect of probable death by virtue of the publicity that has been given to the cause of Christianity in the form of anti-military articles. (3) The reason for my hunger strike is graver than the act itself, for I am hunger-striking in order to cease rendering moral support to militarism, which phase I will presently amplify. (4) I believe that it is unnecessary to prove that my intention is upright. In my letter to Secretary Baker, informing him of the liberty or death hunger strike, I made it clear that the object was not suicide, but a Christian protest against militarism.

"Since being transferred to this insane asylum, I made a statement of the reasons for my opposition to militarism and for carrying my opposition to the point of refusing food. This statement is divided into three principal sections and recites my disbelief in war under three captions, viz.: political, humanitarian and religious. I have proven by the word of God that war and preparation for war is unchristian. The statement contains approximately 120,000 words, covers 250 pages of single-space typewritten matter, quotes the favorable and unfavorable comment of my opponents—principally among the Catholic hierarchy—and answers opposition arguments.

"Now, granting that militarism—which is here used to mean war or preparation for war or both—is unchristian, it follows that a Christian should not uphold it. My imprisonment morally supports militarism, if it didn't the militarists would not have had me jailed. Some will contend that the imprisonment is a punishment for violating a law. But the law that I violated was an unlawful command to slaughter my fellow men; this assertion is proved in some detail in the statement previously referred to, which statement was given to the doctors in charge of this insane asylum as an explanation of my attitude. Admitting that I am being punished for violating a law, the punishment serves as a warning to others, points out what will happen to those who oppose American militarism. So, if I help to maintain my body in prison by eating the food of my keepers, I thereby help to lengthen the period of my confinement. In other words, I help to lengthen the period of my example of what happense to opponents of militarism. Now, to avoid this voluntary assistance for the killing machine, I must refuse to eat while in prison.

"'You ask God for your daily bread and then refuse to eat it' is the way that some view a hunger-strike. No, I do not refuse to eat; I refuse to eat if, by eating, I am compelled to assist in the maintenance of a human slaughter house. If relieved of the responsibility of morally supporting the game of wholesale murder, I will immediately begin to eat and to work.

"When visiting me a short time ago a friend of mine said: 'If you would continue to serve your sentence, you would be a living example of opposition to militarism.' Granted. I would also be a living example of what happens to those who refuse to obey the command to participate in collective homicide. And, as explained before, this example tends to morally support the military machine, for if it did not do so, all the conscientious objectors would be released from prison. The C.O.'s have not violated any law. Leaving aside religious reasons for the time being, I wish to state that it was a refusal to violate a law that caused our confinement. The lawbreakers in Washington made a 'scrap of paper' out of the United States Constitution, and because we refused to become parties to this outrage, the lawbreakers clamped some pretty little bracelets around our wrists and hauled us away to the bastille.

"It may be said: 'If you die on your hunger-strike, the government could point to your death as an example of what happens to those who oppose militarism.' True, they could, but they would not have the courage to say that they murdered one who con-

scientiously opposed military service in a democratic country. Fact is that the government has not even courage enough to murder me, much less refer to the murder afterwards. After I had abstained from food for thirteen days, they began to forcibly feed me.

"I attained the objective the minute that the liberty or death hunger-strike began. If liberated I would not longer morally support the killing machine; if death resulted, the killing machine would receive no more moral support from me. There is, however, a middle-course over which I have no control, viz.: forcible feeding. But forcible feeding has not solved the problem for the authorities, because while it is true that they thus keep me alive and thus retain the means of moral support, yet it is also true that the good of my moral support is more than offset by the unfavorable publicity given to the cause of militarism as a consequence of the resort to forcible feeding in place of releasing me. Moreover, forcible feeding is slowly but surely causing my death; it is murder on the installment plan.

"Now for the method of resisting forcible feeding. I have learned that there are those who believe that I should offer greater resistance when forcibly fed. I am a non-resistant. When apprehended by the military authorities for refusing to respond to the draft, I did not put up a fight. In fact, I sent word telling them where I could be found, so that they would have no trouble locating me. When the government decided to not allow me to die, Dr. Washburn, of the Fort Douglas Prison Hospital, asked me how much resistance I was going to offer against forcible feeding. I told him that I would resist as little as possible without voluntarily taking the food. He brought a pitcher containing some milk, and he had a porcelain funnel, and he was accompanied by three attendants. He put the funnel into my mouth, then he shut off breathing through my nose by holding my nose closed, then one of the attendants poured milk into the funnel, I had to breathe, and with my nostrils closed by the pressure of Dr. Washburn's clamped fingers it became necessary to breathe through my mouth. As I breathed through my mouth the milk found its way into my stomach. So I began to dislodge Dr. Washburn's hold on my nose in order that I could breathe through my nose and not swallow the milk. I almost succeeded in getting his hand and his fingers divorced from my nose when one of the attendants grabbed one of my arms and the other attendant grabbed the other arm. The next couple of seconds found my arms pinned securely to the bed, and the milk continued to flow into the funnel and I continued to breathe in the only manner that one could breathe under the circumstances, and the milk continued to obey the law of gravitation.

"I afterwards realized that I was not reducing my resistance to a minimum, so from that time on I did not attempt to dislodge the hold on my nose. Each time Dr. Washburn would ask me if I would drink the milk if he did not hold my nose, and I replied that, if he did not hold my nose I would not swallow the milk. He said: 'I will not take any chances.'

"Instead of using my energy fighting those detailed to forcibly feed me, I have used that energy to explain why I am opposed to war and why I am on a hunger-strike for liberty or death. If I fought the doctors and the attendants, they would be less likely to listen to the reasons for my attitude. But, where I do my best to make an unpleasant task a little more pleasant than it otherwise would be and at the same time do not compromise on my stand, I have an opening for doing at least a little work for the cause. Had I expended my energy in a wasteful demonstration of physical violence, I could not have written those 250 pages of explanation, in fact, I could not have written two pages, because all of my reserve power would be consumed, and when on a hunger-strike, a person has little reserve power, nor can one get a very great amount of fresh strength. In addition to the written word, I have been able to explain my stand verbally to an extent beyond that would be possible if I had used my strength in fighting those who are simply performing an unpleasant duty. The fact of the government resorting to forcible feeding puts them in just as embarrassing a predicament when I resist Christianity as if I resisted with the vim of a demon. And the fact that I offer sufficient resistance to circumvent the unimpeded injection of food into my body, keeps me free from the guilt of voluntarily assisting to keep my body alive in prison. Christ told us to not resist evil. I have tried to apply that principle in this hunger-strike regardless of those who think that I should resist stubbornly."

———o—o—o———

Pleasant Recollections of the London Conference

Among the many wonderful features of the All Friends' Conference, the hospitality of the English Friends stands out as never to be forgotten.

This hospitality found expression immediately after the arrival of the visiting delegates, in the great reception which was held at Westminster Hall on the afternoon preceding the opening of the Conference. And the spirit of welcome which thus early made itself apparent, was continued throughout our stay in the host of English homes which were opened to receive us.

It was a delight and comfort to be taken into those lovely homes where the foreign delegate lost every feeling of loneliness by being considered just as a member of the family; those homes that were not merely houses to live in, but homes in the true sense of the word, where love and kindness ruled, where God's sunshine was within as well as without among the gardens of flowers and shrubbery. Fortunate, indeed, were they who enjoyed the privilege of such a resting place.

One marvels at the ease and promptness in which tea and sandwiches or cake were served in the Old Meeting Room each day of the Conference at 4.30 to the one thousand delegates attending. At 6 p.m. we were ready to convene again for the evening session, at the end of which we would go home to dinner.

When I think of the preparation that the English Friends had to make in advance for the coming of the American Friends and others, I can but feel an appreciation of their responsibility, together with a sincere desire to express my gratitude for this splendid favor.

Let us hope that some time we may have the opportunity of returning this favor to our Friends across the sea by the holding of an All Friends' Conference in Philadelphia, known as the City of Brotherly Love.

Philadelphia, Ninth month 21, 1920. JOEL BORTON.

Land's End

In true American fashion, it was necessary for us to "do" Land's End in a day if we were going to do it at all, instead of quietly taking a week or more for it and the surrounding interesting country. We had rested in Penzance—that, to us, most delightful spot in all Cornwall. Summing up our stay in southwest England, we had labeled our experiences in order, Lovely Lytton and Lynmouth, Charming Clovelly, Indifferent Ilfracombe and Perfect Penzance.

No section of England is more rich in relics and remains of the earliest inhabitants than Cornwall. Nearly every field has its standing cromlech, each roadside village, its Cornish cross, the hills are dotted with tumulii, and the traces of ancient British villages and Roman towns and camps.

We started for Land's End by way of St. Buryan, purposely to see a standing group of cromlechs called the Merry Maidens, and there they were, a perfect circle in the centre of an oats field, with the grain cut and stacked all about them. Across the fields were two great standing stones called the Piper and the Drummer. No one knows who put them there or when, and the superstitious reverence of the natives has preserved them through the centuries.

To the little village of Treen was but a few miles, and here we left the car to walk through the pastures and grain fields to the bold and rocky coast of the Channel shore. We went to find the Logan Rock, a great granite boulder of sixty-five tons, which is so perfectly balanced that a man can make it rock back and forth. An interesting fact about it is that in 1824, Lieutenant Goldsmith, a nephew of the poet, thought it would be fun to upset it. He took a party of bluejackets with him and their united efforts threw it out of place. But the natives had seen him and complained to the Admiralty, with the result Lieutenant Goldsmith was notified he must put it back in place or lose his commission. It took him nearly a month to rig the necessary machinery, and at great trouble and considerable expense, he replaced it. Tradition says, however, that it does not rock so easily since. In any event, it takes a pretty good push with one's back and legs securely braced, to set it in motion now.

The whole Cornish peninsula is bleak and windblown; there are few trees, but stones,—masses of them everywhere. Here and there are traces of the many tin and copper mines which made Cornwall famous to the ancients. But the hills are covered with heather which was at its height, purpling them for miles and miles.

Land's End was but a few miles away from the Logan Rock, and here we found the usual great collection of charabances and pleasure vehicles of all kinds. We had brought our picnic lunch with us rather than eat at the "First and Last Hotel in England," so we sought a sheltered nook on the high, turf-covered, rock-strewn cliff. Below us lay the Longships lighthouse, away on the horizon were the Scilly Islands, while beyond that, the ocean stretched away to our home land. The wind and waves have chiseled the rocky cliffs into fantastic resemblances, Lord Salisbury, Dr. Syntax, Queen Victoria, Dr. Samuel Johnson, being some of the most lifelike. We all took turns standing on the very outermost rock and then on the stone where Charles Wesley composed the hymn, "Lo On a Narrow Neck of Land." Right below us was the cove where the *Dolores,* one of the Spanish Armada, struck and went to pieces and the ubiquitous smugglers' cave was shown. These hardy Cornish men must have been great smugglers if all the available so-called smugglers' caves and covers were used for this purpose.

The water is very deep right near shore, and the smaller boats almost scrape the shore as they turn from the English Channel into the British Channel. Standing on the height you look down on the decks of the passing boats.

Our garrulous guide said that during the war, this was one of the most interesting spots in Europe, and he never would forget the thrilling night when the first great flotilla of American ships arrived and was streaming out below. Everybody rushed to the cliffs to see them and one old woman with tears running down her face, said, "Now the war will be over, for our children who went to America, have now come back to help the old folks."

Land's End is so called because it is the point furthest distant from John O'Groat's House, the topmost end of Scotland, some nine hundred miles away.

Shortly after leaving Land's End, we were arrested by the tablet on a walled enclosure, saying it was a burying ground of the Society of Friends, and that thirty-six bodies were interred therein. But Friends have long since disappeared from this bleak but sunshiny corner of England.

A run over the heather covered hills and through the narrow green-bordered lanes brought us to St. Ives, with its beautiful harbor, quaint streets and stores and Cornish crosses, and then after tea at a castle on the hill now converted to a modern hotel, we went home across the moors by several monuments of the early Britons, to our Perfect Penzance, after a round of just fifty miles. C. F. J.

Penzance, Eighth month 27th, 1920.

———o—o—o———

Hands Across the Sea

The following is the translation of a letter just received by the Service Committee from the International Women's League of Peace and Freedom of Frankfurt. It is addressed to the Religious Society of Friends.

The Frankfurt local organization of the International Women's League, German Branch, wishes to express its heartfelt gratitude to the Society of Friends for the great work of human love that it for months has been carrying on for German children and mothers.

We feel this gratitude not only as wives and mothers. We welcome your noble-hearted relief work before all as a first attempt to overcome those dark powers of hatred and of distrust, which lie like an impenetrable barrier between the nations of the earth. We see in it the first step on the road leading to a reconciliation and enlightenment of the nations,—one step toward the great goal of mankind, in whose service we also have dedicated our weak strength.

In this spirit we ask you to kindly accept our gratitude. Respectfully yours,

International Women's League for Peace and Freedom, Frankfurt a.M.

Current Religious Magazines

A READER of many magazines and books coming for the first time to the perusal of a dozen or so of the leading religious periodicals, is somewhat at a loss either in the attempt to find in them a common viewpoint or to select sample articles indicating characteristic differences. There is in evidence in most of them an effort which is fairly successful, to give the readers a kind of index reference to the most important of the world's happenings. There is also, very properly, the news of the particular denomination represented and of the church world generally. So far we have merely the good newspaper dealing in specialized news. In addition there is usually some special material for the Sunday-school, editorial comment and exposition and special articles. Our interest is naturally centered on the last two of these.

A very large number of editors are interested in the question raised by the INTELLIGENCER a few weeks ago, —whether religion may properly concern itself with social and industrial problems or must keep to topics regarded as more "spiritual." One will hardly find a dissenting voice or practice in the religious press. Apparently they are in absolute agreement that religion has responsibilities in the affairs of this world. *The Living Church* (Episcopal) quotes approvingly the dictum of the Lambeth Conference that "the human character of every worker is more sacred than his work," and that the "labor movement must be judged at its best." The church must not become the advocate of special parties and programs, but must test such platforms and programs by the principles of Christianity. The editorial expresses "a complete condemnation of our economic system." *The Reformed Church Messenger* in considering "our Young People" notes that the Church is preparing to fulfil "a larger mission in the life of humanity than it has hitherto assumed," and in a later article it humbly admits "that there is something wrong with the church" and urges every friend of Christ to "Come in, and help." *The Christian Register* has an interesting discussion of "The League Six Weeks Before Voting," in which the author concludes that "an issue of foreign affairs in a national campaign is a false issue. . . . The real struggle is which party is going to do it."

We should not overlook the announcement in THE INTELLIGENCER (Reformed Church) of a new "Home Service Department in Union Seminary," the aim of which is to "acquaint the student body with modern movements on the fields of industrial relationships and interdenominational co-operation, . . . and to give special training to those who expect to enter any of these fields." This in a great Theological Seminary!

Some of the journals fall far short of this kind of interest and indulge in pleas and even in outcries that sound as if they came from a generation or two back of our time. *The Christian Evangelist* urges "The Bible, the whole Bible, and nothing but the Bible" and "Where the Scriptures speak we speak, where the Scriptures are silent we are silent." A later article warns young preachers against "radicalism," and urges them to "Consider the masters" in their preaching. Jowett, Hillis, Jones and others are not given to any such radicalisms. Another number of *The Christian Evangelist* contains a warning against a type of mysticism which involves a denial of the value and persistance of personality, while it gives at the same time an appreciation of the place of the Christian Mystic. The author thinks the wrong kind is very much in evidence just now.

The Christian Advocate, in discussing "What Is the Essential Christian Belief?" warns against the too great emphasis on mere theology, as compared with the vital "surrender to Christ." A writer in this same magazine includes in its list of sins which are a "foul blot on the shield of our civilization" the following:— "Infidelity, anarchy, Socialism, Eddyism, higher criticism, worldliness in all its forms."

JESSE H. HOLMES.

———o—o—o———

The New York Young Friends' Movement

THE new young Friends' Movement of the New York Yearly Meeting is devoting its main efforts thus far to getting its members better acquainted with each other. As the majority of the Meetings concerned are within commuting distance of New York City, a general invitation has been sent out for the two Pilgrimages which have already been held this summer.

Cornwall, which opened its doors to the Young Friends on Eighth month 30th, is fifty miles from New York, has only one small Meeting really near it, and is hard to reach. It was matter of congratulation, therefore, that ten young Friends came, from outside Meetings. Brooklyn, Greenfield, Jericho, L. I., and New York were the Meetings represented by the visitors, half of whom had come sixty miles or more by auto, and the others by train from New York.

The morning meeting was held as usual, followed by First-day School, in which the visitors took active part. The Cornwall Friends then produced an ample box lunch, which all enjoyed. An afternoon meeting, though conducted by the younger Friends, was attended by all, the subject being the Cape May Conference, which had been attended by several of those present. It was a pleasant and profitable day for all, ending for part of the visitors at least, in a moonlight trip down the Hudson to New York. The Cornwall Friends, we fear, had an aftermath of dishwashing. We hope that the thought of a successful day was with them for consolation.

At Jericho on the 26th, Plainfield, White Plains, Purchase, New York, Brooklyn, and practically all the Long Island Meetings were represented. Half a dozen Orthodox Friends also attended, to the pleasure of all. We attended the Jericho Meeting, filled a couple of pages in the Visitors' Book, visited the grave of Elias Hocks, and then went by auto to the Hempstead Yacht Club at Glen Cove, half a dozen miles away. On the broad porch, with a glorious waterscape view, we ate our lunch. There were about fifty Young Friends in the party,—"the coming-out party," as the notice had called it.

After lunch, a Friend of infinite patience managed to get a picture of the group, a difficult task, as the front rank was constantly struggling to become the rear rank. Then came a hike along the beach and through the adjoining woods, over the barbed-wire fences for the energetic ones; and a quiet hour by the waterside for those who preferred to rest.

It was a day well spent, and all who attended are looking forward to the next trip,—to Flushing on the 17th of Tenth month.

Brief Items of Interest

A LOSS of more than 35,000,000 in world population has been traced to the World War.

A LAY reader in the Church of England has sent to the Friends' Bookshop the following in regard to J. W. Graham's "The Faith of a Quaker":—"It *is a fine volume,* and one can understand the chastened approval of the weekly and daily newspapers. The reviewers cannot give time to sound the depths of such a book, so many fathoms below present-day thought."—*The* (London) *Friend.*

HAVERFORD COLLEGE has this year an enrollment of 209 students, the largest in its history. Richard D. Wood was appointed on the Board of Managers in place of the late Isaac D. Sharpless.

HERBERT HOOVER is considered (in Washington) as the one "absolute certainty" to be in Harding's cabinet. It is considered that he would be equally at home in the State Department, the Treasury, the Department of the Interior or as Secretary of Commerce.—*Ledger.*

JOHN BARTON PAYNE, Secretary of the Interior, promises reforms in the Indian Bureau, and to use his influence to have the Senate pass the Carter bill, which would give the Indians full citizens' rights.

A DESPATCH from Albany, N. Y., is as follows:—The State Military Training Commission has made public regulations regarding the enrollment for military training of all boys, sixteen, seventeen and eighteen years of age, at the present public schoolhouses. The Commission says: "A boy subject to the law who fails to enroll, will fail to receive a certificate of enrollment and compliance with the military law of the State. Without this certificate he cannot legally attend school or be employed; an employer who employs a boy of military training age without this certificate is guilty of a misdemeanor. Non-residents of the State who are attending school or college in New York State must enroll."—*The Friend* (Philadelphia).

WHEN prohibition went into effect the grape growers of California were in despair, one or two even committed suicide, others rooted up, or prepared to root up, their vineyards and plant grain. Suddenly a market developed, so enormous it seemed like an Oriental dream, now they are getting six times the prices formerly given for their crops. Instead of $60 an acre some even get $500 an acre clear profit. The increase in value of the California grape crop will be from $30,000,000 to $31,000,000.

The grapes are dried at the vineyards and shipped to large cities here and abroad, where they are soaked in water and used for a drink instead of claret wine. Drying simply takes away the water, the acids and tone remains. The vineyardists had raised huge sums to defeat prohibition!—*Dearborn Independent.*

IN Kentucky a law has been passed requiring the teaching of kindness to animals, or humane treatment of dumb creatures.

IN New York City there are 25 colored dentists, 40 colored lawyers, 50 colored doctors, and 162 social workers. There are 11 colored policemen in Harlem, and colored people are in other municipal departments.

MADAME ETELKA (ETHEL) GERSTER-GARDINI passed away at her villa near Bologna, aged sixty-five years. Her beautiful voice became impaired in 1890, and since that time she has taught singing.

E. V. LUCAS, of *Punch,* says:—"The average American face is, I think, keener than ours and healthier. One sees fewer ruined faces than in English cities, fewer men and women who have lost self-respect and self-control. The American people as a whole strike the observer as being more prosperous, more alert or ambitious than the English."

GOVERNOR SPROUL, in his address to delegates attending State Federation session, spoke of the aims of his administration—"the most important of which, of course, was the ratification of the Nineteenth Amendment." "The next thing I would like to see is woman's active participation in the details of government. . . . I should like to see their immediate participation."

GOVERNOR LOWDEN, of Illinois, has suggested that real estate profiteering may result in land and buildings being made a public utility. President Pollack, of the Manufacturers' Appraisal Company, looks upon this suggestion as containing the real solution of the rental problem, fair to tenant and landlord alike.

A LARGE party of American scientists will next January explore about 1,000 miles of virtually unknown territory in the Amazon basin along eastern Ecuador and Peru.

THE National Association for the Advancement of Colored People, 70 Fifth Avenue, New York, has announced the receipt of information from the highest government circles in Haiti, to the effect that the United States Government might demand the right to establish a naval base at Port au Prince.

Haitians are tremendously stirred at the rumor, according to the report, and are preparing to protest against the demand should it be made. Port au Prince is the capital of Haiti.

SPEAKING at the International Economic Conference, which opened its sessions in London last week, Sir George Paise, the noted English economist and chairman of the Conference, said:—

"There should be, first of all, a revision of the peace treaty and reconciliation of the nations. The statesmen of the world should withdraw all political impediments which prevent the restoration of Europe's economic position. It is my hope that Great Britain will take up this role of conciliation. The world to-day is in need of kindness and peace. We must help bury that feeling of hatred with which we all were animated during the war."

Two drug addicts have been sent by Dauphin Co., Pennsylvania, to State Insane Hospital, to be cured of the use of or craving for opium, instead of to prison—the usual sentence. E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia.

IN the hope of stimulating a more widespread interest in the material submitted by the American Friends' Service Committee, and in order to present this material in a more attractive form, it has been decided to abandon the formal page which in the past has been devoted to the reports of the Committee. Service Committee material will henceforth be published like other articles in our regular columns.

A column under the above heading will, however, be reserved in order to give financial statements, changes of personnel and other similar items in the form most accessible to our readers.

———o—o—o———

CASH CONTRIBUTIONS.

WEEK ENDING OCTOBER 9TH.

Five Years Meeting	$272.56
Other Meetings:—	
College Park and Palo Alta Mo. Mtg., San Jose, Calif.	320.00
Cambridge Group of Friends, Boston, Mass.	461.00
First Friends' Church, Portsmouth, Va.	22.70
Phila. Yearly Mtg., 15th and Cherry Streets:—	
New Garden Prep. Mtg., Avondale, Pa.	50.00
Richland Mo. Mtg., Quakertown, Pa.	9.50
Green St. Mo. Mtg., Camadelphia, Pa.	86.00
Newton Prep. Mtg., Camden, N. J.	71.00
Jericho Mo. Mtg., Jericho, New York	339.00
Orange Grove Friends, Pasadena, Calif.	30.00
Oakland Branch of College Park Association, Oakland, Calif.	13.50
For Germany	1,659.70
For Austria	400.22
For General Funds	1,219.68
For Europe	35.00
For Russia	105.00
For Serbia	100.00
Miscellaneous Payments and Refunds	1,042.02
Interest on Stocks and Bonds	43.10
Total	$6,279.98

———o—o—o———

CHANGES IN PERSONNEL.

RETURNED: — *Herman Newman,* Chicago, Illinois, after a period of service with the child-feeding Unit in Germany; *Arthur M. Charles,* Richmond, Indiana, after assisting in the child-feeding work in Germany; *Arthur Gamble,* Winona, Ohio, after a period of service with the Polish Unit.

SAILED:—*Mary C. Preston,* Chicago, Illinois, to do relief work in Germany; *Beulah Hurley,* New Hope, Pa., for Germany to be secretary to the European Commissioners. *William Eves, 3rd,* and family, Wilmington, Del., for Germany.

———o—o—o———

SHIPMENTS received during week ending October 9, 1920:—39 packages, totalling 1,771 garments; 4 of these packages for German relief.

———o—o—o———

LARGE SUM RECEIVED FOR CHILD-FEEDING.

THE Service Committee has just received an account of the presentation of the check for $144,762.55 by the American Relief Administration to us for child-feeding work. The account includes the following statement:—

"When the American Relief Administration Warehouses instituted its system of forwarding 'love-gifts' from America to Germany by means of 'food drafts' it announced that any surplus which remained after paying original costs and the bare expenses of operation and administration would be turned over to the American Friends' Service Committee (Quakers) to be devoted to the feeding of undernourished German children.

"In fulfillment of that announcement it to-day placed in the hands of Mr. D. Robert Yarnall, head of the Quaker feeding for Germany, a check for $144,762.55, representing this excess to date."

———o—o—o———

STUDY GROUPS

"Is there a Study Group on the Social Order to which I can belong? I have come home much impressed with my ignorance," said a delegate to the London Conference in the headquarters of the Young Friends' Movement of Philadelphia Yearly Meeting.

A desire "to know" is strong among Young Friends everywhere, and there is no doubt that many Study Groups will be organized this winter. The Young Friends' Movement stands ready to help with outlines and reference material, and by sending persons to help organize or to lead frequently.

The following plan of study, which is being tried this year by the Young Friends of Philadelphia and vicinity, should prove suggestive to those in other parts of the country who are undertaking the same type of work.

Five groups under the auspices of the Movement are meeting at 15th and Race Streets. Members from all communities within reach of Philadelphia are cordially invited to join any of these groups.

The subjects and the dates of the next meetings are as follows:—"Social Order," Tenth month 26th; "Social Problems," Tenth month 26th; "Personal Problems," Tenth month 28th; "Society of Friends," Eleventh month 1st; "Comparison of Religions," Eleventh month 2nd.

For further information in regard to Study Groups address the headquarters of the Young Friends' Movement, 154 North Fifteenth Street, Philadelphia.

———o—o—o———

YEARLY MEETINGS' HEADQUARTERS.

Philadelphia Yearly Meeting.
Friends' Central Bureau,
154 N. 15th St., Philadelphia.
Jane P. Rushmore, Secretary.

New York Yearly Meeting.
15th St. and Rutherford Place,
New York City.
Anna L. Curtis, Sec. N. Y. M. M.

Baltimore Yearly Meeting.
Park Ave. and Laurens St.,
Baltimore, Md.
O. Edward Janney, Secretary.

Indiana Yearly Meeting.
Held alternately at Waynesville, Ohio; Pendleton, Ind., and Richmond, Ind. J. Lindley Mendenhall, Clerk, Waynesville, Ohio.

Illinois Yearly Meeting.
Held near McNabb, Ill.
Clarence Mills, Clerk,
Decatur, Ill.

Ohio Yearly Meeting.
Sessions suspended since 1919.
Representative Committee continued.

Genesee Yearly Meeting.
Held at Bloomfield, Ontario.
Charles A. Zavitz, Clerk,
Agricultural College,
Guelph, Ontario.

Friends' General Conference.
140 N. 15th Street,
Philadelphia.
J. Barnard Walton, Secretary.

———o—o—o———

THE small boy's parents had distinct ideas of discipline. The walls of the sitting-room were lined with tracts, and the cane was always kept behind "Love one another." One day everything went wrong, and the little boy was whipped eight times. After the eighth caning he said, between his sobs, "D-d-don't you think it's t-time to take the cane from behind 'L-love one another' and put it behind 'I n-n-need Thee every hour'?"—*Tit-Bits.*

SCHOOL NOTES

THE Friends' Schools opened this fall with the following principals in charge:—

	Enrollment.
Lillian Kellogg, Abington	100
Elizabeth Hallock, Camden	72
Marion S. Warner, Horsham	9
Rebecca Walton, Langhorne (Kindergarten under other care)	27
	15
Alice Whiting, London Grove School	28
M. Eloise Bryan, Plymouth Meeting School	22
Anna B. Smedley, Media	48
W. Elmer Barrett, Moorestown	218
Naomi Bausman, Riverton	41
Beulah D. Pratt, West Chester	65
Louise E. Hall, Gwynedd	27
Herschel A. Norris, Wilmington	315
Mrs. Mary M. Flack, Buckingham	5
Charles B. Walsh, Friends' Central School	250
Emma B. Wallace, Supervising Principal of 17th and Girard Ave. and 15th and Race Sts. Elementary	
Myrtis Muschamp, 17th and Girard Avenue	70
Ada Maule, 15th and Race Elementary	63
Elsie Oakford, Germantown	92
Lillian Rogers, 35th and Lancaster Avenue	110

The enrollment of our schools this fall is especially good, and with the strong corps of teachers we have been fortunate enough to secure we expect to have an unusually successful school year.

A Teachers' Conference is arranged for the study of the stories of "The Children's Story Garden," to be held Tenth month 23rd, Room No. 4 of Race Street Meeting-house. Teachers of our Day Schools and First-day Schools are especially invited to attend. Anna Pettit Broomell, one of the committee especially interested in the collection and arrangement of the stories, will present them from the standpoint of their use in our schools. Bretta Crapster Lucas, of the Swarthmore Chautauqua, will tell the stories.

The Association of Friends' Schools will meet at Friends' School, Brooklyn, N. Y., Eleventh month 5th and 6th. Brooklyn and New York Friends will entertain the visiting teachers, and arrange a program of class room visits for Sixth-day. On Seventh-day the regular Association meeting will be held when the teachers will have an opportunity to hear speakers on Education, and to meet in Round Table discussion with teachers of our own schools. Further notice of the program of the meeting will be given next week.

IDA P. STABLER, *Executive Secretary*
Of Committee on Education of Phila. Yearly Meeting.

———o—o—o———

HENRY GAWTHROP, PATRIOT.

THERE has recently passed from our midst a man of distinguished worth—a gentleman and patriot, Henry Gawthrop. He was born in Southern Chester County 80 years ago, of Quaker parentage. He attended the schools of his vicinity, and afterwards went to Clarkson Taylor's School in Wilmington, Delaware. He was brought up in an atmosphere strongly anti-slavery. Therefore, when the great war between the sections broke out, being a lover of the Union and a strong anti-slavery man, he, with many other young men of Friends' families, joined the Union Army in 1862. His regiment being the 4th Delaware. He did this from the most conscientious motives. He hated war, but he hated human slavery still more. Like Webster, he loved our Union of States, as it appealed to his imagination as something grand and of infinite value. Looking back to that difficult and distressing time, also at the dis-united States of Europe before and since the Great War, the writer is filled with thankfulness for the services of such patriots as Henry Gawthrop in securing for us our precious Union of forty-eight States. Henry Gawthrop rose to the rank of Major at the end of the Civil War in 1865. A month before his death he showed another Friend and myself his commission as Captain with the full signature of Abraham Lincoln attached—that this was a matter of pardonable pride with Henry Gawthrop need hardly be stated. But how few of his many friends knew he had such a valued possession!

A few days before the close of the war, while serving as a staff officer, he was severely wounded and lost a foot in consequence. This was a cause of much suffering at times in after years, which he bore with that brave and heroic spirit characteristic of the man. But I would not stress Henry Gawthrop's services to his country in the Civil War as greater than his patriotism in times of peace. He seldom spoke of his career as a soldier. Indeed he never joined the Loyal Legion. He modestly took his place as a citizen and always did his full duty in that station. In this connection, I am reminded of a fine passage of MacAulay, who in speaking of Oliver Cromwell's Army when it was absorbed in the Civil Life of England—said, if one found a man diligent in business, whether a merchant or mechanic, he was pretty sure to be one of Oliver's men.

Henry Gawthorp was always interested in good government and had scant patience with the low and sordid aims of many of our politicians in both city and State. His loyalty to the Flag of our Country and what it stands for, and should stand for, was to him only equal to his loyalty to the Society of Friends, of which body he was an honored and highly esteemed member. He was a true patriot and fine citizen. We can hold him up to our young men as a model patriot.

To him we may apply the lines (slightly altered) of Lloyd Mifflin:

"He is not dead so long as recollection
Enshrines him in the temples of the heart.
Heroic, with no fear and no defection,
Nobly he did his part."

ALBERT G. THATCHER.

CURRENT EVENTS

FIRST-DAY SCHOOL UNIONS MEET.

THE Abington First-day School Union met at Horsham, Tenth month 16th. The feature of the morning was the children's session, to which children had been appointed as delegates from the various First-day schools. The children themselves provided a considerable portion of the program, and the remainder, which consisted of story-telling by H. Eloise Bryan and Eliza Ambler, was planned to appeal primarily to them. During the afternoon, the children played supervised games out of doors.

The afternoon session was devoted to a discussion, opened by Anna Pettit Broomell, on the relation of the First-day school to the meeting for worship. It is significant that First-day schools are beginning to realize that they have not been an integral part of their meetings in the past, and that they are making efforts to become so in the future.

Concord First-day School Union met on the same day at Willistown. Esther Smedley Chambers served as clerk in the absence of William Fogg in Germany. During the morning, a question box was conducted by Herbert Worth. Among the questions considered were the following:—

1. Are First-day School Unions worth while? It was felt by all that they are, and was added that they should seek to be more progressive in developing new features.

2. What is the field of religious education? Friends agreed that it includes a much broader scope that has been commonly recognized and cannot be sharply divided from many activities outside the First-day school.

The afternoon session began with a paper on: "How Can the First-day School Develop the Spirit of Worship in the Child?"—written by Herbert Way, of Wilmington, and read by Ethel Brinton. This paper showed the need of introducing into our schools a clearer realization of the true purpose of the Church School, the training of our children in their devotional lives.

Following this, there was an address by Jesse H. Holmes on the importance of adult classes in connection with First-day schools and meetings for worship. Dr. Holmes explained the object of the First-day school, by showing the difference between preaching and teaching. The meeting is the place for ministry, the First-day school for teaching. There is a tendency after leaving school, he said, for men and women to lose their contact with the vital issues of the day in religion and social progress, and to cease to develop mentally and spiritually as they should. The adult class offers an opportunity to prevent this, and to the keep the elder element in the community active and interested in the changing needs of the day.

The meeting of the Haddonfield Union, held at Medford, N. J., was limited to a single morning session in order that those attending might go to the John Woolman Bi-Centenary at Mount Holly in the afternoon. After some opening exercises by the children, reports were given by members who had attended the Cape May and the London Conferences. Elizabeth F. Williams reported the Cape May Conference, a paper on the subject by Elizabeth R. Lippincott, who was unable to speak, being also read. Mary W. Coles and Horace Roberts reported the London Conference. During the general discussion which followed, a number of other returned Conference delegates gave their impressions.

———o—o—o———

THE JOHN WOOLMAN BI-CENTENARY.

TENTH MONTH 19TH

1720-1920.

A LARGE gathering that more than filled the Friends' meeting-house at Main and Garden Streets, Mount Holly, N. J., assembled on Seventh-day afternoon to do John Woolman honor. That Quaker saint and philanthropist was born at Rancocas, near by, but his birthplace no longer stands. His service to mankind has recently had local recognition by the purchase of the house which he built for his daughter Mary on her marriage to John Comfort, 1771. The quaint little house on Branch Street is now a Memorial, and is run as a guest and tea house.

The meeting was called at the invitation of The John Woolman Memorial Association, The Friends' Historical Society of Philadelphia, and The Women's Burlington County Historical Society. Amelia M. Gummere, President of the Memorial Association, conducted the exercises, and after a few preliminary remarks from Alice D'Olier and Lucy B. Roberts, Presidents, respectively, of the other societies, introduced the speaker of the day, Dr. Elbert Russell, head of the Woolman School, of Swarthmore.

Dr. Russell's address was a fine appreciation of the philanthropic and consecrated life of a man whose service to mankind has been too little understood. Tracing his life and his service, and paying tribute to the literary qualities of his *Journal* and *Essays*, Dr. Russell led his hearers into a sympathetic appreciation of the debt the world owes to John Woolman.

Dr. Russell was followed by Mary Schenck Woolman, formerly of Columbia University, New York, now of Simmons College, Boston, the widow of a direct descendant of John Woolman's brother, Jonah, and an authority on certain economic problems of the day. She dwelt on the life of a weaver's family in the eighteenth century, and the lessons drawn from the results of the labor upheavals of the time of Woolman, whose family for generations had been weavers.

Dr. Rufus M. Jones, of Haverford, closed the exercises with a fine tribute to the influence of Woolman's life, dwelling on its power even to-day, and quoting Sir Frederic Pollock, one of the Association's present members, as a devotee. Dr. Jones called especial attention to the beauty of the Journal, both for its ethical and literary value.

Announcement was made of a complete garden plan for the two acres at the Memorial on Branch Street, the gift of Emily Exley, landscape gardener, and a member, and a well deserved tribute of thanks and acknowledgment was paid to the hostess, Caroline L. Crew, for her efficiency at the Memorial. She has welcomed several thousand guests since its start in 1913. Tea was served at the meeting-house by the Burlington County ladies, and most of the large audience went at once to Branch Street, where the little cottage was open, and several hundred were served with tea and coffee in the garden. Ivy was planted from the grave of Woolman, in York, England, the gift of C. Walter Borton, and the announcement of the beginning of an endowment fund of $25.00 for future needs of the Association met with warm response.

MARRIAGES.

JACKSON-CLARK.—On Tenth month 16th, at Friends' Meeting-house, Westbury, N. Y., by Friends' ceremony, TACY E. CLARK, daughter of George and Amelia Hicks Clark, of East Williston, N. Y., to JAMES J. JACKSON, son of James J. and Josephine Jackson, of Christiana, Pa.

JARRETT-PARRY.—At the home of the bride's parents, at Rushland, Bucks Co., Pa., on Tenth month 16th, by Friends' ceremony, under care of the Wrightstown Monthly Meeting, MORRIS JARRETT, of Horsham, and EDNA PARRY.

SCHLACHTER-COMLY.—At the home of the bride's father, J. Iredell Comly, Horsham, Pa., on Tenth month 9th, by Friends' ceremony, CHARLES A. SCHLACHTER and EMMA C. COMLY.

DEATHS.

ATKINSON.—At Ambler, Pa., on Tenth month 13th, ALBERT ATKINSON, husband of Phebe Hilles Atkinson, and son of the late Thomas and Hannah Quinby Atkinson, in the 75th year of his age. A member of Horsham Monthly Meeting and Treasurer of the Abington Quarterly Meeting's Home for Friends at Norristown, Pa. Interment in Upper Dublin Friends' burying ground.

PFAHLER. — In Philadelphia, Tenth month 1st, ANNIE BILDERBECK, widow of William H. Pfahler.

YATES.—In Frankford, Philadelphia, on Ninth month 14th, ALFRED L., infant son of Edward and Florence Yates, aged 4 months. Interment in Wrightstown Friends' ground.

COMING EVENTS

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

TENTH MONTH.

23rd—Educational Conference at the Cheyney Training School for Teachers, Cheyney, Pa. Sessions at 10 a.m. and 2 p.m. Among the speakers will be Prof. Paul H. Hanus, Harvard University; Dr. James H. Gregg, Principal of Hampton Institute; Dr. R. R. Moton, Principal of Tuskegee Institute; Dr. J. H. Dillard, President of the Jeanes and Slater Funds; Mary McLeod Bethune, Principal of the Daytona Industrial School, Florida; Mr. Thomas A. Bock, Superintendent of Schools, Chester County, Pa., and Mr. A. G. C. Smith, Superintendent of Schools, Delaware, Pa. Luncheon and supper will be served for all who attend. Everyone interested is invited.

24th—Open Forum, conducted by The Philadelphia Unit of The Young Democracy, White's Auditorium, 15th Street, south of Chestnut, Philadelphia, 3 p.m. Subject, The Issues of the Campaign (II). Speakers, Russell Duane, for the Democratic Party; Algernon Lee, for the Socialist Party.

24th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Merion Meeting at 11 a.m.

24th—The Half-Yearly Meeting to be held at Camden, Delaware, will be on the 24th, both Business Meeting and Meeting for Worship on the same day. There will be no meeting on Seventh-day, the 23rd.

24th—Young Friends of Abington Quarter will attend Richland Meeting held at Quakertown, Pa. Meeting at 10 o'clock, and First-day School at 11 o'clock. The young people will bring their box lunch and have a discussion group in the afternoon.

25th—Baltimore Yearly Meeting at Baltimore, Md. See Notice.

26th—Western Quarterly Meeting, at London Grove, Pa.

28th—Caln Quarterly Meeting, at Christiana, Pa.

28th—Donation Day at Chapin Memorial Home for Aged Blind. See Notice.

30th—Westbury Quarterly Meeting at Flushing, N. Y. Elbert Russell expects to attend. Meeting for Worship at 10.30, followed by business meeting. Lunch will be served at noon. The afternoon session, at 2.30, under the Advancement Committee, will have the topic, "Above the Nations." Addresses will be given by Elbert Russell, of Woolman School, on the London Conference, and Bishop Paul Jones, of the Fellowship of Reconciliation, on the Bilthoven Conference.

31st—At Kennett Square, Pa., at 2.30 p.m., a meeting under the care of Philanthropic Committee of Western Quarterly Meeting to be addressed by John J. Mullowney, of Germantown, on "The Importance of Giving the Prohibition Law a Fair Trial."

———o—o—o———

BALTIMORE YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS.

249th Annual Session.

TENTH MONTH (OCTOBER) 23RD TO 28TH.

PROGRAM.

SEVENTH-DAY, TENTH MONTH 23RD.
(*Saturday.*)

2.00 p.m.—Yearly Meeting of Ministry and Counsel, in Meeting-house. All who are interested are invited. This meeting should attract those of all ages.

4.00 p.m.—Committee on Social Service, Lecture-room. All welcome.

7.00 p.m.—Business Session Y. F. M., High-school room.

7.30 p.m.—Executive Committee, in Meeting-house.

7.30 p.m.—Social gathering.

8.30 p.m.—Program arranged by Young Friends' Movement, in Lecture-room.

FIRST-DAY 24TH.
(*Sunday.*)

10.00 a.m.—Meeting.

3.00 p.m.—Children's Meeting.

4.15 p.m.—Young Friends' Movement. Meeting for worship.

8.00 p.m.—Meeting for worship.

SEVOND-DAY 25TH.
(*Monday.*)

9.00 a.m.—Committee on Education and Fair Hill Fund, Room 3.

9.15 a.m.—Devotional Meeting. All welcome.

10.00 a.m.—Business session.

1.15 p.m. — Advancement Committee, High-school room. All welcome.

3.00 p.m.—Business session.

7.00 p.m.—Committee on Friends' Home (The Hallowell), Room 3.

8.00 p.m.—Address by George A. Walton, Principal of George School, Pennsylvania, on "The Opportunities of the American Citizen."

9.00 p.m.—Committee on First-day Schools, High-school room.

THIRD-DAY 26TH.
(*Tuesday.*)

9.15 a.m.—Devotional meeting.

10.00 a.m.—Business session.

3.00 p.m.—Visits to interesting places and institutions. Committee in charge, Henry R. Sharples and John K. Harper.

8.00 p.m.—Review of the All Friends' Conference in London by the delegates — Allan Farquhar, Robert F. Roberts, Isabel C. Roberts, Gladys Brooke, O. Edward Janney and others.

FOURTH-DAY 27TH.
(*Wednesday.*)

9.15 a.m.—Devotional meeting.

10.00 a.m.—Business session.

1.15 p.m. — Advancement Committee, Room 3.

3.00 p.m.—First-day School Conference.

4.15 p.m.—Conference on Social Service.

8.00 p.m.—Meeting for worship.

8.30 p.m.—Address by Wayne B. Wheeler, General Counsel of A. S. League, on "Our Pressing Need."

FIFTH-DAY 28TH.
(*Thursday.*)

9.15 a.m.—Devotional meeting.

10.00 a.m.—Business session.

3.00 p.m.—Business session.

7.30 p.m.—Executive Committee.

8.00 p.m.—In process of arrangement.

———o—o—o———

NOTICE.—The first meeting of the Christiana Young Friends' Association for the winter 1920-21 will be held in the Meeting-house on Pine St., Christiana, Pa., at 2 p.m., First-day, Tenth month 31st at which time Emma G. Walton and Ethel Brinton, delegates to the recent Conference of All Friends held in London, England, will give a report of the Conference.

A cordial invitation is given to all to attend this meeting, also the meeting for worship at 10.00 a.m.

Any friends from a distance desiring to attend both meetings will please bring a box lunch.

———o—o—o———

GEORGE SCHOOL — Founder's Day. Extraordinary arrangements are being made to celebrate Founder's Day at George School on November 6th.

Everybody is welcome, very welcome, but a most cordial invitation is extended to the Old Timers.

Over and above the old time exposition of George School training in shop and laboratory, games, supper, and entertainment there will be something doing every hour of the day from the arrival of the 10.30 in the morning til the departure of the 10.45 that night—twelve and one-quarter hours full of rejuvenescent enthusiasm.

Baltimore Yearly Meeting

—1920—

The Yearly Meeting will be held this year as usual, commencing on Seventh-day, Tenth month 23rd.

Lodgings will be provided for Friends at Park Avenue Meeting-house as usual. Applications for this accommodation are to be made through the Friend who may be appointed in each Monthly Meeting, and should be forwarded by him as promptly as possible to the Chairman or Secretary of the Committee in Baltimore.

Accommodations at moderate cost may be provided elsewhere, for those who desire such, when specific applications are made.

The dormitories will be ready for occupancy on Sixth-day, Tenth month 22nd, for those who may have early meeting engagements Meeting for Worship convenes at 10 o'clock on First-day.

ANNIE L. LEWIS, Chairman, 731 Linwood Avenue, Tuxedo Park, Baltimore.

BERTHA JANNEY, Secretary, 1923 Park Avenue.

NOTICE—Donation Day, Chapin Memorial Home for Aged Blind, 6713 Woodland Avenue, Thursday, October 28th, from 11 a.m. to 10 p.m. Luncheon 12 to 2, Supper 5 to 7 o'clock (75 cents).

Music, entertainment, sales of candies, cakes, fancy and useful articles.

Donations of cash, provisions and anything for use or sale will be thankfully received. Mrs. William H. Woodward, Chairman.

Donations may be sent to Mrs. Elizabeth Powell Bond, 6300 Greene Street, Germantown; Mrs. Alfred Sellers, Lansdowne, Pa., and Mrs. Alfred Marshall, Langhorne, Pa.

NOTICE — FAIR at Whittier House, Swarthmore, Pa., October 23rd, 1920, 2 to 9 p.m., under the auspices of the Society of Friends for the benefit of Social Service Work at Home and Abroad. For sale—Aprons, quilts, and other useful articles; Christmas gifts; home made canned goods and jelly; bread, cake, candy, apples, etc. Special attractions for the children. Supper 6 to 7 p.m. Come and bring your friends. On behalf of the committee, Annie Hillborn, Abby Mary Hall Roberts.

NOTICE.—Western Quarterly Meeting for worship and discipline will be held at London Grove, 10th month 26th, at 10 a.m.

About 2 p.m. a meeting in the interest of First-day Schools will be addressed by Elbert Russell; subject: *How to Worship*. Please extend invitation.

9 a.m. trolley at Willowdale will be met. Arrangements can also be made to meet train at Avondale. Visitors please notify Edward B. Walton, London Grove, Pa.

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

SCHOOLS.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH, *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

7% Bond

OF A LARGE PENNA. CORPORATION FREE OF PENNA. STATE TAX. YIELDING OVER 7 PER CENT. DETAILS ON REQUEST.

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Ellwood Heacock

UNDERTAKER

2027 North College Ave., Philadelphia
Both telephones, day or night

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

FUN.

EXECUTIVE ability has been variously defined, but the following from an executive with a sense of humor seems to cover the whole subject. He said: "Executive ability is the ability to hire some one to do work for which you will get the credit, and, if there is a slip-up, having some one at whose door to lay the blame."—*New York Evening Post.*

WANTED.

WANTED—A STENOGRAPHER AND typewriter who is interested in work for the Society of Friends and the Negro. L. Hollingsworth Wood, 20 Nassau St., New York City, N. Y.

POSITION WANTED—BY REFINED practical nurse, Friend, as companion or nurse with invalid going away for winter. Address B. 320, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER IN Friends' family to assist with three small children, light housework and mending. Mrs. S. A. Evans, 6012 Chew Street, Germantown. Phone 3504 W. Gtn.

WANTED—MOTHER'S HELPER AND to assist with housework. Mrs. George Bassett, Jenkintown, Pa.

WANTED—MOTHER'S HELPER FOR two small children, and light housework. Two miles from Harrisburg. Two hours and a half from Philadelphia. Mrs. N. T. Booth, Steelton, Pa.

WANTED—COMPETENT, RELIABLE woman to help with the care of two small children and some light household duties. Other help kept A comfortable home and reasonable salary offered. Mrs. Oscar C. Martenes, Jr., 1705 Park Ave., Baltimore, Md.

WANTED—BY NOVEMBER 1ST, POsition as companion to elderly person, or semi-invalid (not helpless). Capable of managing. Five years' experience in Friend's family. Reference. Address D. 330, FRIENDS' INTELLIGENCER.

WANTED — MOTHER'S HELPER, young, occasionally by the day. Phone or write Mrs. S. L. Coxe, 865 Wynnewood Road, West Philadelphia.

WANTED — A PRACTICAL OLDfashioned farmer. Farm forty miles from New York City. House, electric light, running water. One and half miles from High School. Friend preferred. James Wood, Mt. Kisco, New York.

WANTED—A FRIEND NOT UNDER thirty years, to care for an elderly lady; must be gentle and refined. References required. Mrs. J. R. B. Moore, 44 East 73rd Street, New York.

POSITION WANTED—A WOMAN OF refinement wishes a position in the home; companion or secretary. Willing to make herself generally useful. Apply to present employer, Mrs. Francis B. Reeves, Jr., Abbottsford Ave., Germantown. Phone Wyoming 4745.

WANTED—AN ASSISTANT HOUSEkeeper in family of five. Other help kept. Address Box 207 Haverford Pa.

WILL PAY $50 A MONTH TO A woman of refinement to assist in the care of three girls aged 9, 8 and 4. One who is kindly and patient will be assured of a good home. Mrs. Victor Garrett, 41 Emory St., Jersey City, N. J.

POSITION WANTED—AS PRACTICAL nurse or companion. Address E. 331, FRIENDS' INTELLIGENCER.

Strawbridge & Clothier

Important News for MEN

BEGINNING FRIDAY

AT EIGHT O'CLOCK A. M.

Our Entire Stock of Suits Reduced

That means, every one of our Men's and Young Men's Suits, from the lowest to the highest-priced, from Hart, Schaffner & Marx, the Stein-Bloch Co., the "Alco" shops, and all our other manufacturers.

Also 1000 Winter Overcoats Reduced

See announcements in Daily Papers for further particulars.

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

L. D. Hall

CLEAN HIGH GRADE COAL

39th and Parrish Streets

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

BALLINGER & PERROT

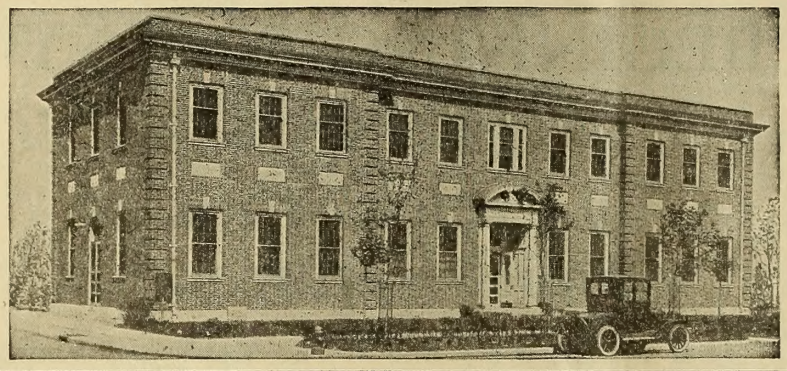
·ARCHITECTS · ENGINEERS · CONSTRUCTORS·

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



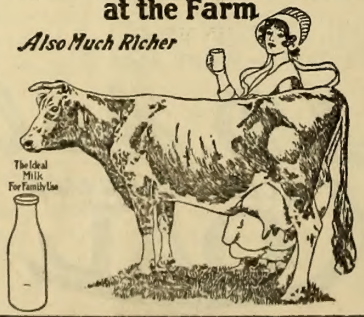
NEWTON COAL

Answers the Burning Question

Use Abbotts "A" MILK

Special Sanitary Supervision at the Farm

Also Much Richer



Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities

To Yield from 6 to 10 per cent.

List on request

SUBSCRIBE FOR

"SCATTERED SEEDS"

for your children.

An illustrated Monthly Magazine under Friends' management, 75 cents per year.

Central Bureau of Philadelphia Yearly Meeting

154 N. 15th St., Philadelphia, Pa.

When you write to advertisers say, "I am a reader of Friends' Intelligencer." They all want the custom of Friends, and will give you their best terms.

Results. I have received a number of very interesting answers to my ad. in your paper. It has been a most satisfactory one.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to Friends' Intelligencer Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the Friends' Intelligencer for information has the preference at

THE INN

at Buck Hill Falls.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.

OPEN ALL THE YEAR

First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.

Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.

Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

PINE RIDGE CAMP

ACTUALLY MID THE PINES

Ideal place for outdoor life in Winter. Main house and cabins with sleeping porches. Modern improvements. Pure water. Excellent Table. Rates moderate. Open all the year. Write

MISS SANBORN or MISS CROCKER,
Aiken, South Carolina.

FRANK PETTIT
ORNAMENTAL IRON WORKS

Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.

809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1865.

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TENTH MONTH 30, 1920 VOLUME 77 NUMBER 44

. . . and therefore I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close:—then let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up indeed, by Art, by Thought, and by Just Will, an Ecclesia of England, of which it shall not be said, "See what manner of stones are here," but, "See what manner of men."

—John Ruskin, in "Lectures on Art."

Methods of Quaker Propaganda

Extracts From an Address Delivered Before the Conference of All-Friends in London

BY ELBERT RUSSELL.

If we have not a passion for sharing our faith with the rest of the world, methods are of little consequence. So long have we kept our talent in a napkin and hidden our light under a bushel that our first need is to re-awaken the spirit of propaganda.

The very word is suspect, largely owing to lack of acquaintance with it except in connection with insidious and destructive doctrines promoted through devious channels, by enemy governments or long-bearded anarchists. It is a good missionary and churchly word to begin with, however, and as Hosea redeemed the figure of marriage between God and his people, so we need to redeem and rebaptize the word propaganda. The real trouble is with the thing itself. The atmosphere of Quietism still lingers with us. Madame Guyon's fear of creative activity still haunts us.

Propaganda always seems hateful to the contented, indolent few whose peace it disturbs or the favored classes whose special privileges it disturbs.

Amaziah at Bethel though the land could not bear Amos' words and banished him as a conspirator. Jesus was put to death because the rulers said "If we let him thus alone all men will go after him, and the Romans will come and take away our place and nation." Paul was accused of turning the world upside down. Let us not be dismayed at the outcry that will be raised, if we become aggressive. The servant is not above his Master.

Our debt to the past should lead us again into the streets and alleys, the lanes and the by-ways of the world proclaiming the eternal gospel, even if the love of Christ did not constrain us. Suppose Fox and his fellow-itinerants had preferred the quiet chambers of the Seekers, we would have inherited no Society. What if Paul had lingered till death found him in the Arabian solitudes? Or if Jesus had never ventured from the quiet of his shop to the jostling throngs at Jordan or had shrunk from journeying through cities and villages preaching the gospel of God, and had retired instead to some monastic seclusion with the Twelve?

We must feel again the compassion Jesus felt for the shepherdless multitudes, and pray him to send forth laborers, including ourselves, to preach the word in season and out of season.

In the first place, our peace propaganda cannot rightly be divorced from our other religious work. The conference has rightly emphasized the truth that our peace testimony is an integral part of our Christian message. If this be true, then all our home and foreign missionary, evangelistic, educational and advancement work must involve the conveying of our peace testimony and must be aimed at reproducing our peace conviction. We cannot attempt any spread of Christianity that

does not involve this conviction as an integral part of it. Too often in the past we have preached to the world—whether in evangelistic work at home or to non-Christians abroad—a gospel that did not necessarily involve the gospel of peace. We have sought too often to convert men to a theology that left room for some kinds of war, or to an experience that did not take away the lusts that lead to war and fighting, or to a repentance that did not involve a renunciation of all selfishness individual or national, and of every spirit that seeks its own advantage to another's hurt.

Any method of propaganda short of the use of all our instruments and means of religious work will fall short of the desired result.

In this work especial importance attaches to our educational, missionary, and evangelistic work. We have had emphasized in previous sessions the need of educational work and pastoral care. The test of the world war has shown us the weakness of our past efforts. The Society of Friends in the first generation was a society of convinced Friends. Since then birthright membership has always left us with a larger or smaller number of members unconvinced of our fundamental truth or rather unexperienced in its power. These have divided our councils and weakened our testimony before the world in those great crises where the testimony hangs not so much on what the elders say as on what the young men do and endure. Pastoral care, education in First-day school and day school, instruction in the home and a teaching ministry in meeting alone can guarantee against a widespread failure in life and testimony in the great crisis.

Peace lectures, papers, sermons, publications and other such special means for inculcating peace views among our own members or in the communities where we live, are valuable, but they do not go to the root of our need. Our peace conviction must be as deep-rooted as our religious faith if it is to stand the extreme test. Before the United States entered the war a Friend from Canada wrote me the prediction that all our many peace societies not founded on religious conviction would turn into recruiting agencies as soon as war was declared.

In addition to our regular organization and activities, the time has come for us to match our special organization for international service, with a special effort by unusual methods for world-wide propaganda. As in the formative period, while the world was in flux, Friends carried the message from the Bosphorus to the Potomac; so now we must take advantage of a world that is plastic, to impress the truth committed to us. If we are unfaithful, God may have to scrap our Society, that deliverance may come from another source.

There are a number of conditions which make this a promising time for an unusual effort at propaganda. Our stand during the war, and our relief and reconstruction work before and since have attracted attention to us, and disposed many people to seek the secret of our unusual attitude.

In the period of its rise, the Society of Friends was recruited from the prepared groups of Seekers, Puritans, Ranters and Familists among whom Fox's sixty propagandists found a ready hearing. Two generations later what the historian Green calls the spiritual harvest of Puritanism was garnered by Wesley, while Friends were busy perfecting the discipline and relying on birthright membership to perpetuate the Society. Once more there are prepared groups waiting for a message of social, democratic, free religion.

There are groups of people in England and America who are seekers after some better principle of social and national life and who might be won to our position. There are the intellectuals who have been repelled by the harshness of the ancient creeds and who are attracted by the humane emphasis of the gospels. There are the Christian socialists who realize that brotherhood cannot be established by hate and violence and who realize that an abiding social order must be founded on a religious basis. There are the pacifists in many communions who went into the war hoping its sacrifice might atone for its brutalities, although their deepest Christian spirit was outraged by the war, and who have been estranged from the churches by the spirit they showed during the war and who have been betrayed by the terms of attempted peace.

All these are feeling after a better way or a fellowship in which they can find congenial associations and helpful activities. We have a home and a message for them.

There are three lines of activity open to us which are not inconsistent with our spirit and principles. There is first the method of personal influence. During the first period of persecution the early Christian Church spread in the Roman Empire almost altogether by this method. There was little Christian literature for circulation. The meetings were secret. People were admitted to the preaching service, only after they had been brought to a sympathetic attitude by the lives and testimony of their Christian neighbors. This kind of propaganda had a much larger place in the spread of Quakerism in the first period of our history than is generally supposed. Our records are largely of public Friends. But the rapid growth of Quakerism in the first decades was not solely due to the messages of Fox's faithful 60 preachers. Men, women, and children talked religion to their neighbors and shared with them the joy and privilege of their great discovery. And in our own day an American Protestant denomination, the Disciples of Christ, has increased from 16th to 5th in numbers among Protestant denominations, without the aid of creed or extensive organization, great preachers or powerful literature, almost wholly by the enthusiastic personal testimony of the rank and file of its members.

The second method of propaganda I wish to mention, is the use of literature. The amount of writing done by the first generation of Friends is amazing. The "Morning Meeting" did a great work in editing, encouraging, publishing, and preserving the written message. They saw to it that attacks were answered, that misrepresentations were corrected and achievements recorded. In our own time we are witnessing a revival of Quaker literature. But too large a proportion of it is backward looking; too little of it eagerly addressed to the world. We need, not less of history, but more of exposition, publicity, propaganda.

The possibilities of the use of literature for religious extension are shown in the growth of Christian science

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

in America. Personal testimony and public exposition have had no mean part in that growth, to be sure. But their literature has been their chief reliance; and their meetings centre round the *reader* rather than the preacher. Their reading rooms are everywhere in open evidence and their periodicals ubiquitous. And the method is justified of its children.

In the third place, I believe we should resume what early Friends called "threshing meetings." We should secure halls not usually used for religious purposes, advertise the meetings and declare to the world the way of life we cherish. We owe this to those who have been led to inquire after our faith by the public attention our ways and acts have attracted. If we really believe that we have a truer and more blessed understanding of the gospel, we cannot flatter ourselves that it has been given us as a peculiar possession to kept to ourselves, because we are special favorites of God. God is not a partial Father to give like Jacob a coat of many colors to a favorite son. What we have received is a trust to be passed on to others. We know what happened to the Jews when they tried to keep the Kingdom of God as their exclusive privilege.

Naturally, such efforts will be most fruitful in our centres of population, where there are groups of Friends to prepare the way, attend to advertising, and follow up results. It does not seem so important, at home or abroad, to perpetuate all the historical features of our present organization, as to give seeking men and women an opportunity to know our message. As in the case of early Christianity, we can trust the life to organize and grow a body of its own.

For such propaganda, we need, especially in America, a larger group of trained men and women. The first publishers of Truth contained a large number of men who had been trained in those subjects which give an understanding of the historical development and intellectual expression of religious truth. Greek and even Hebrew scholars like Lawson and Stubbs, men learned in theology, church history and the Scriptures, like Pen nand Barclay, were able in consequence to explain their experience to the understanding of their contemporaries, learned as well as unlearned.

George Fox himself had had a more complete religious education—though not acquired at Oxford or Cambridge—than most young Friends get to-day at Woodbrooke or Woolman School. He had sat under Priest Stephen's theological lectures from childhood. He had heard the story of the martyrs from his mother. He had heard Righteous Christine discuss theology with his neighbors. He knew his Bible almost by heart. He had laid his difficulties before the priests of repute in his neighborhood. He had consorted much with Baptists and other dissenters, and was acquainted with the history and tenets of the many sects of his time.

Knowledge of the Bible, Theology and Church-history do not make one religious, but such knowledge enables one to interpret his religious experience in perspective and to tell about it in a language others understand.

If again we are to become publishers of the Truth that forms the basis of our peace testimony and leads to the experience of universal brotherhood, we need men and women who have an even larger knowledge of religious literature and history, and who understand the religious and philosophic background of the people they approach, and their social psychology.

Modern Prophets

THE Central Conference of American Rabbis, at a meeting held at Rochester, N. Y., in July, adopted a social justice program which begins with this significant sentence:—

> "Teachers and Sages have stressed in every age the need of applying religious principles of Judaism to the problems of life. . . . Long ago the great prophets of Israel gave voice to these ideals of social righteousness, which to-day are recognized as the goal towards which humanity should strive."

The six points discussed in the social justice program include these sentences:—

> (1) "The conference recognizes the right of labor to organize and to bargain collectively through representatives of its own choosing, as an instrument to secure its rights at the hands of employers."
>
> (2) . . . "Calls upon the constituted authorities to discipline all profiteers and manipulators who make the lot of the people hard and bitter through want and privation."
>
> (3) "It declares its abhorescence of all interference, whether by private citizens or by officials with the exercise of freedom of speech, oral or written, a freedom of assemblage both of which are guaranteed by the Constitution."
>
> (4) "It favors systematic, comprehensive measures for the distribution of immigrants and for their speedy assimilation to American ideals and modes of life."
>
> (5) "The conference declares its abhorrence of lynching and denounces all who share in it or abet its brutal practice. It advocates the enactment of legislation which would make lynching a federal offense."
>
> (6) "An eight-hour day as maximum for all industrial workers, a compulsory one-day-of-rest-in-seven for all workers."
>
> "The Central Conference of American Rabbis solemnly calls upon the Jewish citizens of the republic, and especially upon the Jewish leaders of industry, to take the initiative in the creation and promotion of a spirit of fellowship and justice in the industrial relations of our country, and thus give practical effect, in these critical times, to the teaching of our religion."

These are heartening evidences of the serious attempt of all bodies of religious peoples to work out their creeds in terms of social justice in this year of grace 1920.

———o—o—o———

A CERTAIN clergyman recently sorted over his old sermon notes and, before burning them, copied the main ideas of a number and sent them to *The Congregationalist and Advance* for publication. One of these bore the title, *The World's Unknown Saints,* and was reduced to the following suggestive outline:—

> The Saints of Toil—the mothers of the world.
> The Saints of Renunciation—the aunts of the world.
> It's harder to be a saint than a hero. A saint is God's hero. Be one!

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "Inward Light," or direct revelation of God's spirit and will in every seeking soul.

The Intelligencer is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, Ellwood Burdsall.
Secretary, Bertha L. Broomell.
Treasurer, Herbert P. Worth.

Trustees:

Horace Roberts, E. Pusey Passmore,
Robert Pyle, Harry A. Hawkins,
Henry Sharpless.

Managers of Friends' Intelligencer Association:

Edward Cornell, Elwood Hollingshead,
Alice Hall Paxson, Thomas B. Hull,
Paul M. Pearson, Charles F. Jenkins,
Annie Hillborn, Edith M. Winder,
Frances M. White.

Editorial Board:

Elizabeth Powell Bond, Dr. Thomas A. Jenkins,
Dr. J. Russell Smith, George A. Walton.

Walter H. Abell, *Editor.*
Sue C. Yerkes, *Business Manager.*

PHILADELPHIA, TENTH MONTH 30, 1920

Spreading the Good News

Last week we published an article by Charles Harrison on the need which large masses of men and women are feeling to-day for an unstereotyped, progressive religion. In this issue, we print Elbert Russell's address on methods of Quaker propaganda. These two statements together present what is perhaps the greatest problem facing the Society of Friends to-day. One of them outlines a need. The other offers a means of meeting that need.

It is true that countless earnest persons, who have abandoned all creed and dogma, are ready to listen to the statement of a free, personal religion, if those can be found who are able and willing to state the principles of such a religion. In some way almost incredible to ourselves, thousands of people in a dozen different nations, have turned to us with the conviction that the Society of Friends can give them the conception of religion which they seek.

This is our opportunity, and it is an opportunity which is not likely to come again. Whether we make the most of it while it is here will determine whether our Society eventually crystallizes into a sect and so loses its influence and dies; or whether it forges onward as a living faith and is forever bringing the good news of a better way of life to those who otherwise would never know of it.

We cannot long remain the exponents of vigorous religion if we are content to keep that religion to ourselves. Faith lives by the glowing experience of communicating itself to others. One greater teacher, who preceded us along the way of ideals, said that he came not for the righteous, but for the unenlightened and the wrong-doers. Whatever of truth and of faith has at present been entrusted to the Society of Friends came for a like purpose. The real message of Quakerism is not for Quakers. To them it is an accepted manner of living. The message of Quakerism is for the rest of the world. We will do best if we spend very little time telling each other what we know already, and a great deal of time telling others what we know and what they are seeking to find out.

If this message is to be successfully carried; if, in other words, we are to prove ourselves worthy of the trust which has been laid upon us, there are two principles which we must recognize and follow. Both of these principles find expression in the articles referred to above.

First, we must realize that this crusade, upon which so much depends, does not require any elaborate apparatus or organization. All that is needed is one person of good will who has found out something worth knowing about the means of living a higher life, and who is willing to talk to some one else about it. We must not wait for an auditorium and an audience. The boy who comes home from school perplexed over the relation between religion and science, and our neighbor who doubts the final worth of life, offer ample opportunity for beginning. What is needed is the explanation of certain laws of human life, and we can begin wherever another human being exists.

In the second place, we must realize that our purpose is not primarily to perpetuate an organization, but to extend a spirit. We have carried the spirit of hope and good-will into the heart of the German nation. What difference does it make whether they choose to set up a Society precisely similar to ours or not. We must look upon our organization simply as means for carrying a message, and put all our emphasis on the message itself. It was said at one of the Conferences this summer that if necessary we should be willing to lose our life as a Society in order to extend the truth upon which it is based. Three years ago we ventured upon a new tradition by crossing the sea to serve the refugees on Europe's battlefields. It might have seemed then that we were weakening our chances for service here at home. But as a result of that venture, we gained an influence both at home and abroad such as has seldom been granted to a body like ours.

This influence it rests with us to extend or to lose. Let us beware of religious technicality—of insisting upon the terms or the methods of any particular age or organization. Christianity and Quakerism are broad enough to stand for everything that is leading toward personal and social perfection, under whatever name it comes. Jeremiah and Jesus, and all inspired teachers before or since, have taught men in the words of their everyday life. We also can best serve our cause by speaking to the modern world in whatever terms can make it best understand our convictions.

The discussion aroused by Jesse H. Holmes' paper which was recently read before the National Federation of Religious Liberals at Boston has raised a vital issue and one which should be of concern to all Friends. Is it true that the church of to-day is a social club teaching mediæval formulæ which it does not understand and in which it does not take a vital interest?

The New York *Evening Sun* has published an article giving the views of a number of leading clergymen upon the matter. Some of the latter deny the charge; others accept it in part. John Haynes Holmes, of the Community Church of New York, says:—"He's absolutely right. To a large extent the church of to-day is exactly what he says it is: anæmic, weak fibered and without any message. In so far as it has any influence at all, it is for reaction. It is a foe to all progressiveness. I think I'd add to Dr. Holmes' description by saying that a good part of the churches, especially in large cities like New York, furnish a convenient toy

and plaything for the rich. I look for the passing of the present church and the coming of a new church truly democratic and embodying the real spirit of fraternity."

The essential thing for us to do in the matter is to stand before the world with positive ideals which will leave no doubt as to whether or not these charges can be made against the Society of Friends.

Our Next Congress and the Volstead Act

ALLAN SUTHERLAND.

It would be quite impossible to over-emphasize at this time the importance of electing men to Congress who will support the retention of the Volstead enforcement code. It will be recalled that the national amendment declares that "intoxicating liquor" shall not be manufactured, sold, etc.; but, unfortunately, it does not rule what per cent. of alcohol is "intoxicating." The United States Supreme Court has decided that Congress has power to determine this question; and should Congress be controlled by the liquor interests,—and liquor men are making a supreme effort to secure this control,—the law will doubtless be so amended as to permit the manufacture and sale of beer of "intoxicating" strength. The country would then, almost surely, return to the nefarious saloon business from which it has been so gloriously and happily delivered, with all its soul-blasting evils.

It will thus be seen how important it is that men be sent to Congress who will favor the retention of prohibition enforcement legislation.

More and more there is need of creating and encouraging public sentiment that will demand the enforcement of prohibition laws both by State and Federal officials. We, as a rule, are law-abiding citizens, and it is disconcerting and alarming to see our laws so openly violated with the apparent knowledge and tacit permission of those who are sworn to their observance and enforcement. Thus willfully to ignore the laws of our land is to scatter seed that will produce a harvest of crime that will find its worst expression in Bolshevism with all its attendant horrors.

The Anti-Saloon League is doing its best to urge upon voters the duty of securing information relative to candidates aspiring to legislative honors, and of supporting those only who are pledged to uphold the temperance amendment. The encouraging effects of prohibition are everywhere evident, and more and more we should seek to make it impossible for men, women and children to face the conditions of want, squalor and shame from which many of them have so recently been delivered. Let us seek to develop and encourage the highest type of manhood and womanhood by removing the drink temptation from them, and to make our homes safe and clean for our children! Let us beware how we vote!

———o—o—o———

Many even of our holiest men and women live too active, too hurried a life, to be able to enter deeply into the thought of God, and thence to speak that thought to the thirsty multitudes who are dimly seeking after Him, and in their hearts crying "Who will show us any good?"—*Josephine Butler.*

———o—o—o———

Because right is right, to follow right
Were wisdom in the scorn of consequence.
—*Tennyson.*

Christianity and the Japanese Question

A Statement by The Commission of the Federal Council of the Churches of Christ in America on Relations with the Orient.

Japan and California are both intensely aroused over the problems, discussions and political programs connected with the presence of Japanese in California. This Commission was established by the Federal Council in 1914, in order to examine the entire question of American relations with Asia and Asiatics from the standpoint of Christian principles with a view to promoting a solution in accord with these principles. For six years it has been steadily dealing with this problem.

I. It is pertinent, therefore, for this Commission to call upon all men of goodwill both in America and Japan:—

1. To refuse to be stampeded into precipitate action by the vote-catching propaganda politicians who appeal to race prejudice and strive to arouse mob feeling.
2. To urge that all the facts be taken into consideration. Partisan statements of any group are to be discounted.
3. To await the results of the Conference of their responsible representatives in Washington and Tokyo.

II. To Americans this Commission would state:—

1. While the local stress of the Japanese problem in California is not easily appreciated by States not similarly affected, we should all remember that the question has international aspects of the gravest import in which the whole nation has a right to be heard. California's legitimate ends can best be secured through Washington. We therefore urge California to work out its local problem in the closest co-operation with the Department of State. Any other method is bound, sooner or later, to involve our country in international complications.
2. Only the patient exercise of the principles of honor, justice and fair-play between nations and races can afford any real or permanent solution to a confessedly difficult problem. We wish to urge every effort to avoid humiliating race-discriminatory laws which will only aggravate the situation.
3. The victory of the growing liberal movement in Japan, which has been battling valiantly against a long dominant arbitrary military bureaucracy, is essential, if Japan is to enter into right relations with the rest of the world. Yet that victory is endangered by unjust anti-Japanese agitation and legislation in America.
4. Americans should keep clearly in mind certain important facts. The total population of California, for instance, has increased in ten years by 1,048,987, while the Japanese population has increased about 38,500 chiefly by births. This is 3.6 per cent. of the whole increase. The entire Japanese population in California (approximately 80,000) is but 2.3 per cent. of the whole population. Out of 11,389,894 acres under cultivation, Japanese own 74,769 acres, which is six-tenths of one per cent. (.006). They also cultivate on lease or crop-contract 383,287 acres, which is 3.3 per cent. As for Japanese births in California in 1917 they numbered 4,108 to 47,313 whites, or 8.7 per cent. Such facts do not warrant the assertions of agitators.

III. To Japanese this Commission would state:—

1. The great body of citizens throughout the United States, particularly those in the Churches for whom we are entitled to speak, stands for justice and fair-play in the relations of the two countries and in the treatment of Japanese in America.

2. Expressions in Japan of confidence in America's sense of honor, justice and humanity are highly appreciated here. We confidently believe that a large body in America will exert itself to take such steps for the fundamental solution of the American Japanese problem as will ultimately justify that confidence.

3. At the same time it should be clearly understood in Japan as well as in America that the question is by no means so simple or so easy of solution as extremists of either side usually represent. The misunderstandings, the misrepresentations and the wrong-doing are not all on one side. To set matters right, not only a new treaty, but proper legislation is needed both in Tokyo and in Washington.

4. Japanese also need to keep certain facts clearly in mind. Because of their presence in large numbers in California, Californians are confronted with real difficulties that call for real solution. Japanese have settled in several rather restricted, fertile, agricultural areas, tending to form "colonies," relatively impervious to Americanization, and where the white population constitutes a minority. For this "colonization," the Californians are indeed in part responsible, since the strong opposition of a different social group has tended to prevent their wider distribution. It nevertheless constitutes a serious factor in the situation. Some Japanese, moreover, have evaded the spirit and purpose of our laws, especially in the matter of immigrant smuggling. And there is also the delicate patriotic question of the double allegiance of American born Japanese children. These facts are widely felt to create an ominous situation requiring thoroughgoing legislative remedies. Japanese should be reminded, moreover, that a very considerable group in California earnestly desires to have these problems solved in ways that are at once honorable for Japan and safe for California.

IV. In conclusion, we urge all men of goodwill, both in America and Japan, to join in expecting the best and not the worst and in finding a real solution. For this, time and patience, open-mindness and sincerity, with friendly hearts and wise heads are absolutely necessary. Legislation in Tokyo and in Washington, after mutual conference and agreement, should be enacted to rectify the difficulties of double allegiance, of local congestion and of immigration, of principles that are just and honorable for all.

———o—o—o———

Stonehenge

"You had better stay in Salisbury and enjoy the Cathedral," said the bookseller of the town, when we told him we were planning a visit to Stonehenge in the morning. "I am afraid you will be disappointed in it," were his parting words. But Stonehenge had been one of the minor objects of our trip, and we were not to be deterred even by the delightful alternative of a closer study of one of England's most beautiful cathedrals.

The day was fine, the road as well, and we followed the winding Avon some nine miles northward by flower-surrounded suburban homes and typical English villages, to the edge of the great Salisbury plain. On the way were some examples of new thatching that seemed the very latest in the way of design and a soft gold color effect, indicating that the thatcher's art and skill is still available. The Avon troubled us for awhile, for we did not see how it could get down within twenty-five miles of the Channel from the Shakespeare country, but we found that there are two Avons, each with its Stratford, here called Stratford-sur-Castle to distinguish it.

Salisbury Plain is a bleak, rolling, grass-covered, chalk down, comparatively treeless and we saw Stonehenge a mile or more away as we approached it. The Plain has been one of England's great military training centres, covered by camps of all kinds. To the north as far as the eye could reach were the huts of an encampment, while to the southwest and almost up to the rim of the ancient stone circle were the hangars and other buildings of a big aeroplane training camp. In the distance the heavy detonations of artillery practice were constantly heard while the roar of the hovering aeroplanes diverted the attention of the less historically inclined members of our party.

The setting was indeed foreign to what was prehistoric and mysterious. The public road leads within two hundred yards of the ancient circle, and as an additional shock we found a big derrick, tool houses, piles of cement and earth, with other accompaniments of active building operations, obstructing a free view of the relic. We paid our sixpence and entered the wire-enclosed field to find we were to have one of the most interesting mornings of an extremely interesting trip.

Stonehenge, as everyone knows, is a great collection of gigantic stones, supposedly built about 1700 B. C. by an unknown people, who had knowledge of the use of bronze but not of iron. Differing from all other monuments of the kind in England, in that the stones were roughly squared and dressed, its origin and purpose are still matters of conjecture and controversy. The outer circle is, or was, 108 feet in diameter, and was made of thirty stones, each about thirteen feet above the ground, roughly six feet in breadth, four feet in thickness and weighing approximately twenty tons each. Placed on top of these were fifteen big stone lintels, weighing about seven tons each. Inside this outer circle were three more or less perfect circles, the third being of gigantic stones much larger than the circumambient circle. In the centre was the so-called altar stone, but little above the level of the ground. Outside of all was a mound three hundred feet in diameter, still showing in the turf.

Of the stones composing the original fabric, roughly one-third are still standing, one-third have fallen and lay about in confusion, while another third have entirely disappeared, probably used for walls or gate posts or road making, by those who had no superstitious fears in breaking them up and carrying them away. Of the thirty original stones in the outer circle, sixteen are still standing and five lintels remain in place. Four years ago, one of the great inner circle stones fell and was broken, and three lintels on the outer wall have for some years been in danger of toppling over with consequent danger of breaking and falling on visiting sightseers. So, the war over, the Director of Historic Monuments of England decided to straighten the uprights as they were originally. This work had been going on for some time and ex-

plained the presence of the workmen, their tool houses, the disfiguring derrick with its guy ropes fastened to the ancient stones themselves.

As good fortune had it, the Director himself, accompanied by his wife, arrived a few moments after we did to supervise the workmen in hoisting back into place one of the seven-ton lintels, the second time in nearly 4,000 years!

In order to straighten the supports for the toppling lintels, the latter had been carefully boxed in heavy plank casing and lifting off onto the ground. The uprights had then been made perpendicular and a reinforced concrete foundation had been placed under them. One lintel had been put back some days previously.

As the workmen laboriously raised the great stone, it hung awhile suspended in mid air, and crawling underneath, the Director showed us where the prehistoric builders had dressed it with their rude stone tools. As the underside had rested on the upright columns free from exposure to the elements, this tooling was as sharp and clear as if made yesterday. Each of the lintels had a round mortise in each end into which snugly fitted tenons on the top of each upright. This particular stone had been originally put in place to find that the mortise and tenon had not fitted snugly, so the stone was lowered and the hole made slightly elliptical, this work being more hurriedly and roughly done than the original cutting.

There is no effort being made to "restore" the circle. The prostrate stones are to stay where they are. The effort is only to preserve the still standing stones. Since scientists began to take an interest in it, there has been considerable damage, and it is to prevent further breakage that the present remedial work is being undertaken. In 1620, one of the largest group of trilithons, as two uprights and their crowning lintel are called, fell and now lies broken across the altar stone. In 1797 another fell. In 1901 the largest upright was straightened and made secure.

Space will not permit a full description of Stonehenge, when it was built, where the stones came from, how they were put in place, for what purpose was it constructed and by whom. Many books have been written covering all these points. What the present writer would like most would be to visit it on June 21st, the summer solstice, stand on the altar stone at sunrise, look out between the portal and see the sun come up right over the great stone outside, a hundred yards away, planted apparently for this purpose. Then spend the day browsing around the ruins on this, the longest day of the year, to see the sun go down right over another distant stone, an equal distance away to the northwest. The ropes and cables and derrick would be gone, the three threatening lintels in place, and one could ponder over the strangeness and the purpose of it all.

The Director's wife congratulated us on having come 3,000 miles to arrive just at this interesting moment. She herself held and pulled on one of the steadying guy ropes, as the stone swung slowly into place so that she could tell her children and her children's children that she had done what pre-historic man had done—helped put the lintel of the mystic doorway in its place.

Stonehenge, Eighth month 31, 1920. C. F. J.

The soul that looks within for truth may guess
The presence of some wondrous heavenliness.

—JAMES RUSSELL LOWELL.

Convincing the Father

BY F. M. WILSON.

In one of the most miserable hovels in Petch, a Montenegrin woman lay dying of fever. She had never been ill before—in her own village she had lived happily enough. It was just a few weeks before that Mihaite, her husband, had had the notion of coming down from the Black Mountains, to seek fortune and prosperity in the plain. All her life she had heard of the wealth of Petch and the wonderful things that were to be bought there on market days and she set out willingly enough. Their possessions were small and such as they were, most were left for Jovan, the husband's brother, to bring. Their main baggage was the little son of four and the baby in its cradle. Still the woman was light-hearted. She was no longer a village woman—she was to live in a rich city.

She was soon disillusioned. Her husband could find nothing for his family to live in except a filthy little room above a stable. She had not even a stove—a fire in a hole in the earthen floor was her only means of cooking. Still things were to be better soon. Her "zet" (husband's brother) was coming soon to join them and he was bringing all their savings, 2000 dinars, and their horse. So they lived in hope. But hope was soon at an end. The Albanian comitadji killed Jovan, took the horse and all the wealth he was carrying and threw his body into the stream. There it was found a few days after on the mountains, not many miles above Petch. Her husband bowed to the inevitable. It was "sudbina" (destiny). He had always been a fatalist and the war had made him more so. Not so his wife. She gave way to frantic grief. She saw that Sveti Ivan, the saint of their family, had not approved of their leaving the home of their forefathers and that everything now would go ill for them. Very soon she fell ill. Day and night she lay in a raging fever. Her breasts were dried up and her baby wailed in vain to be fed.

When we found them the baby had scarcely had anything for ten days. It was in vain that the father tried to coax it into feeding from a bottle or a teaspoon. The baby had inherited the dogged mountaineer obstinacy of its forebearers—it must have its food in the accustomed manner or starve to death. It was a beautiful baby, too, blue-eyed and dimpled. It seemed intolerable that it should die. There was only one hope and I set about finding a doljia for it (a wet nurse, that is). The Presednik of Petch hunted for some days for me but he could find no Montenegrin who would take it. I was in despair. Finally a *Turkish* woman, a "bulla" as they call them, was run to earth. I took her along to the Montenegrin house.

I was afraid I should have trouble. I knew the woman could not bear the idea of her boby going out of her sight. The only sign of life she had shown was to tell me the first day I went to see her that it would kill her if her child were taken away from her. To-day the woman was too ill to take notice. The trouble came, but from another source.

"I have brought a doljia for your baby, Mihaite," I said firmly to the husband, as I went in. "She is here and is going to take the baby away with her at once." The man brightened. "But I cannot pay for, sestro," he said doubtfully, "I am a poor man." I implied that God would provide and told him to make the baby ready, quickly. The man went outside for a moment

and returned with a face of consternation. Outside he had seen a veiled figure. "She's a bulla, sestro—I can't give my child to a bulla." "Then you prefer it to die?" I asked furiously and pointed to the baby lying weak and half conscious in its cradle. The man was embarrassed. "Wait a moment—I will ask," he muttered. He opened the door and in an instant the room was filled with excited women. Ten other families live in the same building as Mihaite, and none was without its representative in that discussion. "He can't give his child to a bulla, sestro," they cried excitedly. "It wouldn't be right. It can't be done." "But she is a good woman and clean and she lives in a nice clean house with carpets on the floor and a garden around it, and all her own children are well cared for and healthy," I protested. "It is true, sestro. We have seen her—she is a good woman and clean. Bullas are clean and they are careful, and their houses are ten times finer than ours—but it is the faith, sestro. They have not the right faith, and harm would come to the child from it. Let the child die, let the child die—but do not give it to a Mohammedan to suckle." "This is woman's talk," I said, turning desperately to the father. "What can women know? You are a man. You know, you understand—you have seen the world. God has blessed you with reason and intelligence. You know that it is a duty of everyone to follow their own faith and that this Turkish woman will not injure your child, because her tribe worships in a different church from yours."

Poor Mihaite—I watched him falling headlong into the trap I had laid for him. He could let his baby die, but he could not resist the appeal to his superiority as male. The reference to the brightness of his reason had made him square his shoulders. He turned from the gesticulating female group with an attempt at haughtiness (he is a weak little man, really good-hearted enough, but stupid and obstinate as a mule). "It is true," he muttered, "Women do not know. The bulla will do no harm to my child," and he gathered up the wailing infant and carried it outside to the Turkish woman.

———o—o—o———

Exchanges

Friends cannot fail to take especial interest in the religious press of the Negroes. It is a great satisfaction to find their papers on a high level of usefulness and interest. The two copies of the *National Baptist Voice* on our table contain much valuable material, notably addresses by some of the great men of their church. A discussion of the Interchurch World Movement in one number shows a genuine Christian spirit of co-operation. As might be expected there are numerous references to race prejudice and the many forms of injustice that grow out of it. If one might suggest an improvement, in friendly fashion, it would be the introduction of a department of general information, such as many religious journals carry. The brief editorial references to the most important happenings in the world, in the *Christian Advocate*, the *Methodist Protestant*, the *Telescope*, and others, render a very important service to the busy general reader.

A number of recent journals have given space and attention to the Lambeth Conference of the English Church and especially to the effort looking toward a general reunion of the various Christian sects. The *Living Church* publishes the resolutions in full. The *Intelligencer* (Reformed) publishes a number of comments by prominent non-Conformists. The Lambeth Conference by no means succeeds in making its proposition to the other church an invitation of equals to equals. It is apparently impossible for the Bishops to come down to the level of other Christian ministers though they are willing to make every possible allowance for them. The Non-Conformists show a very sweet spirit of appreciation of the efforts of their Episcopal brethren, but incline to wait for a more genuine approach, which does not require them to compromise by giving up the vital point in question between them. One is reminded of the two brothers who quarrelled. One felt that their enmity was a disgrace to their religion so he went to the other and said, "Brother, you must give up, for I cannot."

A reader of the *Christian Register* objects to its dealing with "political subjects." The *Register* answers that "So long as there is politics in religion we will oppose it with religion in politics." This attempted epigram is not so clear in its meaning as the editorial in the same issue, a part of which follows:

> "We have a great mission to perform as a religious journal. We call men and women to repentance and conversion. They need it; we need it. The people of God treat the sanctities of their Nation with indifference and nonchalance; or they go their selfish and sheepish way, as mere partisans, caught by the vicious sophistries of men the most corrupt and self-seeking in the land. How politicians laugh at church members! That is how far politics has got into religion. That is why we say the only salvation is in stirring deep the spirit of religion in politics.
>
> "Why have we been so long a time under the sinful blight of politics in our religion? Why do we trim and deceive our minds with all sorts of devices to satisfy our politics? Why do we let vile men prostitute our bodies and souls? Why can we not be men and women approved of God, faithful to religion in our politics? The answer is plain. Politics in our religion has polluted our beings until we are stupid and indolent. There are in the churches of every faith in the land men and women of nobility and virtue in most things in life, who are guilty of a shameless taint in the high calling of their Christian citizenship. And some of them have the temerity to say to their ministers, with a gesture of monetary penalty if their ministers tell them the truth of God, that religion and politics must be kept apart! These saintly ones can see a city in the filthy hands of plunderers; a commonwealth playing to the fortunes of rotten financiers; a nation in danger of repudiating its promise of fellowship among the peoples of the world, and give it all no heed whatever, yet counting themselves good."

Is it not a fair question whether those who object to the bringing of politics into our churches are not those who would suffer if religion were brought into our public policies? JESSE H. HOLMES.

Brief Items of Interest

THE Nobel prize for literature has this year been awarded to Jacinto Benevente, the Spanish dramatist.

FULL suffrage is now enjoyed by the women of Australia, Austria, Belgium, Canada, Czecho-Slovakia, Denmark, Finland, Germany, Great Britain, Holland, Hungary, Luxembourg, Mexico, New Zealand, Norway, Russia and Sweden.—*The Outlook.*

HARPER BROTHERS announce the publication of a posthumous novel by Willian Dean Howells. "The Vacation of the Kelwyns," a story of a Shaker community, was written more than a score of years ago, but its publication not allowed, supposedly, because some of the characters were drawn from real persons.

IN one week Mr. Carol, of the New York Bible Society, distributed Bibles, in thirty different languages, to immigrants at Ellis Island. The number of immigrants is increasing to over seventy thousand per month, and each is presented a Bible in his own language.

IN connection with this last item, it is interesting to note that the American Bible Society is presenting a copy of the Gospel of John, in raised letters, to every American soldier blinded in the World War.

GOVERNOR CARL E. MILLIKEN, of Maine, in an address before the Fifteenth International Congress Against Alcoholism gave as the results of Prohibition:—

The saving of about two billion dollars waste in expenditure.

A tremendous increase in the efficiency of labor.

A startling decrease in crime.

And most important the simple fact that a new generation will be growing up untained by the liquor habit and unhampered by the conditions of squalor and wretchedness, which the liquor habit has imposed upon so many thousand innocent children in the past.

SINCE Chicago established the first juvenile court in 1899 similar courts have been established in England, France, Belgium, Holland, Denmark, Switzerland, Italy, Germany, Russia, Austria and Hungary. Spain has been the last to fall in line.—*Children's Bureau, Washington, D. C.*

RICHARD S. HAWES, of St. Louis, President of the American Bankers' Association, has written the 22,687 members of the association, Herbert Hoover's office announced to-day, urging active support of the food-draft plan devised by Mr. Hoover to help famine conditions in eastern and central Europe.—*Ledger.*

ON the 101st anniversary of the birth of Susan B. Anthony, February 15th, the members of the Woman's National Party, in convention in Washington, will present to the nation busts of Susan B. Anthony, Lucretia Mott and Elizabeth Cady Stanton, to be placed in the Capitol.

AT a session of the Pennsylvania Sabbath School Union recently, Governor Sproul said:—"The plans we are laying for a better protection of the rights of all the people and for advancement in all matters of public welfare will amount to little if our faith is to slip away and our religious institutions to vanish. Nothing else will matter much if our government and our civilization are not founded upon the eternal principles taught by the book of books."

The Governor urged the people of the State to transfer the militant spirit, so potential in war, to the great public duties of peace.

THE *Haverford News* says Chester A. Osler is a Rhodes scholar at Oxford University, England.

Richard L. Cary (1906), recently home from England, is on the staff of the Baltimore *Sun.*

An article on jails by T. Harvey Haines, '98, field consult for the National Committee for Mental Hygiene, appeared in the *Survey* for June 19th. Also the American Journal of Semitic Languages and Literatures for July contained an article by Prof. Elihu Grant on "Deborah's Oracle," also an article by G. A. Barton, '85.

IN *The Friend* (Philadelphia) William C. Allen gives an interesting account of the meeting of the World Alliance of Churches recently held at Beatenberg, Switzerland, to which he was a delegate. The *Federal Council Bulletin* says:—"Perhaps the outstanding feature of the whole Beatenberg Conference was the presence of the delegates from the Orthodox Church of the East, meeting with Protestants for the first time in many centuries."

EARLHAM COLLEGE opened September 13th with an enrollment of 427. The students are from twenty-eight States, two foreign countries, and are of fourteen religious denominations.

THE *Advocate of Peace* records the untimely death of Dr. George Nasmyth, due to typhoid fever, in Geneva, Switzerland, September 20th. Dr. Nasmyth was born in Cleveland, Ohio, and graduated from Cornell University in 1906, where for the next four years he was instructor in physics. Following that he studied in the universities in Germany, where he became interested in the international students' movement. He became President of Corda Frates, the name usually given to the International Federation of Students. Dr. Nasmyth was a member of the Society of Friends.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.*

TO THE EDITOR:—

APROPOS of Christianity and war I would suggest for consideration this little comparison which has just taken shape in my mind,—A few, by going to prison and to the cross, have always won, and always will win, more to the better way, than by sending many to kill and to be killed in armed conflict.

JONATHAN C. PIERCE.

White Plains, N. Y., Tenth Month 14, 1920.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia.

THE State Training School for Girls desires young women college graduates as teachers of history, geography and English, fourth to eighth grades, inclusive; also primary teachers. There is also a call for a Parole Agent, an instructor in hand laundry work, and assistant kitchen matrons. All these positions command good salary and maintenance. Here is an opportunity to study one of our great social problems and to earn a living at the same time.

If interested apply at once to Service Committee, Home Service Department.

PERSONNEL.

Sailed.—Hubert T. Richardson, Passaic, N. J., sailed on the S. S. *Aquitania* for Vienna, Austria.

CASH CONTRIBUTIONS.

WEEK ENDING OCTOBER 16, 1920.

Five Years Meeting.....	$565.01
Other Meetings:—	
Wilmington Mo. Mtg., Wilmington, Del. ...	1,000.00
Sadsbury Mo. Mtg., Lenover, Pa.	150.00
Westbury Mo. Mtg. (Hicksite), Westbury, L. I., New York	625.00
North "A" St. Mtg., Richmond, Ind.	20.00
West Branch Mo. Mtg., West Branch, Iowa..	100.00
Contributions for Germany	3,762.17
For Austria	5,182.00
For Russia	500.00
For General Fund	1,195.00
For Clothing	123.93
Miscellaneous Refunds ..	326.81
	$13,549.92

SHIPMENTS received during week ending October 16, 1920:—39 packages, totalling 1,282 garments; 3 of these from Mennonites; one for German Relief.

———o—o—o———

SYRIA.

DANIEL AND EMILY OLIVER have sailed for Syria to resume work there. About twenty English Friends and thirty natives are associated with them. Their work includes the running of two orphanages, the starting of certain industries among the natives, and the relief of destitution. Contributions for this work should be sent to Charles F. Jenkins.

SCHOOL NOTES

MEETING OF THE ASSOCIATION OF FRIENDS' SCHOOLS.

TO BE HELD AT BROOKLYN, N. Y., 11TH MONTH 5TH AND 6TH, 1920.

PROGRAM.

ELEVENTH month 5th will be spent in visiting the Friends' schools of Brooklyn and New York. Friends and patrons of these schools have arranged entertainment over night for the visiting teachers.

Seventh-day's program is as follows:—

Less Formal Organization of the Primary School.

Miss Nell Curtis, Lincoln School, New York, Aims in Primary Grades.

Miss E. F. Woodward, Brooklyn Friends' School, Use of Intelligence Tests.

W. R. Flowers, Baltimore Friends' School.

College Entrance Requirements, Percival Taylor Rex, Friends' Central School, Philadelphia, Pa.

Discussion of Committee Problems, members of School Committees.

Luncheon, 1 p.m.

AFTERNOON SESSION.

The Art of Questioning, Dr. Romiett Stevens, Teachers' College, New York.

Teachers who can go for Sixth-day, please let the Secretary know as soon as possible. Ada Maule, Secretary, 15th and Race Streets, Philadelphia, Pa.

———o—o—o———

TEACHERS' MEETING AT PHILADELPHIA.

THE Teachers' Meeting on Seventh-day, Tenth month 23rd, at Philadelphia, was well attended, forty-three teachers and their friends being present. Teachers from twelve of our schools, from six of the schools under the care of Arch Street Friends, and from four First-day Schools attended.

Anna Pettit Broomell gave an interesting and practical presentation of ways to use the stories in "The Children's Story Garden." Bretta Crapster Lucas, of Swarthmore, told three of the stories in a most delightful way. Her telling of "The Sacred Flame" left us with a new realization of its beauty and its charm.

FUN.

DOCTOR—Your left leg pains you? Well, what do you expect at your age?

Patient—But, doctor, my right leg is just as old, and *it* doesn't hurt.—*Fliegende Blaetter* (Munich).

CURRENT NEWS

AT THE CHEYNEY SCHOOL.

IT is an interesting thing to note, that during the present year, the Cheyney Training School for Teachers, at Cheyney, Pa., has been reorganized as a State Normal School, whose graduates will now receive State diplomas qualifying them to teach in the public schools of Pennsylvania. On October 23rd an Educational Conference was held at the Cheyney School, the two sessions of which were filled with varied interests. The fact that the school has been admitted to the fellowship of the State schools, testifies to the wise and faithful conduct of the school under the direction of the Orthodox Friends, who organized it in Philadelphia as the "Institute for Colored Youth."

The principal, Leslie Pinckney Hill, is an honor-graduate of Harvard—a trained educator who has gathered about him, in this beautiful country place, a trained faculty, sharing his aims and unwearying work in training teachers for the same service. The attendance of the students upon the Conference was not only for what they could appropriate for themselves, but they were contributors to the exercises of the day, in their singing, and in the work of their hands. It was students who prepared the attractive and satisfying dinner served to the guests, with the flowers and fruits of gardens and fields. Indeed, it is they who keep all the wheels going of this varied workshop. They are masters of the situation; and can go on from day to day with all the activities of the place, because they are *doers* as well as *learners,* and quite removed from the disturbed situations of the world. Not only was the work of their hands shown to us, but the training of their minds came to view, when two of the students were invited to the platform to speak for five minutes each.

No adequate report can be given in this brief mention, of the fine addresses of the speakers of the day: Dr. Gregg, of Hampton, the President of Lincoln University; the representatives of the State Department of Education, the members of the Board of Managers, a State Senator and the principal of the school—all in close sympathy with the day's themes.

Perhaps it might be said, that a unique incident was the spirited address of Mary McLeod Bethune, principal of the Daytona Industrial School of Florida. This negro woman is embodied eloquence, as fine musicians are embodied harmonies. She was born on a small

cotton and rice farm of South Carolina. Her hunger to learn found an understanding teacher. No sooner was her own training well begun, than she gave her whole soul to the help of others. In 1904 she went to Daytona, with one dollar and a half—her capital for the founding of a school. Now her school for the industrial training of girls numbers three hundred and forty-five pupils!

ELIZABETH POWELL BOND.

———o—o—o———

BALTIMORE YEARLY MEETING.

The 249th session of the Baltimore Yearly Meeting began Tenth month 25th. While it is still too early to permit publishing any extended report, notes have been received on the first day's sessions.

The annual epistle of the Philadelphia Yearly Meeting was read. It gave rise to an interesting discussion, which crystalized into the appointment of two committees, one to deal with lynching and mob law, the other with the case of the conscientious objectors who are still held in prison. It was pointed out that England released all conscientious objectors at the close of the war.

The Nominating Committee at the afternoon session presented the names of Edward C. Wilson for clerk, Helen E. Harper for assistant, and Mary B. Hull for reader. These were approved by the meeting.

George A. Walton presented a plan for doubling the endowment of George School, Pennsylvania, to meet its increasing needs.

The report of the Advancement Committee was received with approval. Dr. O. Edward Janney, Executive Secretary, was warmly commended for his work, and the committee was granted $2,400 to carry on the work in the coming year.

A committee was appointed to make special arrangements for the coming 250th anniversary of the Yearly Meeting.

———o—o—o———

MILITARY POLICY OF OUR NEXT CONGRESS.

The following letter has been sent by the Peace Committee of the Philadelphia Yearly Meeting to all candidates for Congress in Pennsylvania who could be reached:—

Esteemed Friend:—

I am instructed by the Peace Committee of the Philadelphia Yearly Meeting of Friends to request the favor of an answer to each of the following questions:

Will thy vote as a public official be cast for or against the following:—

1. Increased armaments for the United States;
2. Compulsory military training and service;
3. Military intervention in Mexico;
4. Lending the military power or economic pressure of the United States in support of the League of Nations.

The courtesy of a reply to these questions at thy earliest convenience will be greatly appreciated.

Very sincerely,

Wm. I. Hull, *Chairman.*

A considerable number of replies has already been received but, owing to their late arrival, it was impossible to tabulate their contents in a form suitable for publication in this issue. The replies, however, will be kept on file at the office of the Central Bureau, 15th and Race Streets, Philadelphia, where they may be consulted by all interested persons.

———o—o—o———

FRIENDS' NEIGHBORHOOD GUILD OF PHILADELPHIA.

FOURTH AND GREEN STREETS.

On October 18th, the Friends' Neighborhood Guild commenced its eighth year of service in this building, and its forty-first as a social factor in the neighborhood. Registration has been unusually heavy so far, and our capacity will be taxed to the limit. The evening schedule for the gymnasium has already provided fifteen clubs with practice periods, and the waiting list is growing. There are many applications for the afternoon game, story and handwork clubs. The little girls will play house as usual on Thursday afternoon, and the small boys have their game hour on Saturday morning. In order that our work may be more effective, that our contact with the children be of that personal and intimate nature which alone produces a lasting influence,—we need help practically every hour of the afternoon and evening schedule. Lack of experience need deter no one from offering this much needed service,—if you can teach basket-making so much the better, but if not, surely you can help a little girl dress a doll, or play checkers with a fifteen-year-old boy. We can guarantee that you will acquire experience quite rapidly, and that it will be very interesting and helpful. The friendship and confidence of these boys and girls will give you a new interest, and it will be a generous and far-reaching one. Come and see us in action and judge for yourself. It isn't accepted as good form to be boastful, but we feel sure wave of enthusiasm which sweeps over the ten-year olds at their first basket-ball game, when you see the group of boys in the corner bent over favorite books, and totally oblivious of the uproar around them, or when you have the honor of being invited to a little girl's make-believe party in which ice cream always plays a prominent part in the menu, usually followed by soup, that you will feel repaid for having sacrificed a part of the time in your busy day to helping give these youngsters their rightful heritage.

Louise Marie Lawton, Headworker,
534 N. Orianna Street.

———o—o—o———

THE NEW HOSTEL AT STATE COLLEGE.

The Friends' Student Hostel at State College, Pa., or the Friends' Union as it is locally called, is now a working institution. Rooms are occupied, meals served and everything is being done to give the house a home-like appearance. At present twenty-six boys are living here, leaving accommodation for eight more.

There has been a great Friendly spirit shown in the gatherings which have been held here. Every First-day evening at seven-thirty, a meeting for worship is held in the large living room. After meeting very active Bible study classes are held. These meetings are always well attended by Friends from among the girl students and from the town, all of whom show great interest in all Friendly activities.

After being expected for some time, Dr. O. Edward Janney arrived as a representative of the corporation. After making arrangements for all necessary repairs and conveniences, he gave to the friends a first-hand report of his experiences at the London Conference.

Among the other guests of the Union have been: Mr. George S. Morris, of Philadelphia; Mr. and Mrs. Irvin Wood, of Swarthmore; Mr. Harry L. Kingman, a "Y" Secretary, who expects soon to sail for China, and a portion of the Haverford soccer team which played here.

Many improvements will be made in the near future, such as finishing of the floors, decorating of the living room and construction of a tennis court.

Much of the early success of the

new institution is due to the efforts of Miss Jennie Fisher, who has been working consistently for the good of the boys.

———o—o—o———

As a result of a visit of Food Administrator Hermes to our feeding center in Dortmund, free railroad when you have experienced the passes have been issued to all Friends' workers in Germany. Naturally this increases the efficiency of all dollars contributed in America.

———o—o—o———

THE German cities are catching the spirit of the Mission. At Steetin the Fire Department has voluntarily taken over the distribution of food from the kitchens to the feeding centers.

Gorlitz is planning to institute story-hours in connection with the feeding.

FUN.

"FATHER?" "Well, Junior." "Are 'politics' plural?" "No, my boy, there isn't anything in the world more singular than politics."—*Youngstown Telegram.*

"MY dear young lady, my life knows no law. I am free. I behave always as I feel." "Yes? Isn't that nice I do hope you'll be feeling better soon."—*Life.*

MARRIAGES.

SMITH-TAYLOR.—By Friends' ceremony, at West Chester, Pa., on Tenth month 21st, EDWARD TIEL SMITH, son of George A. Smith, and EDITH MAY TAYLOR, daughter of Ella Polk, and the late James Walter Taylor.

MARY ANNA BURROUGH.

IT is with a feeling of having been bereft of one of our most helpful members that Camden Friends face the coming winter and the activities that centre around our meeting and social room.

In the death of Mary Anna Burrough we have met with a great loss. Since her retirement from the teaching force of the public schools, of which she was a faithful member for fifty-six years, she has been able to give more of her time to the Friendly activities of our meetings, First-day School and Sewing Guild. Her years of teaching and experience with children made her well fitted to serve on the Friends' School Committee, where her loss is most keenly felt. She was Superintendent of the First-day School for many years, and continued to be so to the end.

Her work in the public school was on broad lines, and she conscientiously gave to her pupils the strength of her convictions and of her character. Her sympathy for those under the shadow of grief made her Friendly ministry at funerals most welcome and consoling.

To those of us who were closely associated with her the loss seems irreparable and death untimely, for up to a few months ago her health was good. Death came quickly and possibly in just the way she would have welcomed it. To us her presence is still in our midst in the quiet First-day morning meetings, even though her voice is stilled.

May her life of ceaseless activity, her ever broadening influence in the community, and the abiding love in her Heavenly Father be an inspiration and a strength to us all!

DEATHS.

GILMORE. — Near Pineville, Pa., Tenth month 18th, MATILDA, widow of Eli H. Gilmore, aged 77 years. Funeral at the Buckingham Friends' Meeting-house.

GRIFFITH.—At Asheville, N. C., on Tenth month 20th, MAURICE ASHBROOK, husband of Elizabeth Johnson Griffith and son of Rebecca T. and the late Richard Griffith. Interment at Fairhill, Philadelphia.

PLUMMER. — At Huntington, Indiana, Seventh month 24th, JAMES P. PLUMMER, aged 78 years. He was the son of John and Sarah Plummer, formerly of Richmond, Indiana, and brother of the late Jonathan W. Plummer, many years clerk of Illinois Yearly Meeting. He was active in presenting and upholding the principles of Friends, and a devout advocate of Prohibition.

SMITH. — At Philadelphia, on Tenth month 21st, I. MILTON SMITH, in the 75th year of his age.

STRATTAN.—At Altoona, Pa., on Tenth month 21st, WILLIAM IRVINE STRATTAN, husband of Elizabeth Onderdonk Strattan, in his 76th year. Both are members of New York Monthly Meeting.

WARRINGTON. — At Moorestown, N. J., Tenth month 23rd, SUSAN NICHOLSON WARRINGTON, daughter of late Dr. Joseph and Mary L. Warrington, in her 81st year.

COMING EVENTS

Brief notices of any meetings of interest to Friends are published in this column without charge. They must be received before noon on THIRD-DAY (Tuesday). The paper is mailed on Fifth-day evening, and should reach near-by subscribers on Sixth or Seventh-day.

TENTH MONTH.

30th—Westbury Quarterly Meeting at Flushing, N. Y. Elbert Russell expects to attend. Meeting for Worship at 10.30, followed by business meeting. Lunch will be served at noon. The afternoon session, at 2.30, under the Advancement Committee, will have the topic, "Above the Nations." Addresses will be given by Elbert Russell, of Woolman School, on the London Conference, and Bishop Paul Jones, of the Fellowship of Reconciliation, on the Bilthoven Conference.

31st—At Kennett Square, Pa., at 2.30 p.m., a meeting under the care of Philanthropic Committee of Western Quarterly Meeting to be addressed by John J. Mullowney, of Germantown, on "The Importance of Giving the Prohibition Law a Fair Trial."

31st—Immediately after the meeting for worship at West Philadelphia, Margaret H. Riggs, who has been teaching for three years in China, will give a 25-minute talk, telling of conditions in that country, and her experiences there.

31st—Meeting of Young Friends' Association at Christiana, Pa., at 2 p.m., in meeting-house. Emma G. Walton and Ethel Brinton will give reports of the London Conference.

31st—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. The subject for discussion will be the Jordans Conference.

31st—Open Forum, conducted by the Philadelphia Unit of the Young Democracy, White's Auditorium, 15th Street, south of Chestnut, Philadelphia, 3 p.m. Subject, Shall We Have War with Mexico? Speaker, Samuel G. Inman, Executive Secretary American and Canadian Mission Boards Committee on Cooperation in Latin America.

ELEVENTH MONTH.

4th—Abington Quarterly Meeting at Byberry, at 10.30 a.m. Meeting for Ministry and Counsel on the 3rd, at 11 a.m. Train leaving Reading Terminal at 9.17 will be met at Somerton at 10.10.

6th — Philadelphia Quarterly Meeting of Friends, 15th and Race Streets, Philadelphia, 1.30 p.m. "Meeting of Ministry and Counsel" preceding day, 3 p.m.

6th and 7th—Pilgrimage under

care of the Young Friends' Movement at Hockessin, Del.

7th—Young Friends of Abington Quarter will attend Abington First-day School at 10 o'clock and meeting at 11 o'clock. All the young people will bring box lunch and join in a discussion group afterwards.

7th—Purchase Quarterly Meeting at Chappaqua, N. Y., at 10.30 a.m. George A. Walton expects to attend. Lunch will be served at noon. Afternoon session at 2 p.m. A talk on Civic Obligations by George A. Walton. Conveyances will meet north-bound train 10.25 at Chappaqua. Returning Friends will be conveyed to south-bound train at Chappaqua.

7th—First-day at 3. p.m. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting-house, under care of the Circular Meetings Committee of Concord Quarterly Meeting. All interested persons are welcome; young people particularly invited. Train leaves 24th and Chestnut Streets for Boothwyn at 1.30 p.m.; Darby, 1.43; Chester, 2.00; returning about 4.45 p.m.

7th — Preparative Meeting after the Meeting for worship in New York and Brooklyn.

8th—New York Monthly Meeting at Fifteenth Street and Rutherford Place, New York, at 7.30 o'clock. Supper will be served at 6.

8th—Regular meeting of the Philadelphia Young Friends' Association in the auditorium of the P. Y. F. A. Building at 8 p.m. Topic—"Call of Friends To-day."

10th—Public meeting at 15th and Race Streets, Philadelphia, under auspices of Anti-Lynching Committee. See Notice.

12th and 13th—Fair at Friends' Seminary, 226 East Sixteenth Street, for the benefit of the Friendly Hand and the Young Friends' Aid Association. All sorts of useful and pretty things for sale. Cafeteria supper. Shadow pantomimes. Highland pipes and dances. Swarthmoreans especially urged to come on the 13th.

13th—Shrewsbury and Plainfield Half Yearly Meeting at Plainfield, N. J. Meeting for Ministry and Counsel 10.30 a.m. Lunch in the meeting-house. At 2.30 p.m. the meeting for worship, followed by the business meeting. At 8 p.m. Arabella Carter will give a talk on the London Peace Conference. Later the Young Friends 'Association will provide entertainment in lighter vein.

13th and 14th—Co-operative Conference, under care of the Joint Committee on Co-operative Conferences, at Quakertown, Pa.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by | Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

SUPPLEE

Cream Buttermilk
HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

BONSOR
FANCY POULTRY
TERMINAL MARKET

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto, etc.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

PINE RIDGE CAMP
ACTUALLY MID THE PINES
Ideal place for outdoor life in Winter. Main house and cabins with sleeping porches. Modern improvements. Pure water. Excellent Table. Rates moderate. Open all the year. Write
MISS SANBORN or MISS CROCKER,
Aiken, South Carolina.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

GEORGE SCHOOL — Founder's Day. Extraordinary arrangements are being made to celebrate Founder's Day at George School on November 6th.

Everybody is welcome, very welcome, but a most cordial invitation is extended to the Old Timers.

Over and above the old time exposition of George School training in shop and laboratory, games, supper, and entertainment there will be something doing every hour of the day from the arrival of the 10.30 in the morning til the departure of the 10.45 that night—twelve and one-quarter hours full of rejuvenescent enthusiasm.

NOTICE.—The Women's Economic Club invites you to an evening of discussion, **Thursday, October** 28th, 8 p.m., The New Century Club, 124 South 12th street. **Mrs. Pethick** W. Lawrence, of England, leading Suffragist, former Editor of "Votes for Women," candidate for Parliament, will speak on "Women and English Politics," and Mrs. Harriet Stanton Blatch, daughter of Elizabeth Cady Stanton, on "After Suffrage—What?" Tickets, 50 cents, now for sale at New Century Club.

NOTICE—The Mission Committee plans a series of eight meetings for enlightenment and discussion of *Quaker Outposts,* to be held at Friends' Institute, 20 South 12th Street, Philadelphia, every Fifth-day at 7.00 p.m. Cocoa will be served at cost price to all who wish to bring box suppers. The next meeting, the third of the series, will be held Fifth-day, Eleventh month 4th.

NOTICE—A public meeting on "The Peril of Present American Inter-Racial Relations" will be held under the auspices of the Anti-Lynching Committee, in the meeting-house, 15th and Race Streets, Philadelphia, on Fourth-day evening, Eleventh month 10th, at 8 p.m.

The speakers will be Prof. Robert T. Kerlin, Virginia Military Institute, and Alice Dunbar-Nelson, widow of Paul Lawrence Dunbar, who will speak on the "Handicap of the Negro," and illustrated by readings from poems by herself and her husband.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

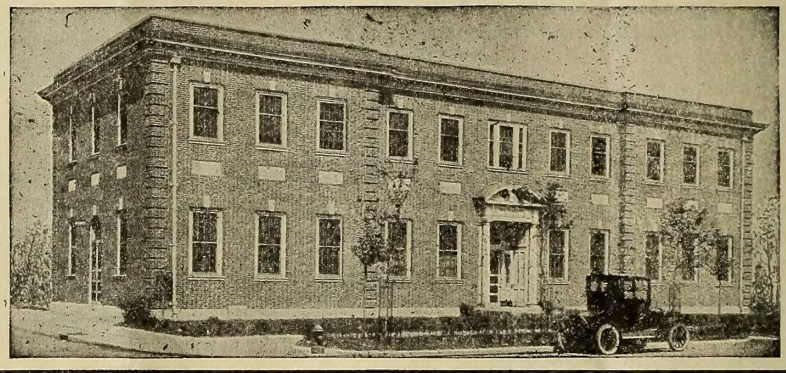
ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



NEWTON COAL
Answers the Burning Question

Use Abbotts "A" MILK
Special Sanitary Supervision at the Farm
Also Much Richer



PENNA. TAX FREE
First Mtge. 10-Yr. 8% Bonds of a power company supplying over 400,000 people in seven counties of central Pennsylvania.
Price to yield over 8%.
Particulars on request.
Established 1865.
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children.
An illustrated Monthly Magazine under Friends' management, 75 cents per year.
Central Bureau of Philadelphia Yearly Meeting
154 N. 15th St., Philadelphia, Pa.

When you write to advertisers say, "I am a reader of Friends' Intelligencer." They all want the custom of Friends, and will give you their best terms.

Results. I have received a number of very interesting answers to my ad. in your paper. It has been a most satisfactory one.

WANTED.

WANTED—A STENOGRAPHER AND typewriter who is interested in work for the Society of Friends and the Negro. L. Hollingsworth Wood, 20 Nassau St., New York City, N. Y.

POSITION WANTED—BY REFINED practical nurse, Friend, as companion or nurse with invalid going away for winter. Address B. 320, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER IN Friends' family to assist with three small children, light housework and mending. Mrs. S. A. Evans, 6012 Chew Street, Germantown. Phone 3504 W. Gtn.

WANTED—MOTHER'S HELPER AND to assist with housework. Mrs. George Bassett, Jenkintown, Pa.

WILL PAY $50 A MONTH TO A woman of refinement to assist in the care of three girls aged 9, 8 and 4. One who is kindly and patient will be assured of a good home. Mrs. Victor Garrett, 41 Emory St., Jersey City, N. J.

WANTED — A PRACTICAL OLD-fashioned farmer. Farm forty miles from New York City. House, electric light, running water. One and half miles from High School. Friend preferred. James Wood, Mt. Kisco, New York.

WANTED—A FRIEND NOT UNDER thirty years, to care for an elderly lady; must be gentle and refined. References required. Mrs. J. R. B. Moore, 44 East 73rd Street, New York.

WANTED—COMPETENT, RELIABLE woman to help with the care of two small children and some light household duties. Other help kept A comfortable home and reasonable salary offered. Mrs. Oscar C. Martenes, Jr., 1705 Park Ave., Baltimore, Md.

BOARD WANTED—BY GENTLEMAN with daughter, 14 years. Friends' family preferred. Address T. 341, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY A WOMAN of refinement, as companion to semi-invalid; sewing, light duties. Successful with nervous or elderly persons. Address B. 340, FRIENDS' INTELLIGENCER.

POSITION WANTED — LADY 33, average health, ex-nurse and book-keeper, wishes to go to California for winter as secretary, companion, or assist mother with one or two children. State remuneration, and full particulars in first letter. Address K. 342, FRIENDS' INTELLIGENCER.

WANTED — A REFINED, GENTLE and kind experienced mother's helper for two little girls, two and a half and five and a half years. Must be fond of children; not under thirty years. A Friend preferred. Best of reference. Mrs. J. R. B. Moore, 44 East 73rd St., New York.

WANTED — A REFINED, GENTLE caretaker to assist in the care of an elderly lady, not confined to the bed. A Friend preferred. Mrs. J. R. B. Moore, 44 East 73rd St., New York.

WANTED — NURSERY GOVERNESS, refined and intelligent for little girls 6, 10 and 12 years attending school. Mrs. Samuel B. Scott, 2106 Spruce St., Philadelphia.

WANTED — NURSERY GOVERNESS, young, care of two and a half and five-year-old children. Assist with eight-year-old child. No housework. $50 a month. Eat with family. References. 225 Glenn Lane, Ardmore, Pa.

WANTED—TWO OR THREE FURnished third floor rooms for light housekeeping, running water, in quiet home, by middle-aged couple. Central or West Philadelphia. Address H. L. S., 256 Asbury Ave., Ocean City, N. J.

Strawbridge & Clothier

The Great Sale of Silks Goes On and On, Gathering Momentum as it Goes

News of good values always spreads quickly—everybody must concede these are the lowest prices in years for Silks. In fact, the reductions are chiefly from ONE-THIRD to nearly ONE-HALF LESS.

Double-width Printed Crepe Georgette—$2.65
40-inch Colored Satin Crepe Meteor—now $3.85
Crepe de Chine, black, white and colors—$1.95
32-inch Satin-stripe Shirting Silks—now $2.00
Black and Colored Satin Charmeuse—$4.65
Yard-wide Black Satin de Luxe—now $2.90
36-inch Navy and Brown Chiffon Taffeta—$3.85
Black and Colored Taffeta Radium—$2.35
Heavy Colored Canton Crepe—now $3.00
Printed Silks and Satins at Exactly Half Price

ALSO THOUSANDS OF REMNANTS AT GREAT REDUCTIONS

Strawbridge & Clothier—Aisle 6, Centre

Semi-Annual Sale of Rugs, Carpets and Linoleums

IN THE RUG STORE—CARPET SIZE Standard Rugs—our entire stock—are marked at greatly reduced prices. For instance—

Axminster Rugs, 11.3x12 feet—$75.00

IN THE CARPET DEPARTMENT—there are many unusual values that should interest every home furnisher. Foremost among these you will find—

Plain Colonial Rag Carpet, 36-inch—$2.25 yd.

IN THE LINOLEUM DEPARTMENT—several excellent values in Printed and Inlaid Linoleum and like Floor Coverings. Such as—

Inlaid Linoleum—$3.25 a square yard

Strawbridge & Clothier—Fourth Floor, West

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 282 South Seventh St.

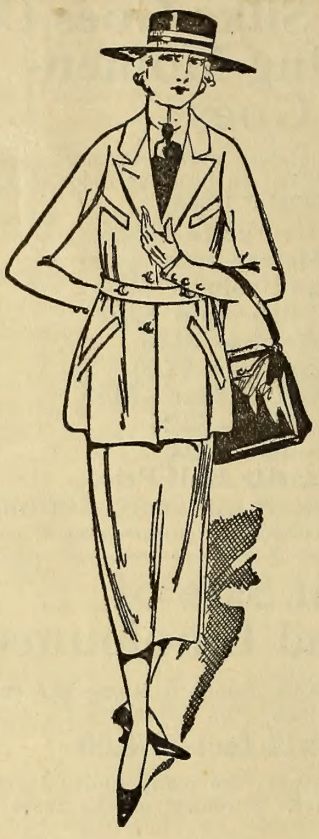
BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL

39th and Parrish Streets

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

MANN & DILKS
1102 CHESTNUT STREET



TYR WOOL
REG. U.S. PAT. OFF.

When buying knitted cloths insist on

TYR WOOL

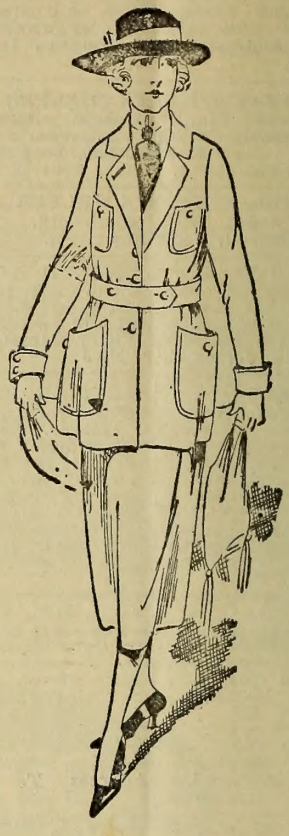
the original all-worsted fabric sold here only under our registered label.

Ladies,' Misses,' Juniors'
Tailored Suits
27.75 34.75 39.75

Motor Coats Street Coats
Polo Coats

Tailored Shirts and Waists
in
Madras, Cheviots, Silks
Made in Our Own Workrooms

Velour, Beaver and Silk
Sailor Hats



MANN & DILKS
1102 CHESTNUT STREET

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

SCHOOLS.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

7% Bond

OF A LARGE PENNA. CORPORATION FREE OF PENNA. STATE TAX. YIELDING OVER 7 PER CENT. DETAILS ON REQUEST.

MONTGOMERY & CO.
BONDS
133 SOUTH FOURTH ST.
PHILADELPHIA

JOEL BORTON

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, ELEVENTH MONTH 6, 1920 VOLUME 77 NUMBER 45

For a Zeal for Beauty

God of all beauty and joy,
Grant unto us that this day we may share with thee
In the purity of thy divine passion for beauty,
For beauty of form and of sound,
For beauty of thought and of expression of thought,
For beauty of action and of character,
For beauty of life and beauty of soul.

Give us thy perception, that we may hear,
With thy divine joy,
The one deep-going harmony behind the clashing discords of this world.

Give us thy eyes, that we may see,
With thy divine joy,
All the radiant beauty of thy material world.
Give us thy eyes, to see indeed the disfigurement and the sin,
But to see through them the divine possibilities of beauty,
Which lie hidden beneath the loathsomeness.

Give us thy eyes to see the perfect statue
In the rough-hewn, weather-stained block,
To see the ideal manhood in the twisted, blackened villain.

Give us thy divine zeal for beauty,
That we may transform hideous places, hideous lives, hideous souls,
Into places fitted in beauty for thy habitation,
Into lives fitted in beauty for thy companionship,
Into souls fitted in beauty for thy dwelling.
Make us ambassadors of thy kingdom
In which all things beautiful are for ever preserved.

—John S. Hoyland in his Book of Prayers written for use in an Indian College—Reprinted from The London Friend.

Spreading the Conference Messages

The following report has been issued both in England and America, as the official statement of the committee appointed to carry the messages of the London Conference to the Government of Germany.

"At the request of the Continuation Committee of the Conference of All Friends, D. Robert Yarnall, Catharine M. Cox, J. Thompson Eliott, and Erwin V. Gaisberg had this day an interview with President Ebert of Germany, and presented to him the two messages of the Conference addressed to the Governments of all Nations and the Council and Assembly of the League of Nations respectively. We called at his official residence at Wilhelmstr. 73, a few minutes after 5 o'clock, and were immediately shown into his study. He shook hands with us very cordially, asked us to be seated, and invited us to acquaint him with our message.

"Robert Yarnall, as chairman of the Field Committee, explained the purpose of our visit, Dr. Walter, the President's private secretary acting as interpreter. Robert Yarnall stated that he spoke in his capacity as head of the German Unit embracing American and English Friends engaged in relief work in this country and that the message he had been requested to present to the German Government embodied the feeling of the All Friends Conference at which Quakers from all parts of the world had been represented. He emphasized the great concern of the Conference in regard to the continued unrest all over the world, the absence of a true spirit of peace and goodwill among nations and laid stress on its firm belief that a lasting improvement would be achieved if the suggestions incorporated in the two messages should be adopted.

"The President here enquired as to the date of the All Friends' Conference, the nationalities represented there, and the number of Quakers in America, England and other countries, with special reference to France. When Robert Yarnall had replied to these questions, he handed the two messages to the President, remarking that they had been translated into German. Both were then read by Dr. Walter at the special wish of President Ebert.

"After hearing the two messages the President said that he would be pleased to convey them to his Government. As to their contents he could but give his own personal opinion and wanted Friends to know that not only did he agree entirely with the views expressed by the Conference, but that he had himself during the thirty years of his public acitivity advocated the same aims as contained in the two documents. Whilst he felt unable to speak on behalf of his Government, he felt sure that the messages would be received by them with the same sentiment of sympathy and appreciation as by himself. The sincerity with which President Ebert spoke made a very deep impression on us. The absence of any diplomatic suavity, the attention with which he listened to the reading of the documents, the readiness with which he expressed his unqualified whole-hearted approval, seemed to suggest that he had been reminded of an idea which had been on his mind for many years and that he would undoubtedly give to its realization his full personal support. We felt that his attitude could not have been more encouraging and hopeful.

"President Ebert then dismissed the subject and asked to be told the latest developments of our relief work in Germany, its organization and the sphere allotted to American and English Friends. Robert Yarnall responded by describing the schemes already in operation and those contemplated, his information being received with great interest and satisfaction. President Ebert brought the interview to a close by expressing his deep gratitude for the efforts of the Society of Friends which had already alleviated so much distress and suffering among the German people.

"In reply Robert Yarnall thanked the President for his appreciation, but pointed out that we had not called in order to be thanked, but with the object of presenting the memorandum of the All Friends' Conference.

"We left the President, feeling assured that he had understood the meaning and spirit of the messages and greatly pleased by the sympathetic and cordial reception accorded to us."

———o—o—o———

Young Friends' Continuation Committee

The Continuation Committee appointed by the Young Friends' Conference at Jordans has issued minutes of its first meeting, which was held at Jordans immediately following the Conference. The members present from America at this meeting were Clarence E. Picket, Edith Stratton and Anna Griscom. The Committee also includes members from China, India, Japan, Austria, Germany, Scandinavia, France, Australia and South Africa. The members appointed at Jordans are to be regarded as official until it is possible for them to consult with their respective home groups, when, in event of some other representatives being chosen, they will cease to be members of the Committee. Clarence E. Picket was appointed Secretary of the American division for the coming year.

The functions of the Committee were discussed and it was decided:—

1. To issue a circular letter four times a year amongst the members of the Committee so that all could be kept in touch with each other as much as possible; the first letter to be a Christmas letter.

2. To publish Friends' Fellowship Papers as an International periodical and to appoint an Editorial Board to arrange for contributions from the different countries. The following Editorial Board was appointed by the Committee:

Editor—Elizabeth Fox Howard (England).
Sub-Editor—A Winifred Cramp (England).
Committee—Gladys Brooke (America);
William Glynn (Ireland).

The representative of each country on the committee to act as correspondent for that country.

3. It was decided that any group visit arranged by any country should be reported to the International Committee, who would consider the possibility of members of other countries joining, so making each group of an international character.

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

4. To issue a list, from time to time, of study outlines likely to be of use to Young Friends, and to ask the Editorial Board of F. F. P. to consider the possibility of printing such a list.

5. To keep closely in touch with such a body as the Council for International Service (England), in order that any new group of young people with Quaker ideals and principles might be known to the Committee. It was decided to ask the C. I. S. if the English Secretary of the International Committee might be appointed a member.

6. To issue the Minute drawn up by the Conference.

It was decided to print sufficient copies for distribution among the delegates to the Conference, each country deciding to print others for general distribution, if thought desirable. The Minute to be printed in *The Friend* and in the *Friends' Fellowship Papers.*

———o—o—o———

A German Child's Poem of Thanks.

The following is quoted from a letter written by Eleanor Stabler Clark, who is at present in Germany. She has been visiting many of the schools in which the children are receiving food from Quaker kitchens.

"I AM copying here a 'piece of poetry' written by a little boy in one of the schools in Berlin. He wrote in English just as it is here. He had it most elaborately gotten up with little designs on the paper:

God save you! *God save you!*

"TOO THE QUAKER."

The war has an end
And peace gave us his hand.
There thought some good Americans:
"What are we to do
for the German Children, who
had very little food,
while ours was so good?"
You good Quakers
went to the bakers and said:
"Bake little white breads
very weak and sweet
for that the children can them eat!"
Victuals were bought
and then over brought
to Germany: Boiled
and by the ladies divided,
this girl and this boy
ate all with joy
thinking to you good men,
of the great nation American.—
We will pay all back now
and do not know how.
But yes! We are greatful with mouth and heart
and think that God has all seen and heard
and will you bless.
We will not cease nevertheless
to do good to the poor people
how it is standing in the Bible.

This words wrote the boy, who is very
grateful to you. P. WILKIE.

Berlin-Schoenberg, Eisenacherstr. 70.

Higher Education Menaced

THE Wharton School of Finance and Commerce, one of the many departments of the University of Pennsylvania, turned away 1,500 students this fall. Swarthmore has a waiting list. State College, Pa., turned away hundreds. Throughout the country the colleges are swamped with students. Education seems to be coming to its own. This seems very encouraging. Is it the golden age of the college?

On closer thought it may be seen to have elements of alarm. Adversity disciplines—Prosperity maketh laxness. For a few years labor in this country has had things it own way. Everybody was seeking workers, and it has become notorious that with much seeking labor has produced less. Now that labor is seeking the job factories are reducing the working force, but the output is suddenly increasing. Examples multiply to prove this.

Can the colleges escape this bane of much seeking that has come to it. College managements are but human. If students stand in line to get in, why brace up? Can anything be the matter while the waiting list stands in line?

If the students dwindle, it is, of course, cause for introspection, but that goad to improvement is not in sight.

Have these six years of upheaval brought no leaven for our colleges? Are we to continue at the same place we were in 1914? Have we learned nothing by this great war?

Beyond a doubt this rush of students to the college door tends to deaden any internal tendency to make the college over to fit the new age. Its tendency is toward drifting along; toward mediocrity.

Beyond a doubt also there has been a decline in the intellectual maturity of the college staff. Almost any one acquainted with college and university situations could tell almost hair-raising facts about the straits to which the teacher shortage (money shortage) has driven college and university administrations.

Faculty after faculty in which the teaching was nearly all done by Doctors of Philosophy twenty years ago is now wildly scrambling for green graduates and having them do a large fraction of the teaching.

The colleges may get away with this for awhile, but a properly progressing society cannot do so.

The almost universal demand for college education should make those of us who are in anyway responsible for it ask ourselves more searchingly than ever—"Are these young people getting what they need to fit them for the life of this coming age?" But the facts are that it has a tendency in just the opposite direction—mere drifting. And we have already had what looks much like a big slump. J. RUSSELL SMITH,

Professor of Economic Geography,
Columbia University.

———o—o—o———

THE following advertisement appeared recently in one of our large American daily papers:—

"FOR RENT—2 FURNISHED ROOMS; GAS RANGE, WATER. *Children welcome.*"

Who says there isn't hope for humanity?

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, ELEVENTH MONTH 6, 1920

Looking For Results

WHEN the experienced gardener plants his seed in the ground he does not expect immediate results: he knows that sunshine and moisture and cultivation must come first and that these processes take time. The inexperienced gardener has been known to dig up the seed to see if it is growing with the result that the fragile sprout has suffered.

Now, almost before all the delegates from the United States to the Conference of All Friends at London, have passed the Statue of Liberty on their way home, the query comes asking for a demonstration of concrete results of the Conference.

The answer to this depends upon one's point of view. If anyone went to London expecting to have there worked out and developed in utmost detail a solution of all the world's problems and to acquire somehow, authority to put them into immediate practice, it is not strange if disappointment should be the outcome. It is like the gardener who dug up the seed the day after planting.

But if one went feeling such a Conference was not an end but a means, not a harvest, but a seed-sowing, then one will realize that the results may not be apparent for years to come.

For a long time after that sad night in the Garden of Gethsemane there were those who spoke of the life and mission of Jesus as a failure. There were others who felt differently about it, and since the gathering in London this latter group has been increased.

While it may be, then, that it is a waste of time to thus early be questioning as to concrete results from such a gathering, no less than four such are clearly evidenced by the reports:

I. For the first time since 1828, *all* the varieties of Friends in the world have sent official representatives to a meeting which considered searching topics in a spirit of essential unity. There were those present who had gone with the feeling that such a thing could not be done. What matter if the message sent out did not go so far in meeting the needs of a new social order as many might desire? An enormous step forward has been taken.

II. The proof that the practice of the presence of God in the counsels of men is a workable reality is no mean result of any coming together, and it was worth travelling three thousand miles and back to gain a new realization of this Quaker fundamental truth. Would that whenever and wherever we may find ourselves in the heart and stress of life we may be led to say "Let us commune with God in silence for a little," that the divine light may have a chance to shine in and make clear the difficulties!

III. The fact that any message could be sent from the Conference to the Committee of Action of the English Labor Party marked a step toward world unity. May we venture to hope that the world of practical men may some time seek to move in unison with the guidance of the spirit?

IV. Back of all and through all was the constant reiteration of another fundamental Quaker thought: the fullest realization of the spirit of Christ can only be accomplished through service to men.

The seed-sowing has been accomplished. We are assured of the divine sunshine and dews. For our hands is the cultivation of the soil. Let us not turn back our eyes from the furrow or lift hands from the plow.

———o—o—o———

A Good Suggestion

WE have been asking for suggestions as to ways in which the INTELLIGENCER might render increased service to its readers. A valuable response to this invitation came to us from the West last week in the shape of a suggestion that we establish a Publications Received column, to contain brief notices of all publications of interest to Friends which we receive.

> *"We must treat books as important events,"* the letter adds, *"—the English do."*

We are beginning such a column in this issue, under the name *Publications of Interest to Friends.* It will contain brief descriptions of all books, pamphlets or other publications of special interest to Friends, which come to this office; and will endeavor to give the essential details in the issue following the receipt of such publications instead of waiting for an extended review. More detailed reviews will be given elsewhere as in the past. We feel sure that such a column should prove of value in keeping our readers posted on the latest developments in books, by, or of special interest to, Friends.

This is the kind of suggestion we desire and appreciate. Who can suggest the next step?

———o—o—o———

"OUR WORD IS OUR KEEPER," to be found in this number, should be interesting to the children. Incidentally it might interest them also, to be shown the poem printed on another page and told how this little German boy expressed his thanks for the food Friends are sending to Germany.

Whatever is taught or told,
However men moan and sigh,
Love never shall grow cold,
And life shall never die.

—BAYARD TAYLOR.

A New York Friend's Impression of the Conferences

The following impressions constitute part of a personal letter written to the editor upon request by Henry M. Haviland of New York. They were not intended for publication, but their author has consented to their being used in the interest of a wider understanding among Friends as regards the outcome of the London Conference. We feel that they are of particular value because they express so sincerely a point of view which has not yet received the full statement and discussion it deserves.

My impression of both Conferences is about the same. The best part of them was the mingling of Friends, the loving hospitality of the English Friends, the getting together with them, their unfailing courtesy and kindliness, the charm, the blessedness, I might say, of being with them. There was also the meeting together of Friends of all kinds of thought from America, without thought of Orthodox or Liberal,—just American Friends, that was all. That of itself made the Conference worth while.

But as to the expression of thought in the Conferences my impressions take another turn. All the sessions, and I attended all, were extremely interesting. As a full expression of what might be termed the radical element among Friends they were illuminating to those of us who were not so much participants as lookers on, students or observers of the course or trend of thought among Friends. I regretted that opportunity did not appear for more general and wider expression. If there had been, possibly there would have been not so much outward unity, but instead a better comprehension of the deeper reasons of some forms of Friendly thought; possibly also there might have been a different and other attitude toward certain forms of the forces of unrest and disintegration in the world, a different view of the place and mission of Friends, and of their message to the world.

I know from conversation with others, that I am not alone in the view. There is also some corroboration in some of the reports published in the Intelligencer, particularly in two statements in a recent number, possibly the one before the last. One was by Thomas A. Jenkins, about the unity, and how when certain matters, messages, I think, came up, and dissent was expressed, Friends were urged not to be afraid, and the proposal was passed, those who approved seeming to be able to hold the floor, notwithstanding the utmost efforts of the "Clark" to hold Friends to brevity, and to give all, especially American Friends, opportunity to be heard. "Afraid" was not what the dissenters were; they were conscientiously dissenting, taking a different view, and the appeal not to be "afraid" was an appeal by a compact group to let them have their way, and the others deferred in all love and high courtesy, and it was done; but I found by conversation that it was the old story of those convinced against their will. The other statement was that by Henry Ferris, I think (I have not the paper at hand), relative to the Clerk urging more Americans to speak, "that their accents sound sweet in our ears." Incidentally, the "Clark" gained all our hearts,—that is another impression I have of the Conference, "the beloved Clark." But my impression is that the Americans did not express all that was in them, but deferred in all love to those who were more persistent not only among the English and from remote corners of the world, but also among themselves.

Then beside, there was the Kendall Conference, and Swarthmore, and Firbank Fell where George Fox carried the real and mighty message: "Let your lives speak," to a thousand people gathered to hear him, and Friends gathered now again to renew that inspiration. Pray God the inspiration of that message may be brought to home meetings and localities as the vital message of Quakerism, rather than the gospel of unrest so much in evidence at London.

———o—o—o———

Finding Thomas Ellwood's House

If it were possible to turn to a copy of the Intelligencer of just twenty-five years ago, there would be found the enthusiastic account by one of a little party of American tourists, of a visit to Jordans, the burial place of William Penn, in Buckinghamshire. It was an all-day journey from London and so little then was this quiet spot known to Americans, that among the pleasures of the trip was the feeling of exploration and discovery. To-day the automobile and particularly the building of a new railroad running within half a mile of Jordans, has opened up all this beautiful country. It is now easy of access and being enjoyed accordingly.

Some years ago, English Friends bought the farm immediately adjoining the meeting property and have established a Hostel, which during the time of the Conference and immediately after, when 400 "young Friends" held a conference of their own, would seem to have reached the height of its popularity. The country is rolling and well wooded with interesting lanes and winding roads. Within easy driving distance are Windsor, Eton, Beaconsfield, Burnham Beaches, Chorley Wood, where William Penn was married, Chalfont St. Giles, the summer home of Milton on one occasion, Stoke Pogis, the burial place of the poet Grey, as well as other places with historical or Friendly or literary associations. The park at Stoke Pogis, once the home of Granville Penn, a descendant of William, is being cut up into building lots. This is the country of the Penns and Penningtons and the faithful friend of both these families, Thomas Ellwood.

It was on the First-day of the Conference Week that we journeyed out to Jordans Meeting and found a congregation which filled completely the old meeting-house. After meeting, many adjourned to the Hostel for dinner, but we had brought a hamper with us and ate ours under the apple trees of the orchard. Then, after hearing Rendel Harris explain his theory that the timbers of the hostel barn are those of the ship *Mayflower*, a good story, which has already been told in the Intelligencer, we set out on an adventure that had been postponed since the visit of twenty-five years ago.

Thomas Ellwood, among his claims to distinction, was the friend of the poet Milton, and for a time served as his secretary or reader. It may have been the association that aroused the poetic muse in Ellwood, or it may have been Buckinghamshire itself. In any event, he wrote quite a lot of verse and after his marriage to Mary Ellis in 1669, he composed the following directions for finding his house:

Two miles from Beaconsfield, upon the road
To Amersham, just where the way grows broad,
A little spot there is, called Larkin's Green;
Where on a bank some fruit trees may be seen;
In midst of which, on the sinister hand,
A little cottage covertly doth stand.
"Soho!" the people out, and then enquire
For Hunger Hill; it lies a little higher.
But if the people should from home be gone,
Ride up the bank some twenty paces on,
And at the orchard's end thou mayst perceive
Two gates together hung. The nearest leave,
The furthest take, and straight the hill ascend;
That path leads to the house where dwells thy friend.

So after our lunch in the orchard, we drove to Beaconsfield some two miles from Jordans, stopping a few minutes to see the grave of Edmund Waller, the poet, in the churchyard. By the way, Albert Cook Myers tells me Waller's son joined our Religious Society. We then stopped the car in the middle of the town, headed for the town of Amersham, set the speedometer and proceeded to find Hunger Hill. At exactly two miles, we came to a modern brick cottage perched on the bank with a typical English garden. But the proprietor was a London business man, who had never heard of Ellwood. He was much interested in our quest, told us how to find Hunger Hill by going a back way, but we wanted to follow Thomas's directions. In half a mile more, we came to a roadside inn and just beyond, a place that might have been Larkin's Green. Here we found the bank and some fruit trees, a little cottage, and an old woman, standing among her hollyhocks, from whom we could inquire as directed and sure enough, she knew just where Hunger Hill was. We followed up a narrow lane by an "orchard's end," through a couple of farm gates and reached the modern Hunger Hill.

The farmer came strolling out to our "Soho!" and gave us what little Ellwood information he possessed. He said he had a man working for him who had been there so long he remembered the old house which stood on the site of the modern brick one built about fifty years ago. Quite a number of visitors come each year, he told us, to see the spot where Ellwood lived.

It looked prosperous and far from hungry. Indeed the name, a little less suggestive, is now "Ongar" Hill. In any event, we found the place with directions as accurate at least at most guide books and at last the deferred job of twenty-five years was accomplished.

C. F. J.

———o—o—o———

The Low Cost of Living

In an old account book which belonged to my father, Edward Merritt, I find many entries, mostly of no special interest, and yet the prices of some articles were so very much less than those of the present day as to make them particularly noticeable. A few other items may be of interest. On Jan. 10, 1850, 10 bushels of potatoes sold for $5.00, that is 50c per bushel. On the 1st of December, 1849, they sold for a trifle less,—only three shilling and 6 pence a bushel. A memo. is made at this time of his having obtained for his mother six half-eagles from the bank, value $30.00. How seldom we see gold coin in circulation now-a-days!

He seems to have made a trip from Quaker Hill, Dutchess County, to New York, in January, 1850, at which time he spent 50c for hack fare. About this time he purchased a pair of high boots for $3.75. My impression is that shoes were not much worn in those days by men living in the country. In February, 1850, he went from Quaker Hill to Skaneateles and back for $21.84. In March, 1850, 5 bushels of oats cost $1.88, that is 3 shilling per bushel; and a barrel of flour $3.75. On May 1, 1850, deeds were given for 276 acres to Wm. D. Hoag. This was probably for a part of the original farm belonging to Nehemiah Merritt, of Quaker Hill, and was sold at $40 per acre.

This Nehemiah Merritt was the first of my Merritt ancestors to live in Dutchess County. He came from near Rye, in Westchester County, about 1760, and was one of the early members of Oblong Meeting, at Quaker Hill. He probably worshipped in the old meeting-house which is still standing on Quaker Hill. This old frame house was built in 1764, and was used as a hospital for soldiers during a part of the Revolutionary War. A Religious Meeting was held there on the 5th of this month, and was attended by over two hundred persons. Our friend, Isaac Wilson, was the principal speaker. I believe is was the first Religious Meeting held there for over thirty years. The "Oblong" was a favorite stopping place for Friends, and was visited by many who were prominent in the Society, such as Job Scott, Richard Jordan, Elias Hicks and others. James Wood has stated that the first minute against slavery, sent to the New York Yearly Meeting originated in the Oblong Meeting. I well remember David and Martha Irish, Friends of the olden type, members of this meeting, who were strong Abolitionists. Before and during the Civil War, they consistently refrained from using anything which they believed was made by slave-labor.

About the middle of the last century, most good farmers owned at least one yoke or pair of oxen. Memorandum is made of the sale of one pair of oxen in October, 1859, for $75.00.

A keg of oysters on the 1st of December, 1850, cost $1.00. Carpet bags were in use in those good old days; one bought for my mother cost $2.00. It was probably used during a trip from Pawling to New York, for the next entry states that $6.00 was spent for two tickets to hear Jenny Lind. According to an entry made later in the year, a pair of shoes bought in Poughkeepsie, for my grandmother Merritt, cost $1.50.

Farmers may be interested to know that the price for a good cow in 1850 seems to have been, judging from a number of entries, from $25 to $30. In July, 1851, 25 bushels of oats cost $11.00. On the 1st of December, 1851, father went by railroad from Pawling to Auburn, the fare at that time being only $4.77. Harlem R. R. stock seems to have sold at 47⅞ per share in those days. Fifty years later it was worth more than twice as much.

In December, 1853, 20 tons of hay were sold at $10.00 per ton. In May, 1854, a man who worked for a day and a half received $1.13, or at the rate of 75c per day. A man with a team working three days received $3.00 for the entire time.

So far as I am aware there was more contentment among laborers and mechanics in those days than there is at present.

Poughkeepsie, N. Y. A. A. MERRITT.

Our Word is Our Keeper

From "The Children's Story Garden," collected by a Committee of Philadelphia Yearly Meeting of Friends, Anna Pettit Broomell, Chairman.

"Thomas Ellwood was sitting in the growing darkness of Newgate Prison, wondering whether the daylight was really gone and if it was time for him to get out the hammock in which he slept and prepare for bed.

"It is hard to know," he said to the man nearest to him, "whether it is more uncomfortable at night or in the daytime."

It was no wonder that he spoke so, for an English prison in 1662 was a very dreadful place. The floors were damp and dirty, even at noontime the room was a gloomy twilight, and to-day it was so crowded that the prisoners could scarcely move about. They were all Quakers, sent to Newgate for refusing to take an oath. "The law requires you to swear that your statements are true!" had thundered the officers of the court. "Nay," the Quakers had replied, "a man's word, truthfully given, is as binding as any oath can be, and it is wrong to swear." So they had all been herded into Newgate to spend months of imprisonment for this offense.

"Thomas, thou art taller than I. Canst thou reach the hook yonder to fasten my hammock?" called out an older man.

"Yes, indeed," answered Thomas, "but why not hang it to the post in the middle of the room to-night, in the place where poor James had been. That will be in the middle row, and the air may be better."

"James was a delicate man," replied the other as he acted on Thomas' advice; "it is not surprising that he died in this vile atmosphere, even though we gave him the best place that we could."

Everyone felt very much depressed by the death of this prisoner, and as they began to put up their hammocks, which had to be hung in all directions across the room, and one above the other until they were three rows high, the Friends still talked of him.

Suddenly there was a great noise of voices and tramping of feet outside. A key grated in the lock, and a torch threw a blinding light into the room as the turnkey opened the door and shouted, "Hold, hold! here is the coroner's inquest come to see you!"

A jury had come to inquire the reason for the death of the man. There was scarcely room for them to come in, so they crowded at the door. At last the foreman exclaimed, "What a sight is here! We need not now question how this man came by his death: we may rather wonder that they all are not dead, for this place is enough to breed an infection among them!"

The jury withdrew, and the Quakers thought no more of the affair until the next day. Then a sheriff came and explained that he wished that he could set them all free; but as that was not in his power, he would send a number of them to the old Bridewell Prison, which was less crowded. "This," he said, "will be more comfortable for you, and your removal will give more room to those left behind."

And now a very strange thing happened. The porter, who should have escorted them from one prison to the other, told them that as they knew the way to Bridewell, and as he could trust them, they might as well go there alone, provided they were in before bedtime! So Thomas Ellwood and some thirty more of the Friends made up their packs of clothing, and taking their bundles on their shoulders, walked two and two abreast from Newgate to old Bridewell. Some staggered slightly as from weakness, others stepped firmly as though their feet welcomed the good earth once more. The faces of all were pale from the confinement of the prison. They looked about them calmly, and often smiled to see the blue sky and smell the fresh air. It was the middle of the afternoon and the street was full of people. Shop-keepers stared from their doors and passers-by stopped the little procession to ask who they were and where they were going. They said that they were prisoners, going from one prison to another.

"What!" exclaimed the townsmen. "Without a keeper? Why don't you go home? This is your opportunity!"

"No," Thomas Ellwood answered proudly, "for our word, which we have given, is our keeper."

———o—o—o———

GEORGE NASMYTH.

Brief mention was made last week of the untimely death of George Nasmyth from typhoid fever at Geneva. More extended comment is due to a man so widely known and so deeply loved in Friends' circles as was he. The following appreciation, and the letters which follow it, are taken from the London *Friend*:

"With deep regret we record the death in Geneva from typhoid fever of George Nasmyth, international organizer of the World Alliance for Promoting International Friendship through the Churches. Born in Cleveland, Ohio, in 1882, he had a distinguished scholastic and university career. He was a Ph.D. of Cornell University, and had studied successively in the universities of Berlin, Goettingen, Heidelberg, and Zurich in the years 1910-13 and, back again in America, at Harvard in 1914. He had travelled extensively through universities of all the European nations in the interests of the international student movement and was president "Corda Fratres" of the International Federation of Students 1911-13. Among his other various activities were two official positions in connection with the war-time administration of the United States, participation in the founding of the Trade Union College under the auspices of the Boston Central Labor Union, and representation at the Inter-Allied and Neutral Conference of Co-operative Societies in Paris last year. He was also a press representative at the Paris Peace Conference. He was a frequent contributor to the literature of social science and internationalism and in 1916 published a work on *Social Progress and the Darwinian Theory*.

"Our Friend had been attending the International Friendship Conference at St. Beatenberg, of which he was organizer and secretary, and was intending to settle in Geneva for a year. But he was taken ill, and eventually typhoid fever developed (the doctors said probably caught in Constantinople and quiescent during the interval of some three months), and he died on September 20th. His widow and two little girls, with whom there will be a feeling of much

sympathy, sailed, we understand, for America on the 25th.

"To the Editor of The Friend.

"DEAR FRIEND,—Many will feel, I know, as I do a deep sense of grief at the loss of our friend George Nasmyth, through death from fever at Geneva a fortnight ago. His was a most strenuous and lovable nature and one that gave itself entirely to the cause of the true Christian international life. At Bilthoven, where he shared a room with me a few weeks ago, he was looking eagerly and happily to a time of respite at Geneva, with his wife and children, after prolonged travelling and hard work. He has gone on to other work, but in leaving a big gap in the international service his life and death may well be a call to others to come and serve.—Yours sincerely, CARL HEATH.

London, 2, 10, 1920.

"To the Editor of The Friend.

"DEAR FRIEND,—You have probably heard of the death of George Nasmyth, which took place in the Hopital Cantonal at Geneva on the 20th inst. We deeply regret that we had no knowledge of his being in Geneva, where he had come to rest after the conference at St. Beatenberg, and where he was proposing to live for perhaps a year.

"We unite with Friends in England in wishing to express our sense of the loss which the cause of international goodwill has sustained in the death of our Friend, who has taken such an active share on the Continent in all efforts of relief, restoration and sympathy. Such a life lived in the love of Jesus Christ will leave abiding fruits wherever his path has led, and we cannot feel that his work ends with his call to higher service in the life beyond the grave.—Yours sincerely, HERBERT WILLIAM JONES.

"Switzerland, 25th September, 1920."

We have not been able to learn whether in the outward sense Dr. Nasmyth was a Friend or not. He had been for some time intending to join the Society but various complications presented themselves due to the frequent travelling which his work required. But whether incidental circumstances prevented him from finally acquiring formal membership or not, Dr. Nasmyth was always a Friend at heart and shall live in our memories as one of our number.

———o—o—o———

Founders' Day at Swarthmore

PRESIDENT SWAIN RESIGNS.

AN important feature of the Founders' Day celebration at Swarthmore College last Sixth-day, was the announcement of the resignation, because of ill-health, of President Joseph Swain. Dr. Swain's statement was as follows:

"TO THE FRIENDS OF SWARTHMORE COLLEGE

"I became President of Swarthmore nineteen years ago. At that time we formulated a program for the upbuilding of the College that was to occupy a period of twenty years. This program has been carried out loyally by the many friends of the College.

"I am convinced that a new program should now be formulated with a younger man as our leader. I have, therefore, placed my resignation in the hands of the Board of Managers to take effect Sixth month 30th, 1921.

"In these years I have formed ties with friends working for a common cause which can never be broken. I want to express my very deep appreciation of the splendid co-operation of those who have helped to place the College in a high position among sister institutions and to bespeak for my successor, when the right man is found, the continuance of the cordial support necessary, in the realization of our hopes and desires, for a still greater Swarthmore."

In 1902 Dr. Swain resigned the Presidency of Indiana University to accept his present position at Swarthmore. He is a graduate of Indiana University, Class of 1883, and served in the faculties of Indiana and Leland Stanford, Jr., University as professor of Mathematics from 1883 to 1893. He was president of Indiana University from 1893 to 1902. At Indiana he was father of the tax law which placed the university on a firm financial basis and under his direction the attendance of students more than doubled.

One of the conditions of his acceptance of the Presidency of Swarthmore was that the College be placed on a solid financial basis. During his administration the endowment has increased from $360,000 to $2,225,000, and when the remainder of the endowment raised in the recent campaign is paid in Swarthmore's endowment will approach the three million mark. Seven new buildings have been erected on the campus under his administration, three athletic fields—two for men and one for women—have been provided and there has been an addition made to every building which stood on the campus when Dr. Swain became president.

Dr. Swain is prominent in educational affairs of nation-wide importance. He was president of the National Council of Education, president of the National Education Association, member of the National Council of Religious Education, and president of the Public Education Association of Philadelphia. The degree of Doctor of Laws has been conferred upon Dr. Swain by Wabash College, Lafayette College, the University of Pennsylvania, and Indiana University.

The Board of Managers accepted President Swain's resignation at a meeting of the Board held at the College yesterday and a committee of the Board was appointed to select a new president.

Wilson M. Powell, acting chairman of the Board of Managers, in accepting Dr. Swain's resignation, paid a glowing tribute to his ability and work during the nineteen years he has been at Swarthmore. A special committee of graduates was appointed, headed by Dr. Swain, to fulfill the vacancy of president, caused by the resignation. Dr. Swain is chairman. Other members are: Wilson M. Powell, New York; Howard Cooper Johnson, Philadelphia; Mrs. Emma C. Bancroft, Wilmington; Caroline H. Worth, Coatesville, and Henry C. Turner, New York.

The Founders' Day speaker this year was Francis G. Blair, a graduate of Swarthmore in the class of 1897, and now superintendent of public instruction for the State of Illinois. He gave a brief address, urging education of the masses as well as the classes.

PUBLICATIONS OF INTEREST TO FRIENDS

A NEW BOOK BY JOHN WILLIAM GRAHAM.

THE HARVEST OF RUSKIN; *by John William Graham.* LONDON, GEORGE ALLEN AND UNWIN, LTD.

This book is concerned with Ruskin's teaching in the departments of Religion and Economics only, including his social reforms and educational schemes, but not dealing with his work on Art, Natural History nor Mineralogy. The author's aim has been to give a critical estimate of Ruskin's teaching in Economics and Religion and to study its relation to modern economic problems and modern religious unrest.

THE QUAKERS; *by Alfons Paquet,* and a LETTER TO THE QUAKERS; *by Wilhelm Schafer. Translated from the German by Henry J. Cadbury and Carl Heath.* A 16-PAGE PAMPHLET; PRICE—5 CENTS. TO BE OBTAINED FROM HENRY J. CADBURY, 1075 MASSACHUSETTS AVENUE, CAMBRIDGE 38, MASS.

Two articles by important living men of letters in Germany. They constitute "a real and vital challenge which comes to the Society of Friends today not only from the intellectual class of German liberals, but from men of many classes and countries. . . . Reprinted in the hope that they will stimulate Friends to see their opportunity and privilege."

THE LEAGUE OF NATIONS AT WORK; *by Arthur Sweetser.* THE MACMILLAN CO., NEW YORK. PRICE $1.75.

Mr. Sweetser was a member of the American Peace Commission, and is now a member of the Provisional Secretariat of the League of Nations. He tells in this little volume exactly what the League has accomplished to date, and what new steps it has under way. "And I am convinced that almost no one understands the League as it actually is," he says in his preface, "Its friends are tempted to exaggerate it as a panacea for all world ills; its enemies to misrepresent it as a superstate. It is in fact neither, but on the contrary a new link in the chain of human relationships . . ."

THE ABOVE PUBLICATIONS MAY BE OBTAINED FROM WALTER H. JENKINS, 140 N. 15TH STREET, PHILADELPHIA, PA.

———o—o—o———

Brief Items of Interest

IN Jugo-Slavia there are 200,000 Nazarenes, who refuse absolutely to participate in war or fighting of any kind.

MORE than 75 per cent. of the narcotic drug addicts of the United States are boys and girls under sixteen years of age.

THIS week we are feeding per day, in Germany alone, 400,000 under-nourished children. Can you visualize that picture? If they passed by in line each taking a roll and receiving a portion of soup, ten per minute, twenty-four hours a day, it would take twenty-eight days.

"A CONSIDERABLE portion of the extensive library of Joseph J. Green, of Hastings, England, gathered during a period of over forty years" has been purchased, through the kindness of a Friend, and presented to the Friends' Reference Library at Devonshire House, London.

"REMEMBER, we are still feeding only about half of the badly undernourished children, so keep up the flow of money-pulling conversation, for we want to round out the last days of Quakerism's 'greatest single contribution' with a fine strong finish."—*From a letter by Robert Yarnall.*

"THE Household Account Book of Sarah Fell, of Swarthmore Hall," a volume of over 600 pages, including thirty-two pages of Introduction, and thirteen pages (twenty-six columns) of Index to persons, places and things, will be published this autumn by the Cambridge University Press. The Index indicates seventy-four persons of the name of Fell.—*Journal of the Friends' Historical Society.*

THE monument to George Fox, erected at Fenny Drayton, bears the following inscription:—

To the Memory of
George Fox,
The Founder of the
Society of Friends,
Born near this spot at
Fenny Drayton,
A. D. 1624.
Died A. D. 1690

and was interred in Bunhill Fields Burial Ground, London.

Erected 1872.

—*Journal of the Friends' Historical Society.*

NEW YORK, by a new law, has given a large number of scholarships to high school students, which entitle them to $100 a year for four years while taking an approved college course.

THE Red Cross estimates that there are at least eleven million children fatherless in Europe as the result of the war.

In Poland there are 500,000, most of whom have no homes but camps for destitute refugees.

In Czecho-Slovakia, Austria and Hungary there are one million war orphans—recently some five thousand of these were found wandering like animals in the Ruthenian mountains.

THE English Friends have been concentrating their energies on Embassy and student feeding, while ours has been all centred on child-feeding. However, we note with interest that the English Committee has just allocated £6,000 for child-feeding in Cologne.

Corrections:

"SWARTHMORE Hall belongs to a body of Friends, Trustees under the Meeting for Sufferings," not to Miss Abrahams as previously stated, who "is a life tenant."

Omitting "probably" in a former statement "there are 20,000 Friends in England."—*From John William Graham.*

E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING OCTOBER 23, 1920.

Five Years Meeting	$1,693.55
Other Meetings:—	
Phila. Yearly Mtg., 15th and Race Sts.,	
Salem Mo., by J. B. Hillard	61.50
Swarthmore, by E. J. Durnall	8.50
Wilmington, by S. H. Stradley	880.00
Wilmington (German Relief)	5.00
Makefield Mo., by H. G. Miller	25.00
Media (Newtown Prep.), M. T. Dutton	20.00
Solebury Mo. Mtg., New Hope, Penna.	11.00
Fishertown, Pa., Hicksite School	5.00
Cornwall Mo. Mtg., Cornwall, New York	5.00
Easton Mo. Mtg., Greenwich, New York	14.00
Contributions for General Fund	896.00
For Germany	7,456.18
For Austria	1,452.40
For Russia	1,512.50
For Poland	2.50
For France	500.00
For Europe	110.00
Miscellaneous Payments and Refunds	75.89
Clothing Department ...	127.35
Total	$14,861.37

SHIPMENTS RECEIVED DURING WEEK.

37 packages, totalling 635 garments; 2 cases of tubing for underclothing, 2 boxes from Mennonites, 1 box for German Relief.

CURRENT NEWS

BALTIMORE YEARLY MEETING.

ALTHOUGH this is the oldest of the Yearly Meetings, the 249th annual session was marked by a spirit of progressiveness and youthful energy. One indication was a substantial increase of membership during the year. Another was the practical nature of the work taken up.

The keynote was struck in the religious services on First-day. Alice C. Robinson said that we should take our religion into politics. She wished that the week before election might be a time of prayer, in which men and women should seek for divine guidance to do their duty at the ballot box.

Emma Maria Bishop, from England; Sarah T. Linvill, and Elizabeth P. Newlin were warmly welcomed and spoke acceptably at the different meetings. It was a pleasure, also, to have Joel Borton part of the time. He said that the true mission of the Society of Friends was to help make the world a place where it was easy to do right and hard to do wrong.

The Young Friends' Movement here is in a healthy condition. Besides study groups, they are conducting a number of pilgrimages to the country meetings, and the Quarterly Meeting reports show that they are taking a more active part in the home meetings.

The annual report of the General Conference gave great satisfaction, and the quota of $1,260 was granted for its use in the coming year.

The query concerning peace activity called out a strong reaffirmation of the Friends' testimony against war and all of the incentives to war. At this point a communication from the New York Orthodox Yearly Meeting was read. It strongly condemned the proposed plan to introduce military training into the schools, and called upon all Friends to oppose the efforts being made to make militarism part of our national policy. The point was emphasized that 93 cents out of every dollar in our national taxes was used to pay for past, present, or future wars.

A committee was appointed to draw up resolutions, which were later submitted to the meeting. They were approved and directed to be sent to all the members of Congress.

In considering the query dealing with the liquor traffic, etc., the reports from the constituent meetings showed that all were clear on the liquor question, and that the use of tobacco was discouraged.

The report of the Social Service Committee was here introduced and thoroughly discussed. It was urged that the vital question now was not whether we should have or should not have prohibition; but whether there should be obedience to law, or anarchy. It was agreed that the paramount duty now was to secure a dry Congress. Dr. O. Edward Janney spoke of the timeliness of the discussion, as preparing them for the coming election. Isaac Wilson said that they should not be swayed by the trend of political sentiment; but each should make it a matter of personal responsibility.

Elizabeth Passmore, of Oxford, Pa.,—now in her 82nd year, but young in spirit,—said that for many years she had struggled for equal suffrage, and now that she had the vote she wanted to make a proper use of it.

The Yearly Meeting Advancement Committee's report was read by Thomas B. Hull. It told of a large amount of work along various lines, and especially of the efforts to secure local secretaries for organizing propaganda work in the subordinate meetings. So far as this plan had been in operation it had proved quite successful, and the committee was encouraged to go on with it. There were many expressions of admiration for Dr. O. E. Janney's untiring energy; $2,400.00 was appropriated for the use of the committee.

The vital statistics showed that notwithstanding heavy losses there had been a net gain of 29 members in the year.

The educational report showed much good done in that line. The Park Avenue School now numbers 490 students, an increase of 30. Several schools have been assisted by the Fairhill Fund, and students have been helped to secure higher education.

A petition was sent to President Wilson, asking him to release the 35 conscientious objectors still in prison.

A committee, which was appointed to consider the evils of lynching, race riots and mob law, presented two resolutions, one intended for Governors, Judges and States Attorneys, the other for the citizens of the States concerned. The resolutions were approved, and the committee was directed to have them sent.

Edward C. Wilson was reappointed Clerk, assisted by Helen E. Harper and Mary B. Hull.

Robert F. Roberts was reappointed Treasurer, and the Auditors named the sum of $6,700.00 to be raised by the meetings, $100 being granted for Woolman School.

A letter of loving sympathy was sent to the former clerk, Elizabeth Kaser Wilson, who was kept away by sickness.

At one of the evening meetings, Geo. A. Walton gave an instructive address on "Opportunities of American Citizens." One point which he made was that the administration of this great nation was more than any one man could manage alone. What was needed was a Congress of able men, of presidential calibre, to co-operate with him. The whole lecture was a thoughtful statement of the duties of American citizenship.

Another evening was devoted to

reminiscences of the Friends' Conferences in England, by a group of Friends of both branches.

Since next year will be the 250th anniversary of the Baltimore Yearly Meeting, it was the general feeling that it ought to be celebrated in a special manner, and a large committee was appointed to carry out some plan and to invite the Friends of the other branch to cooperate. DANIEL BATCHELLOR.

BALTIMORE YOUNG FRIENDS' MOVEMENT.

The Young Friends took an active part in Yearly Meeting this year. Several tables were reserved for them in the big dining-room Seventh-day evening for supper in order that all the Friends present might get to know each other. After supper the business session took place. Eliza Ambler, Executive Secretary of the Young Friends' Movement of Philadelphia Yearly Meeting, was present and gave words of encouragement and advice which were greatly appreciated by Baltimore members. The resignation of Gladys Brooke as Vice-Chairman was accepted with regret, and young Friends are grateful for the loyal and efficient service she has rendered from the inauguration of the movement to the present time.

On Seventh-day evening a novel program was arranged and presented by Young Friends. As many members had traveled long distances during the day, the entertainment was chosen to be a "short any snappy" one, and it was thought that music would relax and entertain at the same time. Eleanor Ann Matthews was the leading spirit of the evening, being Chairman of the Committee and added her quota as accompanist as well. The program consisted of songs by Margaret Frost, violin selections by Richard Taylor, a piano solo by Helen Wright, and a duet for cornet and flute by Raymond and Harold Earnhart. A general social time followed, and expressions of keen enjoyment and appreciation of the "musical" were heard from people of all ages. Let's do it more often!

A picnic supper was held at the home of Mary and Edith Blackburn, in the outskirts of Baltimore, Fourth-day evening. As it was raining hard at the time, the twenty or more present, retreated to the porch, played games and had refreshments. Everyone appeared to enter into the spirit of the frolic, and it seemed a fitting finish to the Young Friends' activities during the week.

The Young Friends' Movement of Baltimore Yearly Meeting was recognized officially by the Yearly Meeting, a small appropriation made (as was the case last year) and an Advisory Committee of four was appointed to serve with the Young Friends' Executive Committee.

We were glad to have several members of the Philadelphia Yearly Meeting with us, among them—Eliza M. Ambler, Elizabeth S. Williams, Frances and Edward Wright.

A wonderful spirit was felt throughout the entire Yearly Meeting, and at the close of the sessions we felt inspired and strengthened to go home and live our faith and our Friendly Message in daily routine. As Gladys Brooke wrote in her report on the Jordans Conference,—"In lives only—can the whole story be told."

REBECCA S. JANNEY.

MARRIAGES.

Kendig-Passmore.—At the home of the bride's parents, at Chatham, Pa., on Tenth month 16th, by Friends' ceremony, under care of London Grove Monthly Meeting, Raymond C. Kendig, of Coatesville, Pa., and Mary E. Passmore.

OLIVIA RODHAM.

"There is always time for courtesy," declared Emerson, and we trust there will always be time to prepare, to print, and to read life-notices of those who have served well their generation and so merited a "well done!" from those who knew them and their work.

Our issue of Ninth month 4th contained some notice of the recent death, at Nelson, N. H., at the age of seventy-five, of Olivia Rodham, formerly librarian and instructor in botany in Swarthmore College. She had studied in Cambridge and Berlin, and was an authority on the flora of the United States. She was well trained in the classic and modern languages, and was employed, in later life, upon lexicographic work. A woman of unusual culture, broadened by foreign travel, she was the center of a group of friends at her hospitable summer home, a hill-farm in New Hampshire.

You ask, What is there in this life worthy the attention of these distracted days? Has quiet service such as this little or no place in your esteem? This friend made herself competent, by hard study, in two fields; she was industrious, and hospitable, a support to many friends. Unassuming, quiet in manner, alive to the comic sides of things, loyal to duty, she did her part extremely well and was ever found "in her place." She was not a burden on society; she did her work regularly and well, helping not hindering. She did not fatigue her friends by caprices, depress them by lapses and failures, or weary them by complaints. A brave life, and one which must have been strewn with the durable satisfactions. T. A. J.

JOHN WILLIAM HUTCHINSON.

At New York Monthly Meeting of Tenth month 11th, the following Minute, deeply and sympathetically concurred in by all present, was placed on the records of the Meeting:—

"In the death of John William Hutchinson this Meeting has lost one of its most highly esteemed members, one who for many years was an earnest worker in every good cause that came before us. He will perhaps be more especially missed in the Meeting for Ministry and Counsel, and in the Department of Prison Reform, in which he was deeply interested.

"We have long relied upon his wise counsel and we mourn our loss. This minute is placed upon our records as an expression of the affectionate regard we felt for him. Long may his memory be cherished among us and his life serve as an inspiration."

DEATHS.

Deacon.—Near Columbus, N. J., Tenth month 26th, Mary B. Deacon (nee Wills), wife of John L. Deacon, aged 78.

French.—On Tenth month 28th, Mary Baynes, widow of Richard French, aged 81. Interment Fairhill Cemetery.

Haines.—At Moorestown, N. J., Tenth month 28th, Sarah Wood Haines, wife of Alfred C. Haines.

Hallock.—In Wilmington, Del., on 20th of Tenth month, Philadelphia S. Hallock, a native of Ulster County, New York, a daughter of Nathaniel and Anne Hallock, and with them a member of New York Yearly Meeting of Friends. She had lived in Wilmington as teacher and literary worker for more than thirty-three years, a loyal and loving citizen of her adopted home, where she had endeared herself to many warm friends by her gentle, generous nature, her modest self-sacrifice, and her mind unusually well equipped with a fund of varied and accurate learning. This friend came of a long line of Friendly peo-

ple in Ulster, where the Burling, Sherman and Hallock names (among them that of the poet, Fitz-Green Hallock), have been known for generations. She was the direct descendant and namesake of that *Philadelphia Sherman*, who was the first person born in the "greene countrie towne" on the Delaware after it was founded and named by the great Proprietary, William Penn, in 1682, and who was given in remembrance of that fact the name of her birth-place, Philadelphia. A very solemn and impressive service was held in the Unitarian Church in Wilmington on Seventh-day afternoon, the 23rd inst., the minister, Rev. William A. Vrooman, paying tribute to the worth of her character. EMMA WORRELL.

KESTER.—At Millville, Pa., on Tenth month 29th, AARON KESTER, aged 91. He was a birthright member of Friends, and an ardent supporter of the Prohibition party for half a century.

ROTE. — At Millville, Pa., on Eighth month 15th, ASENATH ROTE, in her 93rd year. She was one of those life-long members who was always loyal, consistent and interested in the welfare of the Society. She attended "Aunt Mary Lippincott's School" at Moorestown in her young womanhood, and was for many years an elder of the meeting.

SHOEMAKER.—At Jarrettown, Pa., Tenth month 28th, EZEKIEL SHOEMAKER, aged 70 years.

STACKHOUSE. — Near Medford, N. J., Tenth month 29th, LYDIA WOOLMAN, widow of Abraham W. Stackhouse, aged 71.

COMING EVENTS

ELEVENTH MONTH.

6th — Philadelphia Quarterly Meeting of Friends, 15th and Race Streets, Philadelphia, 1.30 p.m. "Meeting of Ministry and Counsel" preceding day, 3 p.m.

6th—A conference will be held following Philadelphia Quarterly Meeting. Addresses will be made by Edward N. Wright and Charles Harrison. Subject for discussion, "Meeting for Worship." All attending the conference are invited to supper in the lunch room of Friends' Central School.

6th—Indoor Picnic, West Philadelphia First-day School, at the meeting-house (35th and Lancaster Avenue). Box Supper at 6.30 o'clock. An Illustrated Talk on "China" at 7.45 o'clock by Margaret H. Riggs, teacher in the Canton Christian College.

6th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. The Conference this week will be devoted to the opening discussion on "Church Efficiency," which has been chosen for the general topic of the course.

6th — Prairie Grove Quarterly Meeting, at Marietta, Iowa.

6th—Stillwater Half-Yearly Meeting, at Richland, Ohio.

6th and 7th—Pilgrimage under care of the Young Friends' Movement at Hockessin, Del.

7th — Philadelphia Quarterly Meeting's Visiting Committee will attend Schuylkill Meeting at 10.30 a.m.

7th—Nine Partners Half-Yearly Meeting will be held at Oswego, near Moore's Mills, N. Y.

7th—Young Friends of Abington Quarter will attend Abington First-day School at 10 o'clock and meeting at 11 o'clock. All the young people will bring box lunch and join in a discussion group afterwards.

7th—Purchase Quarterly Meeting at Chappaqua, N. Y., at 10.30 a.m. George A. Walton expects to attend. Lunch will be served at noon. Afternoon session at 2 p.m. A talk on Civic Obligations by George A. Walton. Conveyances will meet north-bound train 10.18 at Chappaqua. Returning Friends will be conveyed to 4.19 south-bound train at Chappaqua.

7th—First-day at 3. p.m. The usual semi-annual Community Meeting for worship will be held at Chichester Friends' Meeting-house, under care of the Circular Meetings Committee of Concord Quarterly Meeting. All interested persons are welcome; young people particularly invited. Train leaves 24th and Chestnut Streets for Boothwyn at 1.30 p.m.; Darby, 1.43; Chester, 2.00; returning about 4.45 p.m.

7th — Preparative Meeting after the Meeting for worship in New York and Brooklyn.

7th—Religious service will be resumed at The Friends' Home for Children, 4011 Aspin St., West Philadelphia, at 3.30 p.m. All are invited to see and hear the children.

8th—New York Monthly Meeting at Fifteenth Street and Rutherford Place, New York, at 7.30 o'clock. Supper will be served at 6.

8th—Regular meeting of the Philadelphia Young Friends' Association in the auditorium of the P. Y. F. A. Building at 8 p.m. Topic—"Call of Friends To-day."

8th—Baltimore Quarterly Meeting, at Little Falls, Md.

10th—Public meeting at 15th and Race Streets, Philadelphia, under

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

BELL TELEPHONE LOMBARD 2873 — MONEY FOR MORTGAGES
S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

auspices of Anti-Lynching Committee. See Notice.

12th and 13th—Fair at Friends' Seminary, 226 East Sixteenth Street, for the benefit of the Friendly Hand and the Young Friends' Aid Association. All sorts of useful and pretty things for sale. Cafeteria supper. Shadow pantomimes. Highland pipes and dances. Swarthmoreans especially urged to come on the 13th.

13th—Shrewsbury and Plainfield Half Yearly Meeting at Plainfield, N. J. Meeting for Ministry and Counsel 10.30 a.m. Lunch in the meeting-house. At 2.30 p.m. the meeting for worship, followed by the business meeting. At 8 p.m. Arabella Carter will give a talk on the London Peace Conference. Later the Young Friends 'Association will provide entertainment in lighter vein.

13th—Miami Quarterly Meeting, at Waynesville, Ohio.

13th—Salem Quarterly Meeting, at West, near Alliance, Ohio.

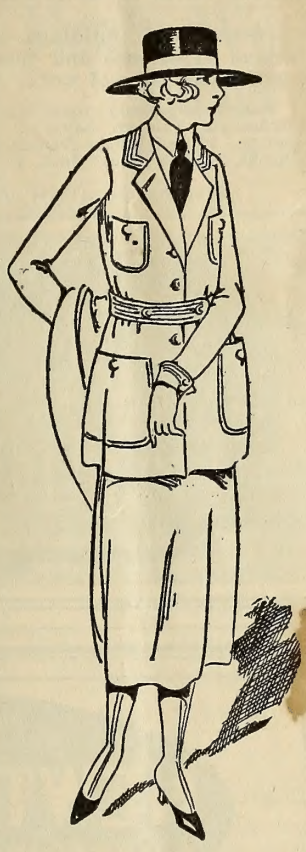
13th—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, New Jersey.

13th—Blue River Quarterly Meeting, at Clear Creek, Ill.

13th—The Fall Conference of Young Friends' Associations will be held at Cheyney, Pa. Sessions from 3 to 5 and 7 to 9. See Notice.

13th and 14th—Co-operative Conference, under care of the Joint Committee on Co-operative Conferences, at Quakertown, Pa.

MANN & DILKS
1102 CHESTNUT STREET



TYRWOOL
REG. U.S. PAT. OFF.

Originated and developed by us and sold here only under our registered trademark.

Ladies', Misses', Girls' Plain Tailored Suits
27.75 34.75 39.75

TYRWOOL

Motor and Street Coats
are serviceable and economical
29.75 37.75

Tailored Shirts and Waists
Made like a man's shirt.
Collars attached or detached.

Fall Hats—Beavers, Velours, Felts, Silk Sailors

MANN & DILKS
1102 CHESTNUT STREET

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.

A good place to prepare for "Home Service."

Fall term begins Tenth Month 6.

ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

SCHOOLS.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH,
Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

NOTICE—A public meeting on "The Peril of Present American Inter-Racial Relations" will be held under the auspices of the Anti-Lynching Committee, in the meeting-house, 15th and Race Streets, Philadelphia, on Fourth-day evening, Eleventh month 10th, at 8 p.m.

The speakers will be Prof. Robert T. Kerlin, Virginia Military Institute, and Alice Dunbar-Nelson, widow of Paul Lawrence Dunbar, who will speak on the "Handicap of the Negro," and illustrated by readings from poems by herself and her husband.

NOTICE — Conference of Young Friends' Associations at Cheyney, Pa., on Eleventh month 13th. Afternoon session 3 to 5 o'clock. General Topic:—"Work of Friends' Associations." Brief talks from following Associations: — Media, "Relation of the Association to the Meeting," Mary L. Pratt. Mickleton: "Association as a Community Center," Jos. L. Borden. Wrightstown, "Association as a Social Center," Robert E. Atkinson. Germantown, "Advantages of An Association Headquarters." Thornbury, "Influence of Association on a Country Neighborhood," Horace Darlington. Oxford, "Our Programs," Philena L. Thomas and Laura Reynolds. Philadelphia, "Quaker Propaganda Work," Chas. H. Harrison. Greetings from Canada Association, Lorena Zavitz. Discussion opened by Makefield Association. Box Supper evening, 7 to 9 o'clock. Address, "The Spirit of Service," Wilbur K. Thomas, Ex-Secretary American Friends' Service Committee. Trains leave Broad Street Station for Cheyney 1.00, 1.30 and 6.30 p.m. Returning leave Cheyney 6.52 and 9.40 p.m. *All Welcome.*

NOTICE — The Germantown Friends' Association has planned for a series of four (4) talks by Warwick James Price, upon Current Events. The first talk will be given Second-day evening, Eleventh month 15th, 8 p.m., "The Existing League of Nations. What It Has Done and Where It Has Failed."

NOTICE—The Annual Meeting of the Stockholders of the Buck Hill Falls Company will be held in the Auditorium of the Philadelphia Young Friends' Association, 140 N. 15th Street, on Fourth-day afternoon, Twelfth month 1st, 1920, at 2 o'clock. Morgan Bunting, Secretary.

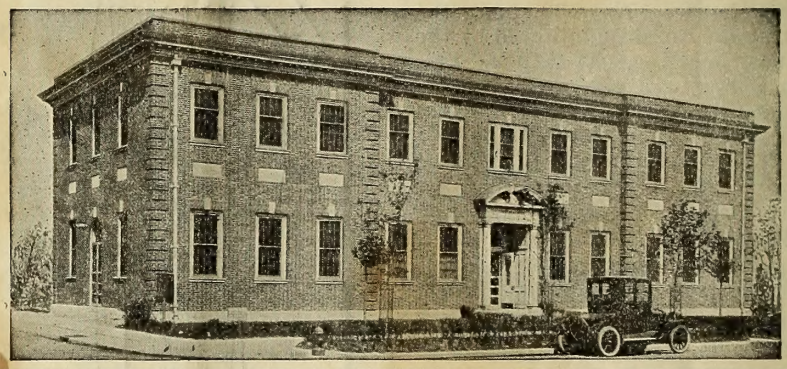
Results. "Your paper (the FRIENDS' INTELLIGENCER) is certainly a satisfactory one for advertising in. I have received a number of replies, and have a nice mother's helper in conse-

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



NEWTON COAL
Answers the Burning Question

ABBOTTS CERTIFIED MILK
Produced at
Edgewood Dairies, Woodside, Pa.
Approved by
Philadelphia Pediatric Society
Contains 4 per cent. Butter Fat
Abbotts Alderney Dairies, Inc.
31st & Chestnut Sts.
Philadelphia, Pa.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

Wanted Goods of every kind, by all the thousands who read the INTELLIGENCER every week. Advertise and get more of their trade. Only $1.40 an inch.

WANTED.

WANTED — NURSERY GOVERNESS, refined and intelligent for little girls 6, 10 and 12 years attending school. Mrs. Samuel B. Scott, 2106 Spruce St., Philadelphia.

WANTED — A PRACTICAL OLD-fashioned farmer. Farm forty miles from New York City. House, electric light, running water. One and half miles from High School. Friend preferred. James Wood, Mt. Kisco, New York.

POSITION WANTED—BY A WOMAN of refinement, as companion to semi-invalid; sewing, light duties. Successful with nervous or elderly persons. Address B. 340, FRIENDS' INTELLIGENCER.

WANTED—A GENTLE, REFINED Friend, not under thirty years, as nursery governess for two little girls, 2½ and 3½ years, must be kind and capable of a little kindergarten work. Good reference required. Mrs. J. R. B. Moore, 44 E. 73rd St., New York City.

WANTED — A REFINED, GENTLE caretaker to assist in the care of an elderly lady, not confined to the bed. A Friend preferred. Mrs. J. R. B. Moore, 44 East 73rd St., New York.

POSITION WANTED—GOOD GENeral sewer, especially hand work, wants position with established dressmaker. Address W. 351, FRIENDS' INTELLIGENCER.

POSITION WANTED — COMPANION wants position to elderly person, or managing housekeeper for lone person. Capable; reference. Philadelphia suburbs, or Atlantic City preferred. Address D. 350, FRIENDS' INTELLIGENCER.

WANTED—POSITION AS SUPERVISing housekeeper either in hotel or private family. Address C. 352, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER TO help with three children and light housework. Mrs. David Landreth, 628 Radcliffe St., Bristol, Pa. Phone Bristol 182 W.

WANTED—BOARD AND ATTENTION for invalid lady in house kept by trained nurse, or similar proposition where party would have proper care. Location preferred, outskirts of Philadelphia. State full particulars. Address B. 353, FRIENDS' INTELLIGENCER.

FOR RENT.

FOR RENT—AT 2727 NORTH 11th St., Philadelphia, a small private Friends' family will rent one or two well-furnished rooms to one or two gentlemen. Very pleasant neighborhood, and convenient to train and trolley.

FUN.

RECRUITING Sergeant: "Th' greatest life in the world—travel, good pay, lots o' fun, edycation—what d'ya say, young feller? Sign up today!" Prospective Recruit: "Well—I'd like to, but I wanna think it over a bit. I'd better come back in a couple o' days an' see you again." Recruiting Sergeant: "Better make up yer mind now! I expect my discharge any day now!"—*Judge.*

YOUNG Husband: "Well, Ethel, I've just succeeded in getting Uncle George to lend me ten thousand dollars to start that business." "O Jack! I just knew you'd make good."—*Life.*

Strawbridge & Clothier

Men's, Women's and Children's Underwear Sharply Reduced

The good, reliable makes with which our customers are already familiar—and ask for season after season—in the medium and heavy weights needed for now and later. These we have marked at sharp reductions from our usual low prices. Instances—

FOR MEN

Heavy-weight ribbed Cotton Shirts and Drawers; ecru or gray; were $1.50—now 95c each

Medium-weight ribbed Cotton Shirts and Drawers, ecru; were $2.00—now $1.50 each

Natural Worsted Shirts and Drawers, not all sizes; formerly $4.50—now $2.50

$2.50 Canton Flannel Drawers, $1.75

Ecru ribbed Cotton Union Suits, not all sizes; were $3—now $1.75.

FOR CHILDREN

Boys' ecru ribbed Cotton Union Suits, that were $1.75 to $2.25, according to size—$1.00 to $1.50

Girls' white ribbed Worsted Union Suits, sizes 2 to 12, were $1.50 and $1.75—now $1.15 and $1.40

FOR WOMEN

Ribbed Cotton Vests, low neck, no sleeves; were 29c—now 20c

Ribbed Cotton Bodice Vests, regular sizes, that were 65c—are now 45c; extra sizes, that were 75c—are now 50c

Swiss ribbed Lisle Vests, pink or white, low neck, no sleeves; regular sizes, that were 85c—now 65c; extra sizes, that were 95c—now 75c

White Fleece-lined Ribbed Cotton Vests and Tights; regular sizes, that were $1.25—now $1.00 each; extra sizes, that were $1.50—now $1.25

Ribbed Cotton Union Suits; were $1.00—now 75c

Ribbed Cotton Envelope Union Suits, pink or white; regular sizes, that were $1.25—now $1.00; extra sizes, formerly $1.50—now $1.15

Fleece-lined ribbed Cotton Union Suits, high neck, long sleeves; Dutch neck, elbow sleeves; ankle-length. Regular sizes, that were $2.50—now $2.00; extra sizes, reduced from $2.75—to $2.25

Medium-weight Cotton Union Suits, high neck, elbow sleeves, knee-length. Regular sizes, that were $2.85—now $2.00; extra sizes, that were $3.15—now $2.25

Strawbridge & Clothier—Eighth and Market Street

STRAWBRIDGE & CLOTHIER

PHILADELPHIA, PA.

FILBERT STREET MARKET STREET EIGHTH STREET

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

FRANKLIN NATIONAL BANK

PHILADELPHIA
INCORPORATED 1900

Capital $1,000,000 Surplus and Profits $5,250,000

OFFICERS:
J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice-President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

The Swarthmore National Bank

SWARTHMORE, PA.

Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.

EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier C. WALTER STUBBS, Assistant Cashier

DIRECTORS

Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain Garrett E. Smedley Thomas S. Safford John F. Murray
C. Percy Webster

THE SALEM COUNTY TRUST COMPANY

OF WOODSTOWN, N. J.

Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00

Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 4 per cent. per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET
PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

A GOOD INVESTMENT

An old-established, successful and growing manufacturing company, controlled by Friends, offers for sale a small block of its Preferred Stock to investors seeking a safe and conservative investment devoid of questionable, speculative features. For complete details, please address Box 354, care FRIENDS' INTELLIGENCER.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

GENEALOGIST

ELIZABETH B. SATTERTHWAITE,
52 N. Stockton St., Trenton, N. J.

What Life Insurance Does

It protects your family against the stopping of your income in case of your death.

It helps you save money.

It can give you an income when your earning power declines.

That's our Endowment Policy payable at 65. It does all these things; and the yearly amount you invest in it is easily laid by.

Shall we tell you about this personally?

THE PROVIDENT

Life and Trust Company of Philadelphia

Fourth and Chestnut Sts.

Member of Federal Reserve System.

7% Bond

OF A LARGE PENNA. CORPORATION FREE OF PENNA. STATE TAX. YIELDING OVER 7 PER CENT. DETAILS ON REQUEST.

MONTGOMERY & CO.

BONDS

133 SOUTH FOURTH ST.

PHILADELPHIA

JOEL BORTON

H. W. HEISLER & SON

House Painting

IN ALL ITS BRANCHES

1541 RACE ST., PHILADELPHIA

Established 1888. Estimates cheerfully furnished.

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, ELEVENTH MONTH 13, 1920 VOLUME 77 NUMBER 46

November Twilight

AN autumn twilight in a misty wood; only the rain drops with a sharp rap on the golden-brown carpet of leaves. At long intervals a leaf falls to the ground. Only the oaks are rich in color. But for the rain there is utter quietness. One ceases to walk, that not even a footfall may disturb the brooding contentment.

One thinks of how the rain and the mist will affect even the hurrying throng of the great city not far away, making it long for the shelter of home. Nature in this mood has power over troubled souls. She bids them rest and be content with the measure of the day's work. To-morrow may bring sunshine and opportunity, but to-night life is enough as it is.

Darkness begins to gather into gloom. The golden-brown of the oaks and the leafy carpet become dullness and shadow. One turns homeward, loth to leave Nature in her sweet content, even for the joy and music of one's friends.

God is near—the soul of Nature yearns—but ere long with darkness comes also loneliness. And God is also in the face and voice of a friend.

EDITH M WINDER.

Spreading Our Message

A Leaflet Published in England by the Yorkshire Committee.

How many of us as we have read of the remarkable spread of early Quakerism, of the new-found joy and hope it brought to a people who were bewildered in the search for truth, of the eagerness with which it was received by thousands, have longed that to us too might be given the joy of such service? Have we answered such a longing by saying that times and conditions have changed? True, they have, yet the call and the opportunity, though different, have never been greater. Many men to-day are restless and distracted, and are seeking for a new way of life. Some look to the future with despair, others with a dawning hope. Many have thrown over the faith of their fathers and are asking for a religion that can explain the meaning of the world. Many are burdened with a sense of embittered despondency and long for a faith that can match the experiences of life. Everywhere there is a crying need for a vital religious fellowship that brings men into vital touch with God and with one another.

Have we a message that will speak to the conditions of men to-day, and have we found the most effective way of giving that message?

Not only outside our borders, but amongst ourselves there is a great spiritual and intellectual hunger.

How often have we heard the longing expressed for more of a teaching ministry, for more education in Biblical and Quaker subjects, and the problems of religious life, or the lament that so few Friends throw themselves whole-heartedly into the service of our meetings or of humanity?

Here then is a two-fold call. How can it be an-

swered? Is the opportunity Sunday affords used to the full? Apart from Adult Schools, Children's Schools, etc., most Meetings have two gatherings. One of these must always be a Meeting for Worship. "The alternation of rest and work is necessary for the activity of life. Life like music has its rhythm of silence as well as sound." This meeting has been held in the morning in nearly every case and probably this will generally be continued, but why universally at that time? This type of meeting is vital to the spiritual life of the Society; it is the centre from which we derive driving force for all our activities. It is the power-house which generates heat and energy for the daily life and toil of our members, and it should, therefore, be held at the time when the majority of Friends can attend. In one Yorkshire town the Meeting for Worship has been given up because so few Friends find it possible to be out on Sunday morning; then why not hold this, the supremely important meeting, in the evening when most can attend?

THE SUNDAY EVENING MEETING.

But leaving this point, there still remains the question, What use can we make of the other opportunity —generally the evening meeting? We are bound to recognize that the attendance at our regular Sunday evening meeting is *for the most part* small and stationary. There are many reasons for this, some of which probably cannot be removed, but the greatest reason appears to be a lack of vision on the part of most of us as to the purpose to be served by this meeting. May it not be that in this gathering of the week is our golden opportunity of answering the double call which the present day brings to us?

The supreme importance of the Sunday evening meeting cannot be too strongly pressed upon the attention of Friends. It may be said without hesitation that Sunday evening is an exceptionally good opportunity for (a) the spreading of our message, and (b) providing religious instruction for our members and attenders. There are psychological reasons for this which all will appreciate, e. g., freedom from the cares of business and professional life and the associations of the English Sunday evening for many generations make the minds of men more receptive to religious influences. Large numbers of people have formed the habit of going somewhere on Sunday evenings. For most people (especially busy housewives), Sunday evening is a more convenient time than Sunday morning to attend a place of worship.

Let us turn, then, to a closer inquiry as to how this Sunday evening gathering may be used to respond to the call (a) from the outside public; (b) our own members.

(a) *The Outside Public* may be roughly classified as follows:—

(i) *Seekers*—Unattached or loosely attached to any other place of worship—educated, or at any rate thinking people to whom the Quaker message primarily appeals. Those who are perplexed in mind and troubled in spirit.

(ii) *The uneducated simple folk*, who appreciate simplicity and warmth of fellowship.

(iii) *The regular Church and Chapel goer* who wants something else occasionally.

(iv) Those who are *careless and indifferent* or opposed to religion.

It will be necessary for each Meeting to consider carefully to which of these groups they feel especially called upon to minister and to make arrangements accordingly, never forgetting that there is a special obligation resting upon Friends to give to the world that which is distinctive in Quakerism, and to set forth Christianity as a way of life, a religion of joyous adventure, a gospel of reconciliation and hope. When considering what is Friends' special contribution perhaps the following points come most readily to mind:—

(i) Distinctive teaching on definite Quaker testimonies, e. g., Peace, Worship and the Ministry, Principles of Church Government, the Sacraments, etc.

(ii) General breadth of outlook on credal, biblical and other questions. Readiness to deal with intellectual difficulties and personal problems.

(iii) The value and meaning of silence in worship.

(iv) Simplicity and lack of the merely customary.

All this our programme should include. Let there be no fear of giving the true Quaker silence its full place; there are many who will not find that for which their soul craves, particularly in these days of restless uncertainty, until with wondering awe they are led into the one true "fellowship of silence." In some places Friends have felt it right to hold both their Sunday meetings as meetings for worship for the sake of the seeker who may visit them at the second meeting.

(b) *Our own members* in most places do not wish for a second Meeting for Worship. Sunday evening is often the only suitable opportunity for meeting their needs which may be summarized as follows:—

(i) Biblical Teaching.

(ii) Quaker Teaching.

(iii) Teaching on missionary, industrial, social and international subjects—problems of the present day at home and abroad—including calls to service.

(iv) Social and intellectual intercourse and spiritual fellowship.

DIFFERENT TYPES OF MEETING.

These considerations clearly point to the conclusion that there may be *many useful types of evening meeting.* The type to be chosen should be determined mainly by the constituency, but just because the constituency in almost every place is varied, therefore, most places would be well advised to vary their type of meeting, having, e. g., Quaker or Biblical teaching on one Sunday, a Meeting for Worship on another Sunday, "conversational interchange of thought" on a third Sunday, and a publicly advertised address on the fourth Sunday. Short courses of teaching addresses might be periodically arranged for several consecutive Sundays.

In holiday resorts special efforts should be made to reach visitors in the summer season. This can be done by publicly advertised addresses in the Meeting-house or in some public hall, or in the open air.

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

The important point is that our methods should permit of constant variation as may be found necessary or desirable. Stereotyped or conventional methods must not be allowed to hinder the spreading of truth. In these days men do not want to be "preached at." They will listen to those who have something to say, but they demand opportunity for asking questions and discussion. Most important of all is it that we should have a vision that people are waiting to be gathered, that in our hearts there should be a real desire to share with others the spiritual discoveries we have made, that we should know some sense of what Paul meant when he said, "Woe is me if I preach not the Gospel."

What has been said may now be summarized in the form of:—

SOME PRACTICAL SUGGESTIONS.

1. There should be in every meeting at least a nucleus of Friends who are concerned for the spreading of truth, who make it their business to be present regularly at their evening meeting, and feel a sense of responsibility for the right holding of the meeting.

   In some places the personnel of the evening meeting is almost entirely different from the morning, and thus numbers of people who worship under the same roof do not come into contact with one another. What opportunities for social and spiritual fellowship are thus lost!
2. There is plenty of scope for *expository addresses,* especially those that interpret our distinctive Quaker message. Our primary business is to publish the Truth as we know it, and careful thought should be given to the best means of doing this, including the advertising of all meetings. It is often desirable to give permission to ask questions at the close of such addresses.
3. Men are asking for a *fellowship* that is real. Then let us abandon all stiffness and formality, and be willing to gather sometimes on Sunday evenings in a natural, simple way, say, round the fire (in winter) or in a garden (in summer), for the free discussion (under qualified guidance) of religious questions. After such discussions it would be desirable to have an opportunity for quiet worship.

   Further, many of our members who would not address a formal meeting, would gladly read a short paper or open a discussion at such a simple Fellowship Meeting.
4. We should recognize that *singing* may have a right place amongst us, and under suitable circumstances provision should be made for this.
5. Sunday evening affords a valuable opportunity for social intercourse. Why should not Friends come together (say monthly or bi-monthly) on Sunday afternoons for a common meal before the evening meeting, or why not spend an hour together, sometimes after the meeting for conversation, music, and hymn singing?
6. Let us be willing to make experiments in various directions and to lay ourselves open to meet every variety of need and opportunity.
7. In some of our big centres Friends should consider ways of reaching the large number of people who frequent the streets on Sunday evenings. This is a special problem requiring bold experiment and adventure. Any efforts to deal with it would probably be most effective on neutral premises or in the open air, and would need to combine popularity with an educative evangelism. The possibilty of co-operating with other religious bodies would have to be considered.

In all such work as this we need to be filled with the Divine energy and love, but our sense of spiritual poverty is no excuse for leaving the work undone. As we enter upon it with courageous faith and under a living concern for men, we shall receive God's gifts of wisdom, discernment and power.

———o—o—o———

The Woolman Tree

"Our love to thee,
Dear Woolman Tree."

Far in a forest glade beside the Krum
It stands,—our well-loved Tree,—among its mates,
This graceful beech that bends its lofty head
To all the fresh sweet winds, and softly sings
With all its murmuring leaves.

A woodland road
Slopes by its base and climbs the lonely hill
Among dark fragrant evergreens that make
A sleepy and mysterious shadow-land
Of drowsy charm; but in the open space
Below this shadowy slope our beech-tree takes
The sunlight on its leaves, and its grey bark
Is flecked and spangled all with sunny spots
That shift and waver with the little winds
That stir its branches.

Many a time we come,
Pilgrims from Woolman School, along the hills
And flowery valleys, crossing the tiny streams
That wind their tinkling way down ferny slopes,
And wading through sweet tangles of tall weeds
And wild raspberry thickets, till at length
We hail our Tree in that last sunlit glade
Below the shadowy hemlocks; then we linger
There 'mid the beauty of that forest path,
To carve the date upon the smooth grey bark,—
And then return across the breezy hills.

A gracious and a pleasant thing it is
To recollect these rambles to our Tree
On days of mellow skies and snow-white clouds
Or wintry afternoons of silver mists;
And all who thus have shared these wildwood hours
Of friendly talk and kindly fellowship,
Of deep enjoyment of the sylvan life
And the wild sylvan music,—long must hold
In memoried love the bright October leaves,
The mossy rocks, the wondrous sunset heavens,
The ice-clad wintry evergreens, the songs
Of April robins, and the balmy breath
Of mid-June meadows;—recollections sweet
That warm the heart and make our daily tasks
And meditations richer for the love
We bear to that sequestered glade where stands
Our well-beloved and graceful "Woolman Tree."

J. R. H.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, ELEVENTH MONTH 13, 1920

Whose Opportunity is This?

"IN Germany," says the *Christian Century* (Chicago, Interdenominational), "people have always had to submit to taxation for the support of a State church unless they renounced this church by formal declaration. In war-times, these renunciations assumed very large proportions. The causes of this movement were complex. The economic pressure was doubtless a potent cause, though this would scarcely operate with earnest Christians. Atheistic socialism has become the creed of many of those who have given up the church of their fathers. A few have felt the lack of spirituality in the State church and have taken fellowship in pietistic societies, but the numbers of these are not great.

"The church is meeting the tendency by a strange legalistic device. It threatens to deny baptism and confirmation to the children of those who are withdrawing. This may be terrifying to some German souls but as a remedy it is quite inadequate. Dr. Harnack, the great Protestant theologian of Berlin, has declared that Protestantism in Germany is spiritually bankrupt. While the theological seminaries have long been modern in their teachings, they have lacked utterly in religious spirit. A scientific theologian who is not a spiritually-minded Christian makes a poor parish leader. The church in Germany is in need of a social message, a modern program of religious education for the young and a personalizing of its religious experience."

Commenting on this interesting paragraph, we may observe that to allow the leadership in religious matters to be assumed by those who approach religion from the purely intellectual side is just as dangerous as to decry education for ministers of the Gospel. Professor Harnack had written a great history of Christian dogma, but he was one of those who supported the Kaiser's régime with might and main, helping to build up a philosophy of life in which one race might have a divine commission to forcibly subdue other races for the latter's good. He now writes that Protestantism in his country "is spiritually bankrupt." Who will now bring to these people something of the hope, freedom and joy which flow from the Gospel when carried into everyday life, when taken seriously? "The mind hath a thousand eyes, the heart but one," and the world, including Protestant Germany, just now has more need of the eye of the heart than of the eye of the mind.

———o—o—o———

We are indebted to a New York Friend for the following clipping which appeared recently in a California newspaper:—

> Los Angeles, Oct. 4.—Protesting against "Shadows of the West," an anti-Asiatic film drama to be shown here next week, twenty Quakers, led by Stephen Stanton Myrick, Chairman of the Peace Committee of the First Friends' Church, petitioned Mayor Snyder not to appear, as scheduled, on the opening night of the performance to speak for the picture.
>
> They also urged that the Mayor use all his influence against "Shadows of the West," being shown, as, they declared, "we learn that it is offensive to our Japanese friends." The letter filed with the Mayor reads, in part:—
>
> This is a picture calculated to excite race hatred and prejudice and can only result in making more difficult the solution of the Japanese question in our State. We respectfully petition that you refrain from speaking on this occasion, and that the picture be kept off the screen at this time so as not to hamper our State Department in dealing with the matter."

This is heartening in its evidence that Friends are courageously carrying their principles into the hard realities of life about them. The war is over now, but the great struggle for peace and goodwill goes on, calling for leaders, who can see the higher way and who are ready to champion it. This is our opportunity.

———o—o—o———

The Arrest of John Haynes Holmes

THE Reverend John Haynes Holmes, of New York, is well known to many audiences of Friends whom he has addressed most acceptably and suggestively. He is one of those, not of our Society, whose convictions and viewpoint are much like those of many Friends.

Recently he went up to the very respectable suburb, Mount Vernon, to make a political speech with Norman Thomas, a friend, and one other person. He was arrested, because he had not been granted the permission of the Mayor of that city to make a public address.

The facts are these: The town had passed an ordinance that those desiring to make a speech must first obtain permission to do so. It is alleged that permission was given to members of some political parties and denied to others.

This has a very old-worldly sound. In fact, it is a leaf from the practice of certain central European countries recently in bad repute. Fortunately, friend Holmes did not receive the east European treatment of exile into Siberia or the firing squad. Instead he was released on bail, and when the case came up for hearing, the ordinance in question was declared unconstitutional by a Justice of the White Plains Supreme Court, because it is a flat violation of the guarantees of free speech as provided in the Constitution of the United States.

The outcome of this episode may appear to be fairly satisfactory to those who believe in free speech as one of the important fundamentals of the Society of Friends, yet the existence of the ordinance is ominous. It is a fact that during the past year free speech has been denied in advance in many parts of the country, and some people are still in jail because they hold opinions that are unpopular.

This situation is one against which the Society of Friends in its early days fought long and hard, and it has a cumulative record of perhaps thousands of years in jail in protest.

The suppression of free speech is the end of free government and many other kinds of freedom as well.

———o—o—o———

"The New College and the Democracy"

We are pleased to announce the forthcoming publication in our columns of a series of articles dealing with the "The New College and the Democracy," by Dr. J. Russell Smith. The first of this series appeared in our last week's issue under the title, "Higher Education Menaced." Additional articles will follow in the near future.

Dr. Smith is Professor of Economic Geography at Columbia University and has devoted many years to the study of education and the writing of educational textbooks. He is, therefore, particularly well fitted to deal with the problem of the future of our colleges. His series comes at an opportune moment, for the recent announcement of President Swain's resignation, with its consequent demand for a renewed consideration of the future policy of Swarthmore College, lays upon Friends an unusual responsibility to study the problem with which this series deals.

Meeting Stock

The question of finance in connection with Meeting affairs is claiming more and more attention of recent years throughout the Society. So acute have some of the problems become amongst our English Friends that the subject was committed by their last Yearly Meeting to Quarterly Meetings for conference and report. The plain situation seems to be that in places it is practically impossible to meet increased and increasing budgets. Philadelphia Yearly Meeting is not far from the same condition of perplexity as English Friends. More than one Monthly Meeting is feeling that the burden of the current year is beyond its resources. This, of course, may mean no more than that we require education as to proper ways and means of raising money; in other words, as to Christian stewardship. It is at least incumbent on each discouraged unit—meeting or member—to put the question to a fair test before confessing to failure.

It may be well as a preliminary to any such consideration that we remind ourselves that we have been the victims in the Society of Friends of no little *bad* education on this subject. This bad education has all been well intentioned,—the result actually of great liberality of dealing with large personal resources, but it has too often proved to be a great injustice both to the Society and to the persons intended to be relieved.

A single instance will illustrate the method of bad education, and will remind Friends in different localities of variations of it that may have come under their notice. In a large country meeting of seventy-five years ago—an original seventeenth century Friends' meeting—there was a large and loyal congregation. The members were all plain country folk in the actual rather than the conventional meaning of the term plain. They all had their simple wants abundantly supplied, and each was able to share in the moderate demands for the meeting's support. By degrees—rather rapid degrees for those times—one of their number became rich. He had inherited a moderate fortune, but the various enterprises that he undertook prospered greatly—he felt none of the compunctions of a John Woolman as to expanding trade, and so in the quaint phrase of that day he reached a situation where he "had no idea how much he was worth." He was not a very active member of his meeting. He probably would have felt himself poorly qualified to be overseer or clerk or even a member of prominent committees. Money making was his gift, and as advancing years sobered him it entered into his mind to make some amend for possible neglect of religious duties in a novel way. He told the committee appointed to collect the annual assessment "to see what Friends would like to give and to come to him for the balance." It is unnecessary to recite further details. Before the death of this well-intentioned man he was paying practically the whole assessment of the meeting and doing it cheerfully. Probably he never realized that he relieved not a few of his fellow-members from their most direct participation in their meeting's affairs. The principle became true in them, and increasingly in their descendants, that what costs nothing is worth nothing. Undoubtedly this bad education was one contributing cause of the meeting's decline, until now it is practically a closed chapter of Quaker history.

If not in this form, in some other allied to it, Friends in too great a degree have been relieved of the developing responsibilities of sharing financial burdens. Every member of a meeting should desire for personal benefit, if for no higher motive, to become a contributing member. We hear of meetings with long lists of non-contributing members. Let us continue earnestly every justifiable effort to restore such members to the position of interest and loyalty, not merely because we need their money, but because we need them.

It seems needless to suggest means by which to do this, conditions and people vary so much. The seventeenth century record of Philadelphia meetings shows that collections were made at the close of each session. This made a wider participation easy and might in some form be revived to-day. If we can develop a proper sense of stewardship we shall likely have to revise our views as to what is a proper contribution for each of us to make to meeting stock. It is said that in the circle where "loyalty to the church" is so conspicuous, the annual contributions of day laborers, even amongst women, amount to $60, and upon occasion to $75. Compared to a $5 contribution of a Friend in comfortable circumstances this is very revealing evidence of one of our difficulties.

A charm of Friends' meetings has been the fact that finance has not been obtruded into more serious matters. The rich man who is cited as an illustration in this article was doubtless prompted to his act by a sense of stewardship. There are many reasons to believe that this sense of stewardship with the rich amongst Friends is very acute. It would be the great-

est misfortune to them and to the average member to have it otherwise. If their sensitiveness in weighing their obligations to meetings can be made general our financial difficulties will be in good part solved. It is a religious question after all and not a financial one in the sense that would separate the business life and the religious life. Can we expect large business to become more ethical and religious while small business continues otherwise?—*J. Henry Bartlet in* The Friend.

———o—o—o———

More Impressions of the Conference

The following comments on the results of the London Conference were solicited some weeks ago, but have only been received during the past week, as Margaret McIntosh is now serving with the Mission in France.

Of course, the first and most obvious result of the Conference was that those of us who could, either came right over and got into Friends' mission work, or volunteered for some foreign service work, at some later time.

The side-issue of the Conference, *foreign service*, seemed to me to be the right way to approach the main issue, *peace*.

To some of the younger delegates Internationalism was the keynote of the Conference, and Internationalism appealed as a bigger and more virile thing than Pacifism, whose tendency is to become a negation.

Many concrete suggestions were talked over outside of meetings. They include:—

1.—The foundation of a Friends' international news bureau.

2.—Invitations to German and Austrian students to attend American Friends' schools and colleges with the idea of becoming teachers in their own countries.

3.—American and British teachers to teach in the schools of the more military countries.

4.—The reading of H. G. Wells' "Outline of History."

5.—Friends' travel bureaus, foreign fellowships, etc., to help young people to grow up with international interests.

I believe that another practical manner of working for the conditions that lead to peace is in universal civil or industrial service required of all young men and women. This would mean education for those who now have too little, hard work for those who "don't have to" work, and understanding and brotherhood for all. Margaret A. McIntosh.

Grandpré, France.

———o—o—o———

English Friends and Ireland

English Friends are taking active measures to bring some light into the perplexed Irish problem. The following brief notice has been sent out by the *Central Literature Council* at Devonshire House:—

> "Many Friends were invited and were present at an important meeting held at the House of Commons on October 25th to see what steps could be taken to enlighten their fellow-countrymen as to what was going on in Ireland. As the result of this meeting the National Peace Council, of which our Friend, Frank Pollard, is Secretary, was asked to select from those present a small committee with power to add to its number, to collect information regarding what was happening in Ireland, and to do all that was possible to make this known to both the House of Commons and the general public. It is hoped that men of the type of Lord Bryce will serve. The meeting was held under the chairmanship of Lord Henry Bentinck, and among those who spoke were Sir Horace Plunkett, Bernard Shaw, Lady Courtney, Lady Parmoor, Ramsay MacDonald, and Maurice Whitlow, Secretary of the Friends' Home Mission Committee."

John Henry Barlow, former clerk of the London Yearly Meeting and clerk of the All Friends' Conference, recently visited Ireland to investigate conditions, in company with Roger Clark, present clerk of the Yearly Meeting, and Edith M. Ellis. John Henry Barlow published his impressions of this visit in a striking article in the London *Times*. This article was reprinted and 25,000 copies of it were almost immediately applied for. Friends have also been responsible for the organization of meetings in many parts of England to deal with the Irish question.

———o—o—o———

What Others Think Of Us

The following extract is taken from a letter received by the Advancement Committee of the Friends' General Conference from a member of another Christian denomination. It was inspired as a result of reading Elbert Russell's address on "The Spirit of Quakerism."

"There is indeed, 'no necessity for mediators between the soul and God.' When will men learn that fact? When will men cease to look upon Church or Book or Priesthood as ends to be served? When will sacraments and forms be regarded as windows through which the soul may look out to the Sun of Righteousness, and through which the Sun may shine into the souls of men? Near my home there is a beautiful maple tree, just now bearing its wealth of gold and red leaves. Occasionally the autumn sun sends its golden rays upon the tree, and a vision of glory comes into my soul as I, seated at my study window, look upon that sacred shrine of God. And I think to myself that that tree does not ask to understand the sun. It is content to rest in the rays, all unconscious that an observer's soul is made happy by its beauty. Why are not men like that tree, content to live in the beauty and glory of God, content to feel the warmth of His love?

"It is encouraging to know that there is a Society of men and women who are dedicated to such ideals as those stated by Elbert Russell. Some of us who are not identified with that Society, who, indeed, are members of other Christian organizations, are yet very happy to confess that the principles of Quakerism are penetrating other religious bodies. Some of us are praying for the time to come when we shall all be one. And when that time comes—and I believe it will come—it may be found that the basis of that unity will not be far from the 'social Christian mysticism' which Dr. Russell so clearly and so beautifully sets forth."

The Glastonbury Thorn

Fifteen years ago, while attending an English Friends' summer school at Street in Somersetshire, an afternoon excursion was made to Glastonbury, and its ruined abbey, some two miles away. One of the objects of interest, growing in the abbey close, was a, or rather the, Glastonbury Thorn, called by the botanists, *Crataegus precox,* a tree probably twenty feet high. It had been propagated from a cutting made from a still older tree which had passed away many years ago.

This original thorn grew on Wearyall Hill, which lies between Glastonbury and Street, and on which John Morland, a prominent English Friend, has his home, and one afternoon entertained the summer school. It was he who told the story of the thorn. The tradition is that when Joseph of Arimathea, that "counselor of honorable estate," who went to Pilate and asked for the body of Jesus and gave it burial, landed in England on a missionary visit, his boat drew up to Wearyall Hill. He landed to rest a while and pushing his staff into the ground went away and left it there. Later when he returned, his staff had started to grow and had put forth leaves. It developed into a thorn, an English thorn at that, which had the further remarkable characteristic of blossoming at both Christmas and at Easter time.

This tree is said to have been destroyed by a fanatical Puritan during Cromwell's time. A stone marker has been placed on the traditional site of the ancient tree with the inscription I. A. A. D. XXXI, standing for Joseph Arimathea, A. D., 31.

The descendant of Joseph's staff, growing in the beautiful grounds of Gastonbury Abbey was a flourishing tree fifteen years ago, and the visitors at that time were able to bring home a rooted cutting which has since been growing in the poorer soil and sterner climate of the Wissahickon Hills in Germantown. Our thorn is thus a descendant of the third generation from Joseph's original staff. When that modern Quaker saint, John Wilhelm Rowntree, was buried in Haverford burial ground, of Haverford College, one of these thorns of the same generation was planted at his grave, by Rufus M. Jones. This latter cutting lived for five years, but was then killed by a scale to which the thorns are peculiarly susceptible.

So far, the grandson at Germantown, has blossomed but once and that late in the spring, with no evidence of a double florescence. It was moved four years ago and nearly died of the shock of transplanting, but it is now growing vigorously and we hope for a double blooming some time. It is possible that there may be more generations than two between the original tree and those of the present day, but the tradition is so well preserved, the original tree would be such an object of veneration that there would seem to be no doubt that these are at least lineal descendants.

This summer at Glastonbury, we found our thorn's mother looking rather poorly. I say mother, for it seems to me taking a cutting from a tree and making it grow is like taking a rib from Adam and making an Eve. It seemed unhappy, rather scraggly, covered with lichens and a nursery man would be afraid from its appearance that it was affected with a scale of some kind. It certainly has not prospered in the decade and a half since our last visit. Perhaps too many cuttings have been made from it. Fortunately there is already a new and vigorous youngster growing near by in the Abbey grounds, which would thus be a first cousin of our Germantown tree and which should carry on the race and name for several generations of men. A group of tourists was gathered around it while the guide was telling the story as outlined here.

Now for a word about Glastonbury Abbey around which there are some interesting recent developments. The first Christian Church in England is said to have been erected at Glastonbury, by Joseph of Arimathea, who regarded the spot with particular affection on account of the miraculous growth of his pilgrim staff. Several monastical buildings succeeded this early church which was made of wattles and clay, until Henry II began the erection of a church of superb proportions and architecture towards the close of the twelfth century. But Henry VIII dismantled the Abbey, and hung the Abbot and for centuries its walls have been used as a quarry for building stone for the town of Glastonbury and its surroundings. Fragments of the walls now remain but they testify to the dignity and beauty of the fabric.

In 1909 the property was acquired by the Church of England and is now preserved and cared for as a monument of the ancient days. At least a dozen books have been written of its memorable history and architecture. The latest of these we picked up in the little postal and souvenir shop at the gateway. It is entitled The Gate of Remembrance and it is "the story of the psychological experiment which resulted in the discovery of the Edgar Chapel at Glastonbury, and a record of the finding of the Loretto Chapel in 1919."

I have been too busy writing sketches for the Intelligencer to read it yet, but it tells how Frederick Bligh Bond, who is director of Excavations at Glastonbury, was sure that some important part of the Abbey's foundations had been covered up and that there was a lost Chapel, the whereabouts of which was unknown. Mr. Bond had a friend interested in psychic research and automatic writing. In course of a considerable period, they received through this automatic writing a large number of communications from some source, a number of them signed "Johannes," master mason. Through the information and directions thus obtained, excavations were carried on and additional foundations found as described in the writings. Those who are interested in such things will find in the facts set forth in the book apparent confirmation of communications from some other existence. Humdrum, everyday people like myself, who have no experiences of the kind, must admit that there are here some curious and apparently inexplainable phenomena, to say the least.

Glastonbury, Aug. 23, 1920 C. F. J.

———o—o—o———

The Modern Memorial

"In memory of my uncle, H. Otto Hanke, I send you a check for $500 for the noble-hearted relief work of the 'American Friends' in Germany, the land of my birth."

This comes from one whom we have reason to believe "gave till it hurt." The $500 becomes $750 because of the special offer of 50c to every $1.00 received from a German-American.

The Bilthoven Conference

The second international conference of the Fellowship of Reconciliation was held at Bilthoven, Holland, last July. The following extracts are taken from its official report which has just been received in America.

The Conference this year brought the Movement into direct touch with three streams of life and thought not represented at the earlier gathering. First, the great uprising of the youth of many lands in passionate desire for liberty and reality and fellowship, found expression amongst us through some of its leaders.

We had with us also the leader of the Catholic White Cross Alliance of Universal Peace, a movement similar to our own, radiating from Graz, and touching members of the Roman Church in other lands. It starts from the conviction that Peace is an essential part of Christianity and aims at uniting Catholic friends of peace in a Catholic International. Interwoven with its work against war is a deepening social movement. Here, too, we have found one another in a common devotion to our One Lord and in love to His brethren.

For the first time, too, we had representatives of Eastern nations; they helped to a deeper understanding of our message, and brought home to us a conviction that Western Christianity is being weighed in the balance by the peoples of the East and found wanting. Their presence insured that at the very beginning we should realize that we could not stop short with European questions. Problems of race as well as of class must be faced and solved by one standard—the recognition of the Divine in every man. The Conference was moved to issue a special message on the race problem, from which the following is an extract:—"Men must learn to treat one another simply as human beings and not as of a supposedly superior or inferior race, and to express this fundamental fact in political, economical and social life."

The first days were spent in hearing of progress in the various countries and of the trend of opinion in church and labor circles as to war and capitalism—a most illuminating experience. The main subjects before the Conference were: Our Relation to the State and to Property, and the Religious Truths on which this Movement is based. The deepest conception of the first was conveyed in the thought of the City of God as present here and now within the world-order; its citizens gradually transforming that order from within by the very fact of their individual loyalty to the laws of their city. In discussing the second, the ideal seemed to be one great co-operative fellowship embodying all the vital interests of society; and it appeared that attempts were being made in many countries along communistic settlement lines to get back to some practical expression of the truth that all things are common among the Father's children. The outstanding thought with regard to the third was, in the words of one present: "Jesus thought of Himself as Son of Man; as Suffering Servant: He thought of His fellow-men as sons of God." To recognize the Divine in every man, to see one another in God and God in one another; and, having so seen, to serve in the spirit of Him who came to minister and to give His life for the world, to this we are called.

Much of the interest of the Conference centered round Practical Service. The conviction that "Love never faileth" is a direct challenge to express that truth in action. Only so shall we learn what Love means and costs. While many individual members are serving under organizations already formed for the relief of suffering and for international reunion, a very general desire was expressed that we should undertake as a movement some distinctive, international, reconciling work of a constructive kind. The proposal came from one of the German representatives that some such work might be begun in the devastated areas of France, initiated perhaps by German workers but carried out as an international work. Another suggestion was that a Christian International unit might get to work in some centre presenting a difficult situation—*e. g.*, between a Turkish and Armenian population, where politics and force had failed, and the way of love had not been tried. Both these proposals are being investigated as to practical possibilities. Meanwhile an "Order of Servants"—men and women ready to engage in such service—is urgently called for.

The following message goes out from the Conference, as expressing its common mind:—

TO ALL MEN.

"God is our Father, therefore we are all brothers. For us there is one kingdom on earth—the Kingdom of God, and its law is love. Within this kingdom every nation finds its highest glory in bringing of its choicest and best to the other nations in joyful service. Let us open our eyes so that we may see this truth. Let all of us who have seen it clasp hands in a solemn vow never more to take up arms against our brothers or to make preparation for war.

"The earth that our Father has given us to live in is rich enough to supply the needs of all if we will but truly serve one another. Yet the nations are starving, and the need grows every day. Why? Because of our selfishness. We have striven to gather treasures for ourselves. But so to live is to take from our brother what God has intended for him. We believe it is our Father's will that the present social order—or rather disorder—should cease, and be replaced by a new order wherein the means of production will be used to supply the simple human needs of all mankind. Under a system of private capitalism this seems to us impossible. We believe the socializing of the chief means of production to be necessary. The goal of this economic renewal must be an order of society in which there will be no differences of class, but only men and women who work for the common good. During the process of change every effort should be made to avoid the dislocation of industry with the consequent chaos and distress. Brothers, let us help one another to bring about this revolution of love and righteousness with the weapons of love and righteousness.

"In the midst of the world's need a new generation is growing up. From the seed that the fathers have sown what harvest will the children reap? The Kingdom of God belongs to the children. Woe to us if we take from them what is theirs! Woe to us if we create in the minds of the children the old temper of enmity, lying, arrogance, and vanity! Let us help one another to educate the children in school and home for the Kingdom of Peace and Truth. Let us help one another to train the children simply to be men and women, glad and free, honorable and courageous.

"The revolution is here. The old world is crumbling. What will come: a new world, or world chaos? It all

depends on the spirit that gives direction to the mighty current. There is only one spirit that is strong enough and pure enough to control these seething forces and transform disorder into creative life: the spirit of the love of the Eternal Father, which in the Son of Man has been revealed to us as sacrifice and forgiveness. This world revolution must become an uprising of the spirit of Christ against the spirit of Mammon. Therein only lies the salvation of the world.

"Out of the despair of mankind, out of the anxious hearts of men, a prayer arises full of trembling hope. Let us unite in this prayer, not only with words, but in deed. 'Let Thy Kingdom come now, Our Father.'"

———o—o—o———

Friendly Versatility

DUANESBURG HALF-YEAR'S MEETING AND MARY JANE HOAG.

Some years ago, my husband and myself attended Duanesburg Half-Year's Meeting. Mary Jane Hoag entertained, at her home, all the other Friends from a distance, as well as ourselves. In course of conversation, we learned that she had been busy for several days with a hired woman cleaning the meeting-house in preparation for the semi-annual gathering. On First-day morning, she was Superintendent of the First-day school. At its adjournment, she became usher, and saw that all who came were comfortably seated. Then she took her place in the gallery at the head of the meeting, and after a while delivered a very good sermon. In the afternoon there was a meeting of the Philanthropic Committee. Mary Jane Hoag was the clerk and presided. So every duty from housecleaner to minister was performed by her, and each one was well performed. ANNA M. JACKSON.

———o—o—o———

The Chalons Hospital

If we have a living faith in the potential strength of our belief in the power of international good-will the Chalons Maternity Hospital is going to give us an opportunity for a practical experiment in a way small but vital.

The appropriation of one million two hundred and fifty thousand francs by the French Field Committee, and one hundred thousand francs by the French Government makes the completion of that hospital a certainty. But its equipment is not yet provided for. The General Committee appropriated seventy-five thousand francs for equipment. About $5,000 more will be needed. We shall be glad to receive funds allocated for the equipment of the hospital.

When the French Field Committee made its appropriation for the Chalons Maternity Hospital, it was done with the feeling that we had a particular message to give,—a message which could only be given by small personal contacts with French people. It was therefore provided that two English nurses' aides and two American nurses' aides should be associated with the regular French nurses in the hospital. The American, English and French nurses were to live together as one family. The English and American representatives would have an opportunity of learning French, of coming closer to the French people, and of gaining from them a deeper realization of the spirit which makes the French a distinct racial unit. The French workers in turn would have an opportunity for a closer understanding of those ideals which we regard as of particular importance and thus each group will come into a fuller understanding of the other.

The experiment, it is true, is a small one, but great things spring oft times from small beginnings. If there is in our message a tithe of the strength and vitality which we ascribe to it, this opportunity is not one to be lightly regarded.

———o—o—o———

A Step Toward Better Prisons

The following extract, which is taken from the *Christian Century*, should prove encouraging to those interested in prison reform:—

A new prison is being opened this year at Statesville, Ill. Every cell will get at least ninety minutes of sunlight. The old prison at Joliet often meant a life sentence to a man with a short sentence, for it developed tuberculosis. The new prison will prevent that as far as possible. Each cell will have an individual wash-bowl and the prisoner will find it possible to keep clean. The State of Illinois is done with the idea that prison filth is reformatory. The prisoners will be given an opportunity, on good behavior, to work out doors on a 2,220-acre farm and the prison table, served on cafeteria plan, will be set with the products of the men's own labor. The story of this prison will arouse resentment in the minds of those who think a prison is a place where society takes its revenge on its offending members. It will bring great joy to those who think a penitentiary is a place to bring men to repentance and who believe there is no better protection to society than to change the minds of men in the direction of righteousness. The new prison should become a model to other States. The fundamental ideas which it embodies have long been in successful operation in Switzerland.

———o—o—o———

We are indebted to the *Los Angeles Times* for reporting the following story which was told by Bishop Hoss at a Nashville picnic. Its delicate satire on the modern lack of familiarity with the Bible needs no comment:—

"The religious knowledge of too many adults resembles, I am afraid, the religious knowledge of little Eve.

"So you attend Sunday-school regularly?" the minister said to little Eve.

"'Oh, yes, sir.'

"'And you know your Bible?'

"'Oh, yes, sir.'

"'Could you perhaps tell me something that is in it?'

"'I could tell you everything that's in it.'

"'Indeed.' And the minister smiled. 'Do tell me, then.'

"'Sister's beau's photo is in it,' said little Eve promptly, 'and ma's recipe for vanishin' cream is in it, and a lock of my hair cut off when I was a baby is in it, and the ticket for pa's watch is in it.'"

Some Echoes From Poland

THE cost of food in Poland goes like this:—A cauliflower size of a small baby's head, costs as much as unskilled labor earns in a day. The cost of one square meal equals one-half of the daily wage of a skilled laborer.

FRANK WALSER, one of our workers in Poland, reports the Polish Mission sent telegrams to both the Russian and Polish delegates at the Riga Peace Conference, expressing the Mission's hope for definite terms of peace to be arranged. Wherever the Mission goes it carries the Spirit with its material relief.

AN anti-typhus mobile column has spent a month up the valley from Warsaw on a delousing campaign. The workers, dressed in lice-proof clothing, drive in a farm wagon to a village, put up bathing and fumigation tents, supply the natives with soap and see that they "go to it." The following extract needs no comment:—

"On the first day of the bathing station about twenty people bathed and twenty-five pieces of soap were sold or exchanged for eggs, etc. The people were uncertain at first how to take this new idea of hot baths. Some thought it was a kind of cure and objected that they were not sick. Others were shy, or scornful, but once we had persuaded some to try the experiment they became quite enthusiastic, carrying pails of water up from the stream so that they could have a deep bath, and saying, when they had done, that they would tell their friends also to come next time. We feel that this is the best form of advertisement."

———o—o—o———

Sometime

THOUGH when Life's roll is called, I may not be
Among the great, the mighty, this my prayer:
For others let the songs of praise be sung,
The pæans shouted, and I shall not care.

Sometime, may One Voice whisper, quite apart
From all the glory of that choir that sings
The praises of the souls who have been great—
"Lo, he was faithful in Life's little things!"

—*Barbara Hollis.*

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The* INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

To the Editor.

DEAR FRIEND:—

THE condensation of my remarks at the London Conference as reported in your issue of Ninth month 25th makes them misleading. The point I wished to make was that, with the coming of the industrial revolution, industry was taken out of the home, and the middle class people who are the great church-goers now save money that their children may be spared the necessity of doing constructive manual work. They turn over the management of their savings to professional managers of capital about whom they know little. These managers frequent the "best" hotels, like the Bellevue-Stratford and the Waldorf-Astoria. They are not comfortable in other hotels. They demand such servility as Americans, Englishmen, and Irish fail to give. It is an indication of the character of these managers that the help in the hotels they patronize is drawn from heavily militarized countries, Austria, Greece, Germany, Switzerland. So when they urge universal military training, they are living up to their ideals of comfort and selfish ease. We must beware of these when they talk about service. To them service means primarily the production of salable goods. A great peril to society lies in the unconsciously selfish and materialistic ideals of these managers. We must especially beware because they are plausible talkers, and the unanalytical middle class listener out of touch with the "realities" of life is often persuaded by their high sounding phrases. EDWARD THOMAS.

New York City; 11, 2, 20.

PUBLICATIONS OF INTEREST TO FRIENDS

THE HEROES OF EARLY ISRAEL; *by Irving F. Wood,* Professor of Biblical and Comparative Religion, Smith College, THE MACMILLAN CO., NEW YORK. PRICE $2.00.

This book is one of the "Great Leaders Series" which is to include a number of volumes devoted to the study of some of the greatest moral and spiritual leaders of the race. The aim of the series is primarily to meet the needs of moral and religious secondary education by presenting a general course of reading in biography for youth. The present volume consists of early Biblical narratives cast in the form of stories told in ancient Israel. In presenting these stories the writer says he has had three aims:—to make them as vivid as possible to young, modern readers; to give a clear conception of the country and the people from which they rose; and to give a true idea of their sources. The text is accompanied by photographic illustrations.

A BETTER WORLD; *by Tyler Dennett.* G. H. DORAN CO., NEW YORK.

A study of the religious resources of the world for the preservation of peace. "The world becomes neither better nor worse by the mere setting up of any political institution," says the author in his preface, and then goes on to say that the vitality of the League of Nations must depend upon "the present moral and spiritual resources of mankind for peaceful, co-operative living." Basing its message upon the conviction that religious faith can be directed and developed like any other phase of human life, this book argues that "the day is already here when the Christian peoples of the earth must definitely set before themselves the task of bringing all mankind, themselves included, to the acceptance and practice of the Gospel of Jesus Christ."

THE ABOVE PUBLICATIONS MAY BE OBTAINED FROM WALTER H. JENKINS, 140 N. 15TH STREET, PHILADELPHIA, PA.

Brief Items of Interest

A very urgent appeal has come to the Service Committee office from the Austrian Field Committee for $100,000 to be used for child-feeding and $60,000 for distribution of clothes.

"Started by a Quaker girl; finished by a Quaker girl! That's the strangely romantic history of the suffrage amendment to the Constitution of the United States. Alice Paul who generaled the job of passing and ratifying the suffrage amendment, graduated from Swarthmore at twenty, and later received degrees of M. A. and Ph. D. from the University of Pennsylvania. Went to London to prepare a thesis on the position of women and to study economics. While in London did settlement work and assisted in the suffrage campaign. Later engaged in settlement work in New York City." —*Dearborn Independent.*

"Bertram Pickard has written a short life of John Bright for the Young Citizen Series of the Rose and Dragon Books."

"Of the 368 Friends' meetings in Great Britain, 103 are in the heart of industrial areas, 117 in rural districts, 148 in health resorts and residential suburbs. Forty meetings have a membership of more than 100, while 132—rather more than one-third of the total—have less than 20; and of this 132, 42 have under 10 members, and 20 have fewer than 5." "In most Quarterly Meetings there appears to be a revival of interest," but a "considerable evidence of a need of spiritual awakening in many districts."—From report in *The* (London(*Friend.*

The American Relief Administration in Poland is feeding 500,000 children daily until May, 1921. 900,000 children actually need food. What can we do about it? There is likewise a special need for rubber sheeting, napkins and binders for babies, winter coats and boots for orphanages.

The Youngstown (Ohio) Sheet and Tube Company, that, because of antagonizing its workers, recently abandoned its extensive welfare work (Survey) now offers to its (12,500) employees 100,000 shares of stock to be paid for in small installments with a bonus of $5 a share, for five years in addition to dividends. "This company has a policy of direct dealing with its workers through an employees' representation plan."—*Ledger.*

Associated Press report, Brussels, Oct. 26.—The council of the League of Nations approved to-day the plan for a permanent court of international justice as adopted by the Hague committee of jurists with the exception of the provision for obligatory jurisdiction and some minor matters. Those parts of the plan generally attributed to Elihu Root were accepted in their entirety.—*Springfield Republican.*

In regard to Mr. Lucas' opinion that the American people had been "torpedoed into prohibition," James Albert Patterson makes the following statement in the *Outlook:*—

"Previous to the ratification of the Eighteenth Amendment, based on the 1910 Census, there were more than 62,663,000 people in the United States living in dry territory and more than 29,208,000 living in wet territory. In the 34 States of the Union which were dry at this time lived 48,403,000 of our American citizenship. In other States not wholly dry there lived a sufficient percentage of our people so that the aggregate dry population of the United States previous to the ratification of the Eighteenth Amendment was 68.3 per cent.; the wet population, 31.7 per cent. The wet area of the United States was 4.6 per cent.; the dry area, 95.4 per cent."

It seems that the announcement in the *Outlook* that Jacinto Benevente had been awarded the Nobel prize was premature, as it is now announced that it has been awarded to Knut Hamsun, who was formerly a street car conductor in Chicago, now the greatest living fiction writer in Scandinavia.—*Ledger.*

In Germany we are distributing food from 128 cities. In our last report it was 113 cities. This shows our growth to meet the great need. The present food supply in our warehouses will be exhausted by the end of February. This shows the need for a big campaign for money since the children must be fed until June at least.

At the London Meeting for Sufferings, October 1st, it was suggested that the coming meeting of the League of Nations should be opened with a period of devotional silence, and it was believed that Sir Eric Drummond was in favor of such a course. A deputation was appointed to bring the matter before the League.

It was also decided to urge the inclusion of Germany, Austria and other countries as members of the League.

As the only part of the country under the care of the League, it was decided to appeal to it to withdraw the colored troops from the Saar Valley.—*The Friend* (London).

Reports to the *Friends' Council for International Service* say:—

In Geneva the meeting has grown too large for a private room, and two First-day meetings are now held.

From Warsaw comes details of the beginning of a Quaker Embassy.

Berlin is holding a second Lambach gathering at Gelnhaar.—*The Friend* (London).

Henry T. and Elizabeth J. Hodgkins are now on board the S. S. *Devanha* for Shanghai, due to reach that port November 19th.

The annual conference of Eskimo Friends, says the *Australian Friend,* was held at Kotzebue, Alaska, Eighth month 2nd; 52 delegates were present. There are organized monthly meetings at five stations, and there is an enrollment of about 900 in the Sunday-schools.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.
WEEK ENDING NOVEMBER 1.

Five Years Meeting	$ 287.41
Abington Mo. Meeting	27.00
Oswego Mo. Meeting	18.00
Baltimore Yearly Meeting, Hicksite	60.00
Manasquan & Shrewsbury Meeting	22.50
Contributions for General Fund	741.20
For Germany	5,141.70
For Austria	325.50
For Serbia	5.00
For Russia	3.00
For Armenia	11.50
For Syria	125.00
For Chalons Maternity	100.00
For Clothing Department.	146.90
Miscellaneous Refunds and payments	328.47
Total	$7,343.18

CHANGES IN PERSONNEL.

SAILED.—*Anna J. Haines,* Moorestown, N. J., on the S. S. *Lapland,* Saturday, October 30, 1920, on her way to Russia.

Edith C. Moon, Morrisville, Pa., also on the *Lapland,* for Germany.

RETURNED.—*D. Robert Yarnall,* Chestnut Hill, Pa., on the S. S. *Rotterdam.* He was head of the child-feeding work in Germany during the summer.

CURRENT NEWS

PHILADELPHIA QUARTERLY MEETING.

PHILADELPHIA Quarterly Meeting was held at 15th and Race Streets Eleventh month 6th. In the period of worship which preceded the business session, Sarah T. Linvill spoke of the need of listening, in the silence of the flesh and the life of the spirit, to the voice of God within. Montclair Hoffman said that the spiritual triumphs of men like Fox were no miracles, but were due to obedience to the will of God, and that if we also follow its guiding, a few can conquer the hosts of evil.

The Queries were then considered. In considering simplicity of life, it was said that simplicity consisted, not in the observance of any set rules of dress or speech, but in plain, unvarnished sincerity in all we do. In answer to the Sixth Query, responses from several constituent meetings were read. Radnor emphasized the need of prohibition enforcement.

Monclair Hoffman then presented the concern which has brought him to America, appealing for aid for the Happy Grove Friends' Boarding School in Jamaica, of which he is Headmaster.

Features of the report of the Philanthropic Committee were the report of the Child Welfare Committee, which is doing splendid work in developing backward children, and the report of the Greene Street Neighborhood Guild, which is also doing a fine work in providing wholesome surroundings and recreation for large numbers of children of all ages.

Following the meeting a conference was held to consider the subject of the Meeting for Worship. A discussion of this topic was introduced by Edward Wright. Supper was served to all in the lunch room of the Friends' Central School.

———o—o—o———

AT West Philadelphia Meetinghouse, 357 Lancaster, the First-day School held its indoor picnic on Seventh-day evening, 11th month 6th. The evening was profitably spent, beginning with a supper at 6.30 p.m., in charge of an energetic committee, lead by Mrs. Albert E. Blackburn. The star performance of the picnic consisted of pictures shown and explained by Margaret Riggs—our member—whose life work is teaching the Chinese how to live. The money sent a year ago has done so much good that the collecting of another offering was started. Friends that are interested, send the money to Joseph Baily, 1122 N. 63rd.

The Friends' Home for Children at 4011 Aspin street, held a Public Religious Service on First-day, 11th month 7th. A large gathering was present to greet the children and enjoy the splendid singing and recitations. Addresses were made by Almira Murphy and Edward C. Dixon, newly elected president of our Board of Directors.

This was the first public appearance of our children since their return from their summer outing. The management and children are grateful for the fruit and vegetables that the Friends so kindly sent, a kindly act, as well as Christian.

W. J. MACWATTERS.

BIRTHS.

BARTRAM.—On Eleventh month 1st, to Thomas Smedley and Margaret Dickinson Bartram, a son, named JOHN DICKINSON BARTRAM.

CADWALLADER.—On Eighth month 5th, at Wilkes-Barre, Pa., to Grant and Florence W. Cadwallader, a son, named HAROLD W. CADWALLADER.

TOMLINSON.—On Tenth month 31st, at Pittsburgh, Pa., to Carroll M. and Hanna Williams Tomlinson, a son, named ROBERT WILLIAMS TOMLINSON.

DEATHS.

BENSON.—At Benson, Md., Tenth month 16th, ANNA RHEA BENSON, daughter of David T. and Anna Reynolds Benson, and granddaughter of Stephen J. and the late Anna A. Reynolds, aged 25 years. She had been ill for two years, but bore her long sickness with Christian patience and fortitude.

COOPER.—At Winfield, Iowa, ELWOOD P. COOPER, aged 71. He was born at Hillsboro, Ohio, in 1849, later moving to the west, where he spent the greater part of his life, living at different times in Winfield, Iowa, in Yakima and in Spokane, Washington. His death occurred unexpectedly as he was apparently in good health to the last. He leaves to mourn his loss three brothers and seven children. Elwood Cooper was a life-long member of the Society of Friends. Their belief was his belief and their faith his faith. In the seventy-one years of his life he followed diligently in his daily life the principles set forth in the doctrines of the Friends. The spirit of the man shall live on as a beautiful example to those friends and kinsmen who survive. Truly shall he not have lived in vain: and memories shall consecrate his services far beyond the power of words.

FLOWERS.—On Tenth month 26th, at Langhorne, Pa., ANNA DICKERSON FLOWERS, widow of J. Pierce Flowers, aged 86 years. Interment Middletown Burying Grounds.

HALL.—On Eleventh month 4th, SARAH E., widow of Edward H. Hall, in the 84th year of her age. Interment at Friends' Burial Grounds, West Chester, Pa.

HIBBS.—Eleventh month 6th, HANNAH H., wife of John A. Hibbs, aged 84. Interment Middletown Friends' Burying Grounds.

KIMBEL.—On Eleventh month 5th, HENRY KIMBEL, aged 71 years. Interment Wrightstown Friends' Burying Ground.

MICHENER.—In Plumstead, Eleventh month 6th, ELIZABETH O., widow of the late Watson S. Michener, aged 73 years.

RHOADS.—On Eleventh month 3rd, SARAH WISTAR, widow of William Gibbons Rhoads.

COMING EVENTS

ELEVENTH MONTH.

13th—Shrewsbury and Plainfield Half Yearly Meeting at Plainfield, N. J. Meeting for Ministry and Counsel 10.30 a.m. Lunch in the meeting-house. At 2.30 p.m. the meeting for worship, followed by the business meeting. At 8 p.m. Arabella Carter will give a talk on the London Peace Conference. Later the Young Friends 'Association will provide entertainment in lighter vein.

13th—Miami Quarterly Meeting, at Waynesville, Ohio.

13th—Salem Quarterly Meeting, at West, near Alliance, Ohio.

13th—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, New Jersey.

13th—Blue River Quarterly Meeting, at Clear Creek, Ill.

13th—The Fall Conference of Young Friends' Associations will be held at Cheyney, Pa. Sessions from 3 to 5 and 7 to 9. See Notice.

13th and 14th—Co-operative Conference, under care of the Joint Committee on Co-operative Conferences, at Quakertown, Pa.

14th—John Haynes Holmes, Pastor Community Church, New York, will address the Philadelphia Unit of the Young Democracy, at 3 p.m., in White's Auditorium, Wilson Building, Fifteenth Street, south of Chestnut, Philadelphia.

14th—Conference and Tea at 17th Street and Girard Avenue, Philadelphia. See Notice.

14th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Subject, "What is the Responsibility of a Religious Society to Its Members?" Jane P. Rushmore will lead the discussion.

14th—The Advancement Committee of Westbury Quarterly Meeting will visit New York Meeting.

14th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Frankford Meeting at 11 a.m.

15th—Center Quarterly Meeting, at West Branch, Pa.

15th—Fairfax Quarterly Meeting, at Waterford, Va.

17th—Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, Philadelphia, 7.30 p.m.

18th — Green Street Monthly Meeting of Friends of Philadelphia. School House Lane, Germantown, 7.30 p.m.

20th — Short Creek Quarterly Meeting, at Emerson, Ohio.

20th to 22nd—Warrington Quarterly Meeting, at Menallen, Pa. George Walton expects to attend.

21st—Chester Monthly Meeting at Chester, Pa., at 2.30 p.m.

21st — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Valley meeting at 10.30 a.m. F. D. S. at 11.30 a.m,

23rd—Burlington Quarterly Meeting, at Trenton, N. J.

24th—The Lecture Class No. 2, of West Philadelphia First-day School, which is considering "The Christian Life," will be addressed by Lucretia Mott Fry and Charles Paxson. All Friends should be interested and are welcome. W. J. MacWatters is leader of the class.

25th—Bucks Quarterly Meeting, at Langhorne, Pa.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by ‖ Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

ABBOTTS CERTIFIED MILK

Produced at
Edgewood Dairies, Woodside, Pa.

Approved by
Philadelphia Pediatric Society

Contains 4 per cent. Butter Fat

Abbotts Alderney Dairies, Inc.
31st & Chestnut Sts.
Philadelphia, Pa.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL

39th and Parrish Streets

Telephone your want ads to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

NOTICE—A Conference and Tea will be held at the meeting-house at Seventeenth Street and Girard Avenue, Philadelphia, on Eleventh month 14th, at 4 p.m. "Echoes from the London Conference" will be given by four Friends.

NOTICE — The Germantown Friends' Association has planned for a series of four (4) talks by Warwick James Price, upon Current Events. The first talk will be given Second-day evening, Eleventh month 15th, 8 p.m., "The Existing League of Nations. What It Has Done and Where It Has Failed."

NOTICE—The regular meeting of the Friends' Service Committee, to be held at Fourth and Arch Streets, Philadelphia, Eleventh month 18th, will be followed by a supper (cafeteria plan), and at 7.30 a meeting will be held to hear reports from workers recently returned from Germany. The speakers will include Robert Yarnall, Jr., Edgar Rhoads, Harold Evans, James Vail and Richard Morrison. All Friends are invited to the supper and the evening meeting, and it is hoped that a large number will attend.

NOTICE—The next meeting in the series called "Quaker Outposts" will be held on Fifth-day, Eleventh month 18th, at 7 p.m., at Twelfth Street Meeting-house, Philadelphia. Francis R. Taylor will speak on "Friends' Opportunity in Mexico." The lecture will be illustrated with lantern slides.

NOTICE—A joint meeting of both branches of Friends will be held at the Middletown Meeting-house (Hicksite branch), Delaware County, Pa., on Eleventh month 28th, at 2 p.m. Elbert Russell will address the meeting on the subject, "Something Better Than Justice." A cordial invitation is extended to all.

NOTICE—The Annual Meeting of the Stockholders of the Buck Hill Falls Company will be held in the Auditorium of the Philadelphia Young Friends' Association, 140 N. 15th Street, on Fourth-day afternoon, Twelfth month 1st, 1920, at 2 o'clock. Morgan Bunting, Secretary.

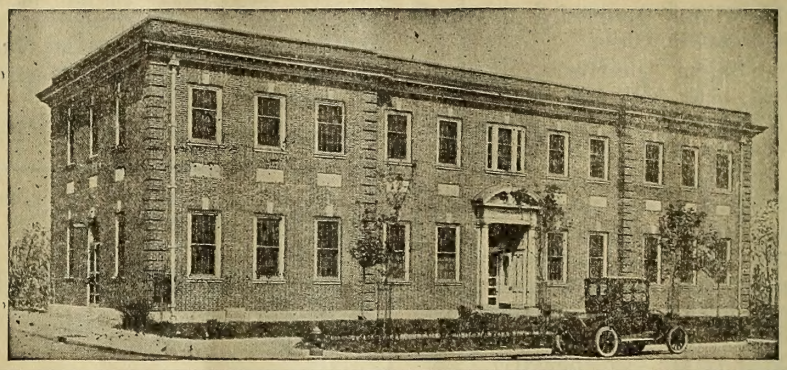
"Thank you" writes M. B. T. "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



SCHOOLS.

Woolman School
A Friends' School for Social and Religious Education.
A good place to prepare for "Home Service."
Fall term begins Tenth Month 6.
Elbert Russell, *Director*,
Woolman School, Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A.M., Principal
George School, Penna.

Cards for Christmas
If you put off buying Greeting Cards until the week *before*, you'll be spending the week after Xmas in getting New Year's Cards for all the friends you forgot. Begin to make up a list today.
WALTER H. JENKINS,
140 N. 15th St., Philadelphia.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

SCHOOLS.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
Charles Burton Walsh, Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co., Life and Annuities.
Ins. Co. of North America, Fire, Auto. etc.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

Spruce 5-75 for INTELLIGENCER want ads. of higher class. We mail bill and coin card. Pay by mail.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

ST. LOUIS, MO.—An invitation is extended to a Friends' Meeting for worship in St. Louis, held every First-day afternoon at the home of Raymond E. and Lydia Underwood Jarrett, 57 No. Frisco Ave., St. Louis, Mo. All interested are invited.

WANTED.

WANTED—POSITION AS SUPERVISing housekeeper either in hotel or private family. Address C. 352, FRIENDS' INTELLIGENCER.

WANTED—MOTHER'S HELPER TO help with three children and light housework. Mrs. David Landreth, 628 Radcliffe St., Bristol, Pa. Phone Bristol 182 W.

WANTED — A PRACTICAL OLDfashioned farmer. Farm forty miles from New York City. House, electric light, running water. One and half miles from High School. Friend preferred. James Wood, Mt. Kisco, New York.

POSITION WANTED—BY CAPABLE housekeeper, with small adult family. Address B. 362, FRIENDS' INTELLIGENCER.

POSITION WANTED—AS MANAGING housekeeper, or companion; experienced. Address Mrs. E. Ridgway, Huntingdon Valley, Pa., R. D. 1.

POSITION WANTED — AS COMpanion to semi-invalid, or elderly person. Sewing, light duties. Experienced. Address B. 361, FRIENDS' INTELLIGENCER.

YOUNG WOMAN DESIRES TO SPEND winter in California; would like to go as companion to older person, or would assist with children for expense or partial expense. Address M. 360, FRIENDS' INTELLIGENCER.

WANTED — NURSERY GOVERNESS, young, care of two and a half and five-year-old children. Assist with eight-year-old child. No housework. $50 a month. Eat with family. References. 225 Glenn Lane, Ardmore, Pa.



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

Say this when you write to advertisers: "I am a reader of FRIENDS' INTELLIGENCER." You will get good service, for everybody wants the custom of Friends.

Strawbridge & Clothier

Boys' $26.00 Suits $19.75
2 Pairs of Trousers

Neat plaited styles of all-wool cheviots in handsome new shades of brown, gray and green. Mohair-lined coat. Two pairs of full-lined Knickerbockers with each coat. Sizes 8 to 18 years.

This is just one of the many remarkable groups included in our entire stock of Boys' Clothing which is now reduced.

Strawbridge & Clothier—Second Floor, Filbert Street, East

S. & C. Sewing Machines

Regular Year-Around Price—$38.00

In the Reduction Sale at—$33.00

This is our own regular Model B Sewing Machine—high-arm type, full size, with handsomely finished oak case. Sews a beautiful stitch and is very easy to operate. A full set of attachments for fancy sewing is included at this price.

In addition to effecting a clear saving of $5.00—our customers can arrange to purchase this Machine on convenient terms of payment.

Strawbridge & Clothier—Basement, Centre

White Scrim Dutch Curtains Reduced to $2.50 a Pair

How much they add to the appearance of the home, these White Scrim Curtains trimmed with lace insertion and edging. Several attractive patterns in this desirable lot of 600 pairs of Curtains, 2 yards long, with 18-inch valance. An opportunity to save when buying new Curtains—now $2.50 a pair.

Strawbridge & Clothier—Third Floor, Market Street

STRAWBRIDGE & CLOTHIER

MARKET STREET EIGHTH STREET FILBERT STREET

PHILADELPHIA, PA.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

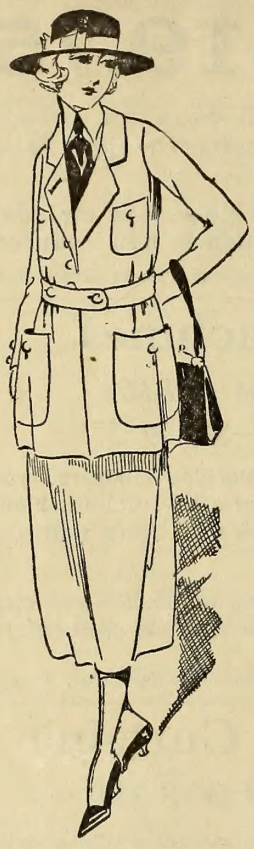
ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL
REG. U.S. PAT. OFF.

A knitted all-worsted fabric—distinguished from the ordinary wool jerseys by our registered trademark. Sold here only.

Ladies', Misses', Girls'
Plain Tailored Suits
27.75 34.75 39.75

Top, Street and Motor Coats
29.75 37.75

Camel's-Hair Polo Coats
69.75 79.75

Tailored Shirts for Ladies
Made in our own workrooms of men's custom shirtings

New Hats—Beavers, Velours, Felts, Silk Sailors

MANN & DILKS
1102 CHESTNUT STREET

CAN YOU RELY ENTIRELY ON YOUR OWN JUDGMENT OF THE WORTH OF AN INVESTMENT? OUR EXPERIENCE IS ALWAYS AT YOUR COMMAND.

MONTGOMERY & CO.
Investment Securities
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

GIRARD TRUST COMPANY

Capital and Surplus, $10,000,000

E. B. MORRIS.....President
W. N. ELY.....Vice-President
A. A. JACKSON.....Vice-President
G. H. STUART, 3D.....Treasurer
S. W. MORRIS.....Secretary
T. S. HOPKINS.....Asst. Treasurer
EDW. T. STUART.....Asst. Treasurer
J. M. STEERE.....Trust Officer
G. L. BISHOP, JR....Asst. Trust Officer
LARDNER HOWELL...Real Estate Officer
J. M. OKIE...Asst. Real Estate Officer

MEMBER OF FEDERAL RESERVE SYSTEM.

BROAD AND CHESTNUT STREETS, PHILADELPHIA

A GOOD INVESTMENT

An old-established, successful and growing manufacturing company, controlled by Friends, offers for sale a small block of its Preferred Stock to investors seeking a safe and conservative investment devoid of questionable, speculative features. For complete details, please address Box 354, care FRIENDS' INTELLIGENCER.

NEWTON COAL
Answers the Burning Question

REST OF 1920 FREE

To NEW subscribers we will send the FRIENDS' INTELLIGENCER from date of subscription until Jan. 1, 1922, for the yearly subscription price, $2.50. The sooner you subscribe the more you get for the money.

Address FRIENDS' INTELLIGENCER,
140 N. 15th St. Philadelphia.

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, ELEVENTH MONTH 20, 1920 VOLUME 77 NUMBER 47

The Kingdom

I STOOD in my barn door before the dawn, the night's shadow was still over me, I looked toward the glowing east, and, as I paused in my work, one of my animals came and rubbed her nose against my arm. I put my hand on her head, and she stood contented. "Yes, old girl," I said, "we are good friends, you and I," and the shadow of the night being on me, and some discouragement, I added, "and we are not so different either. You eat when you are hungry, and that is what I am doing all this work for, just that I may eat. You drink, and so do I. You are stirred with the passion to perpetuate your kind, and so am I. What is the difference? Is there any? You love me, and I love you. You almost reason, I think you could if you had any need to, we are very much alike."

But the sun sent his brilliant glow across the sky. He had risen! And standing in the doorway, as many a day before, there came those wonderful words of Lanier, and, because the animal stood by me, and the shadow of the night still hung over me, I did a childish thing, I tried to raise her head to the sunrise, but she would not see, then I said aloud the words, those words that always thrill my soul and banish the last trace of night's shadow and all the discouragement:

"I fear not, nay, and I fear not the thing to be done;
I am strong with the strength of my lord the Sun;
How dark, how dark soever the race that must needs be run,
I am lit with the sun.
Oh, never the mast-high seas of traffic
Shall hide thee.
Never the hell-colored smoke of the factories
Hide thee,
Never the reek of time's fen politics
Hide thee,
And ever my heart through the night shall with knowledge abide thee
And ever by day shall my spirit, as one who hath tried thee
Labor at leisure—"

But the sun was up, and work was pressing, so I led the animal into the barn and fastened her, and she raised not her eyes to the sun-rise, and she heard the sound of the words spoken, but her heart did not thrill, and she lay down contented, though fastened, and I? No fasten could hold me, my hands worked, yes, my body staid in one place, but I, the real I, wandered the world over. I saw the waves break on the shore, the mists rising from the mountain tops, men waking and going out to their work, I looked into the homes and saw the mothers and the little children. I could feel the warm little body of the waking baby. I could hear voices far, far away. I could not be content if I were fastened. No, I could not be fastened. And again I repeated the words of Lanier:

"I fear not, nay, and I fear not the thing to be done,
I am strong with the strength of my lord the Sun;
How dark, how dark soever the race that must needs be run,
I am lit with the sun."

And I went out of the barn, and saw the stones and the ground beneath my feet; and I saw the grass, and the trees budding into leaf, a kingdom of minerals, and a kingdom of plants,—and my animals,——and I,——yes I,—— and the thought came softly and mightily like the sunrise,——I——the kingdom of God,——"man in His own image"——the kingdom of spirit, the kingdom of God. And the night vanished, and the darkness,——I saw face to face,——the *Kingdom* and the *Power.—Eleanor Scott Sharples,* in the *Public Ledger.*

Tagore Visits Purchase Quarterly Meeting

Rabindranath Tagore, the distinguished Hindu poet and philosopher, who has recently been awarded the Nobel Prize for Idealistic Literature, attended, and participated in, Purchase Quarterly Meeting, held at Chappaqua, N. Y., Eleventh month 8th. The following report of his visit, of which we quote but sections, is taken from the Port Chester *Daily Item*:—

Rabindranath Tagore in the forenoon meeting for worship gave a brief discourse on Prayer, Truth and the Fatherhood of God. He said in part:

"The tree carries its prayers. Its prayer flows in the sap out to every last leaf and twig on each limb, and to every last rootlet. It is the one central law of its being for growth. Every part of the tree is in complete unity through prayer and the following the truth. The unity of all mankind is necessary to the realization of true prayer. When the law of God's truth is not acceptable in prayer, error comes in the soul of all humanity, like the waves of the river that are going out to the sea.

"Thou art our father. Let our conscience wake up to this great truth that God is our Father. This is the one truth for which all humanity is going through its blunders and mistakes. Men may speak the ideal in words, but if it is not a part of the life of the whole, it is blasphemy."

The more intimate report of Dr. Tagore's purposes was given in the afternoon session of the Young Friends' Association, in the meeting of which Elizabeth Arnold was chairman and Jane Washburn, of White Plains, was secretary.

"I have been asked to say a few words," said Dr. Tagore, "in regard to the movement for which I came to this country.

"I am glad this Association has its place for the worship of God. We are all grateful for the calming influence and the inspired stirring of thought which we all had in the morning meeting—for the 'living silence,' as you call it, and the expressions of common faith and freedom which are of the essence of the true religion.

"The language in which I speak to you is a foreign language to me. I greatly regret my lack of mastery of it. You will have to draw upon your imagination and sympathy in order to understand what I have to say.

"I came in touch with the West some years ago—in 1912, when I first went out to Europe. About twenty years ago I started a school for Hindu boys in solitude dedicated for the purpose of meditation and worship of God. I was doing my work for some years when a spirit of restlessness came to me. I felt impelled to come out to the West to know your people and to know the sources and strength of your political thought.

* * *

"To receive the Nobel was a great surprise and help to me. I had been struggling with financial difficulties in my school, and all known difficulties and this encouraged me.

"All our great schools had been suffering. India had been banished from the universities of India. There were no schools. There was no chair of Hindu philosophy in all the modern universities. I believed India had a spiritual philosophy, so I started this university in my school. It was a different university from what you are used to. My university was not a cage whose inmates are brought up like birds on artificial food. My university is a re-creation, a creation in which pupils and professors live to create.

"Our teachers do not have regard for the students, but devote all their time to the exploration of truth as to how to live—then students will gather around these teachers to learn from them how to live.

"I believe in the reality of the ideal spiritual life. To declare this, I think, is my mission.

"East and West have met. This meeting must be fruitful. There has been an exploitation of the material resources of the East by the West. There has been political conflict, commercial competition, and military exploitation. Providence does not mean it so. There must be greater fruit from this international union. From what I had heard of the Germans I had felt they had little use for my ideals, but Germany is now waiting for my message. I hope my going to them will not be in vain. India has been exploited by the West on the material side. I believe spiritual wealth is lying in India's storehouse. What has been taken away from us we shall not feel badly about.

"This is my appeal to my people. We must build some institution in collaboration not for money or profit, but for something higher. All this makes me think very deeply and feel humbly. It is a greater work than one can do. It must be a work of love. I feel that my appeal will not be in vain, it is in the name of Him whom we all worship."

———o—o—o———

A Word About the London Conference

RACHEL HOPPER POWELL.

It was June when I arrived in England, and from that time until the London Conference of All Friends in August, I was among English Friends, most kindly made welcome by them.

Soon after landing I went to Jordans for a week-end Summer School of four days; after that I attended meetings at Cambridge, York, and elsewhere, and later a Summer School of ten days at Woodbrooke.

All this time the coming London Conference was talked of earnestly, the hope expressed that it would be fruitful, how one could not foresee, but light and strength were hoped for from our meeting together after the manner of Friends, in expectation of the illumination of problems and difficulties for which our strength cannot suffice.

The scene of the great gathering is familiar to some of you. To all of us the name Devonshire House, Bishopsgate, is full of meaning.

By an arched passage through buildings,—they call it the tunnel,—one enters the Yard, a small, irregular court surrounded by buildings, paved with concrete

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

and for the occasion decorated with small bay trees in tubs; a bookstall at one side, notices posted at various doorways, a telephone booth in a corner.

From the tunnel one turns sharply to the right around a curve, and there is the entrance to the large meeting-house.

Here something over 1,000 delegates met for eight days, nearly always three sessions a day, the interest of the meetings strongly maintained, the attendance undiminished throughout the time.

We met as a religious body, to consider our relation to life,—as it was expressed by Rufus M. Jones:—"We are here under the weightiest concern, to find the fundamental meaning of life, the kind of God our souls have discovered, the way of life into which the Society of Friends believes we have been called."

This vital study we approached in terms of the topics dealt with in the printed reports of the seven Commissions whose work opened the way for the Conference.

These topics were:—

The Fundamental Basis of Our Testimony for Peace,
National Life and International Relations,
Personal Life and Society,
Education: The Road to Peace,
The Life of the Society of Friends,
Methods of Propaganda,
The International Service of the Society of Friends.

We were gathered from everywhere, the point of view of each was broadened by the presence of Friends from many countries, China, India, Ireland, Norway, South Africa, Australia, etc.,—bringing their own problems and seeing ours from a different angle, making us realize there are many world needs other than our own, giving us a better sense of proportion.

A deep concern was evident, we did not always see the same path towards a result, but we were united in the spirit of earnest desire to work for the coming of the Kingdom of God, a true way of life for men.

When at times a silence was called for to help us in our deliberations, it seemed a living silence, a true source of strength.

John William Graham in his recent volume says:—"The most daring act which the founders of the Society performed, was in deliberately doing away not with music only, but with set sermons, too; and in undoing the distinction between clergy and laity."

And later, "The peculiarity of the Society of Friends is not that there is no clergy; it is that there is no laity."

We know this, we acknowledge in consequence in all relations of life the individual responsibility it puts upon each of us. And since we recognize the worth of human personality as a potential vehicle of the Divine Life, we must acknowledge, too, the sacredness of the personality of each other human being; through this we see the need and duty of trying to understand one another. In the words of the Message to Friends and Fellowseekers issued by the Conference, "The one thing that matters in all our social structure is human personality,—the men and women who make up the group and who are the only realities there, each of them different, yet each bearing the impress of the Divine."

The Society did not feel itself able in an eight-days' Conference, to solve the problems of the ages, past and to come, but I think the feeling developed strongly that we have a real contribution to make in our belief that there is a seed of God in every man, and in the natural, helpful relations springing from that belief.

A share of this responsibility rests with each of us, a heavy share. There is work to be done, and by us! "If we are to teach by life and character," said Elbert Russell, "we must have samples to show."

We should not have been human if we had not desired as the result of our labors, some definite, outward programme to be followed, a course laid down. How eagerly such a one has been sought, how deeply longed for in many crises of the world and the individual! It would make life easier, be something to lean upon. But conditions change, the paths are many; are we, can any one of us ever be freed from the need of choice, of using our profoundest wisdom in the choosing?

"Where there is no vision, the people perish." By a larger-mindedness towards our neighbors near and far, a determination to see and understand more truly, to do our part towards a friendly relation between individuals, to help forward the spiritual co-operation wherein lies the hope of the world,—may our vision so serve towards realizing here on earth the Kingdom of God.

———o—o—o———

The Year of the Lord

A Thanksgiving Hymn

Praise to God and thanksgiving!
Hearts, bow down, and voices, sing!
Praises to the glorious One,
All His year of wonder done!

Praise Him for His budding green,
April's resurrection-scene:
Praise Him for His shining hours,
Starring all the land with flowers:

Praise Him for His summer rain,
Feeding, day and night, the grain:
Praise Him for His tiny seed,
Holding all His world shall need!

Praise Him for His garden root,
Meadow grass and orchard fruit:
Praise for hills and valleys broad,—
Each the table of the Lord!

Praise Him now for snowy rest,
Falling soft on nature's breast:
Praise for happy dreams of birth
Brooding in the quiet earth!

For His year of wonder done,
Praise to the All-Glorious One!
Hearts, bow down, and voices, sing,
Praise and love and thanksgiving!

—*William C. Gannett.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, ELEVENTH MONTH 20, 1920

Beauty and Truth

THE report of the activities of Baltimore Young Friends during their Yearly Meeting Week, which we printed in a previous issue, contains notice of an evening devoted to music. "Expressions of keen enjoyment and appreciation of the musical were heard from people of all ages," the report concludes, "Let's do it more often!" Now comes the news that the Cheney Quartet participated in the program of the Anti-Lynching meeting at 15th and Race Sts., Philadelphia, last week. These are but two of the many encouraging evidences of a growing appreciation of the fine arts among American Friends. This is a step in which English Friends have long since led the way, and one which is full of promise for a wider understanding of the beauties of life and a deeper sympathy for the world of men about us.

The founders of Quakerism rejected the arts as a part of their new plan of religion, because the art of their day was decadent and because its use as an accompaniment to religious service had led to a harmful confusion of outward material forms with the inner spiritual experience which must always be the basis of true religion. But in the Puritanic denunciation of all the fine arts which developed from this stand, the Society of Friends suffered the loss which inevitably follows insistence upon absolute extremes. In the struggle to cast out one of the enemies of our faith, we were unable to prevent ourselves from temporarily losing one of its allies. There always has been, and no doubt always will be, degenerate art which has a harmful effect upon humanity. But the same may be said with equal truth of religion. In both cases the need is, not reject altogether a means which is liable to wrong uses, but to see that it is held unswervingly to right uses.

True art and true religion have always gone hand in hand, helping each other along the way of ideals; whether in the music and poetry which fills the Old Testament, or the parables of Jesus, or the "Bibles in Stone" which helped the unlettered to a nobler conception of God during the middle ages, or in the telling figures and anecdotes which drive home the spiritual message of the leaders who rise among us in our present day meetings for worship. Nor is the reason far to seek. For true religion and true art are the two phases of a single sphere of life—the creative sphere. Religion in the largest sense is an effort to create ideal lives and an ideal world. It calls upon us to perceive the things that are essential in life, to conceive the ideal of a world based upon these essential things and upon them alone, and then it calls upon us to give ourselves to the task of re-making the present imperfect world according to that ideal of perfection.

The same process is the basis of true art. The artist seeks to perceive the essential character of his subject. Then he conceives an ideal subject in which this character is revealed in a purer, more striking form than in present life; and finally, he strives to express his ideal in a concrete work that will carry it to others. There is no field of human activity which can render men's imaginations more keen to catch the inner realities beneath the outward form of things, or to conceive an ordered vision of perfection, or which can teach them the joy of consecrated endeavor to achieve an ideal, more directly than can an understanding and practice of the principles of art.

The deepest thinkers, both in the fields of religion and of art, have for ages recognized that truth and beauty are but two forms of a single inherent rightness in things; and those souls which are most keenly alive to the eternal truths of life, have always been most keenly alive to its beauties. Whatever in any way can teach us to perceive and enjoy the beauties of the world about us, is strengthening the life of our spirits and rendering us more fitted to follow spiritual guiding. Nowhere, perhaps, has this thought been more beautifully expressed than in the following passage from Maeterlinck, which we translate from the French:

> "A thing of beauty which we might have seen, which we might have made a part of ourselves, which seemed to call to us but from which we turned away, can never be replaced. Thereafter nothing grows in the place which it might have beautified. It leaves in our soul a great sterile circle where we shall find nothing but thorns on the day when we have need of roses. Our thoughts and our actions owe their strength and their form to the things which we have contemplated. There are often more direct and more living links than our memory retains between the heroic act, the duty accomplished, the sacrifice nobly accepted, and the beautiful landscape which at some time in the past we admired from the summit of a mountain. The more we see of beautiful things, the more capable we become of doing good things."

———o—o—o———

Competition or Co-operation?

A PROMINENT Friend sends us the following interesting note:

"Bishop Paul Jones at a Quarterly Meeting Conference at Flushing recently referred to the 'ruthless rivalry and competition which characterizes the industrial world to-day.'

"Otto H. Kahn wrote recently that the making of a

large fortune in business was exceptional. In most forms of business, profits are comparatively small.

"Some readers of the INTELLIGENCER, have experience in modern business. Will they not write answers to these two questions:

"1. Is the suppression of rivals a dominant motive in business, or do competitors in a measure co-operate to preserve each other and to serve the public?

"2. Are not large fortunes beyond the expectation of most business men?

"Among private schools and colleges, with which alone the writer has experience, friendly relations exist among rival institutions, one drawing upon the experience of the other, and no one expects to amass a fortune."

Who can answer these questions?

Quaker Embassy Conference in Paris

"QUAKERISM; its Message and Application" was the subject of a Conference which was held in Paris at the Quaker Embassy headquarters, from October 16-18, when Carl Heath, Olaf Hodgkin, and Catherine Albright were the appointed speakers.

Invitations had been sent to a large number of people in the city, and the gatherings were crowded and keen. The first meeting, on the Saturday night, was addressed by Olaf Hodgkin on the "Message of Quakerism," and the effort to bring to the French people (in their own tongue) something of that spirit which expressed itself on the battlefields of France in the Reconstruction Work of the Friends' War Victims Relief Committee, and the American Friends' Service Committee, was greatly appreciated by those present. Simply, yet with power and truth, the meaning of the church that should be as wide as the world and as all-embracing as mankind; where none are strangers but all seekers of the Truth, came home to the listening assembly.

The Meeting for Worship was equally excellent, both in attendance and influence. Hardly was there room, with comfort, to seat more people, and it was a fine preparation for the afternoon gathering when Carl Heath spoke to an overcrowded audience, enthusiastic and appreciative, on the International Aspect of Quakerism. Perhaps this was the meeting to which most of the interested social workers came. It was animated by excited discussion, not wholly relevant perhaps, yet nevertheless purposeful and instructive. In French, Carl Heath brought out very forcefully, the International application of the Friends' Message. "Quakerism in the Home"—the subject of Monday's meeting—was the theme of Catherine Albright's paper. With Pasteur Henri Huchet, editor of *"L'Universel,"* in the chair, this closing meeting of the conference led the thought of those present along most useful channels.

The Conference was supported by many old friends of the Mission des Amis, and the whole atmosphere throughout the week-end was one of helpful service, expressing itself in a fellowship at once fresh and invigorating. How much the Quaker Embassy in Paris has been helped by the presence of our three *conferenciers* from England who carried the message of the international law of Love and Goodwill, only those working on the spot can know.

On the Wednesday following the Conference, an impromptu committee was held when, with the added experience of the possibilities of the work to be done in Paris by the Societe Chretienne des Amis, suggestions of a most powerful character were made.

So the work goes on; opportunity after opportunity presenting itself, and into the homes and lives of men and women comes the new message of comfort and hope.

———o—o—o———

The Ayrshire "Coo"

WE went all the way from London to southwest Scotland to see the Ayrshire Cow on her native heath. She is the one great dairy breed that has originated in Great Britain, if we count the islands of Jersey and Guernsey as being only British by courtesy. They are really more French than English. It is true there are the red Devon cows of Somersetshire and Devonshire, but as milking machines, they do not approximate the four other main dairy breeds,—Ayrshires, Jerseys, Guernseys and the Holsteins, which come from Holland. Great Britain has several main beef breeds, Shorthorns, Herefords, Angus, Galloways and Red Polls. But we were after Ayrshires and the five or six counties in southwest Scotland, is the place to find them.

The summer of 1920, up to the time we left England, September 1st, was the coldest known for forty nine years and there had been frost every month except July. We are willing to say it was also the wettest and the combination made automobiling anything but comfortable. However, we added on layer after layer of weather turners and finally making up our minds that it was cold and that it would continue to pour, we adjusted ourselves to conditions as they were and enjoyed ourselves accordingly.

About eighty miles beyond Carlisle, you pass into Scotland, and just beyond is Gretna Green, that goal of runaway matches. The shop with the anvil, at which the marrying blacksmith officiated, is now a museum, the walls decorated with prints of irate parents and friends galloping after fleeing lovers, but apparently never catching them. Somehow, public and artistic sympathy seems always on the side of the runaways. However, all this was abolished in 1856, and a twenty-one day legal residence was required to obtain a marriage license.

It is some thirty miles on to Dumfries, a clean, busy town with its many associations of Robert Burns, —his favorite tavern, the chair in which he sat, the monument, the home in which he died and his inappropriate and tasteless mausoleum in the crowded and depressing St. Michael's churchyard.

Outside of Dumfries, the Ayrshire enthusiasts spent the afternoon visiting one of its famous herds, while the rest of the party tried to dry out and thaw out. On this big farm, as elsewhere in Great Britain, one is impressed with the heaviness of the wagons and harness, the size of the horses, the massive walls and stables, the weight of the hand tools. All seem to be put together with the idea of their never breaking or wearing out. The unusually hard and smooth roads make it possible to pull these heavy wagons, and the English have the comfortable feeling that they will not break down.

The next morning we started for Ayr and the begin-

ning of a perfect day,—it did not rain, the skies were clear and while the wind was biting, still the sun shown for the first for nearly a week. Our first herd to be visited was at Maxwelton, the home of Sir Emelius Laurie. We did not know until we stopped in the beautiful grounds, that this was also the home of Annie Laurie, a daughter of the ancient house, but the caretaker thought we had come to see her and not the cows. He took great pleasure in showing us through this beautiful and typical home of a Scottish gentleman, and particular pride in Annie's portrait, painted many years ago, hanging in the dining room, along with admirals and generals and bygone Lauries. Annie Laurie looked as if she might be true to her promises, but the butler said she was not, and that she had not married the author of the song. "Maxwelton's braes were bonny," and the dew had fallen early and blown away, but we took so much time in the mansion, that we gave up inspecting the cows which were at pasture two miles away.

The next diversion was a detour to Craigenputtock, for many years the home of Thomas Carlyle and where he wrote Sartor Resartas. The house is maintained by an association as a Carlyle museum. We were sure he would have been satisfied with its stiffness, sternness and cleanliness, of which the little town was also a fine example.

Now, we were off for the cows, headed straight for the town of Ayr, the centre of the industry. Through Thornhill, Sanquahar, New Camnock and Cumnock, and on to Ochiltree, passing farm after farm with literally thousands of the beautiful red and white cows pasturing in the roadside fields. This part of Great Britain seems much like our Chester or Bucks county country with fertile fields, patches of woodland, big homesteads and byres and the walled and fenced fields stretching away to the hillsides. The Ayrshire is the dairy cow of the country and it is estimated there are at least 200,000 in this part of Scotland. There are no other breeds to be seen, but here and there would be a black and white Ayrshire and a few entirely black, a reversion to the ancient type. What glorious horns these cattle had and how alert and active they were as they climbed up and down the hillside pastures! No wonder the breed is called "the mortgage lifter" and "the poor man's cow." She must work for her living and gives the most milk on the poorest feed of any of the breeds.

Beyond the town of Ochiltree, we spent part of the afternoon at Lessnessock, the farm of A. W. Montgomerie, the President of the Ayrshire Cattle Club. He was away from home, but Mrs. Montgomerie herself, a Wallace of Auchenbrain, and thus daughter of one of Scotland's greatest breeders, was equal to the occasion and showed us all there was to be seen. We walked out over the fields, through the separate herds of grazing cows and heifers and calves. We inspected the barn and the milk house and Casabianca, the famous head of the herd.

It was too bad he was in rather a small stable, with a mask over his head so that he could not see, but his hearing and sense of smell were acute and he knew that we were strangers and resented our intrusion accordingly. But it did seem too bad to be shut up in that dark place, made doubly so by his leather blind. If any reformers are out of a job and want to do something worth while, they should organize "The Society for the Amelioration of the Condition of Lonely and Imprisoned Bulls." Here is a good case to start on,—I recall one poor fellow up in western New York State. It was fly time, he stood in a narrow stall, fairly rigid in a stanchion and in addition, he was chained around the neck and tied rather tight with a rope in the ring which was fastened in the cartilage of his nose. No wonder he was unruly and hard to manage. Who wouldn't be? Bulls need fresh air and sunshine and particularly exercise, but they seldom get it.

Mr. Montgomerie reached home before we left and with him, was an American boy, the son of a New England Ayrshire breeder, who was spending the summer learning the mysteries of Ayrshire success.

The three great industries of this part of Scotland are the Ayrshire cow, golf and Bobbie Burns. At Ayr is Burns's cottage, Auld Alloway Kirk, the river Doon, the ornate Burns' monument, and other points of Burns interest. Why the simple, nature-loving singer should have had reared to his memory, two such structures as the monument here, and his mausoleum at Dumfries, is hard to understand. His cottage, however, is just as you would expect to find the house of Scotland's great poet.

We drove next day from Ayr back to Dumfries over the bleak moors of Kirkcudbright, pronounced "Kircooby" and it rained every foot of the way, but the moors were wonderful, the heather was in bloom, the dashing streams at their best, and the pine forests dark and forbidding on account of the storm.

One interesting experience of the roads in Scotland was passing the many flocks of sheep. If going the same way, we would slowly try to get by on the right side, but a few of the wilder sheep would keep running just ahead of the car. Then the shepherd would signal his dog. Like a flash, he would skirt the flock, get ahead of the silly beasts, turn them back and hold them until we passed. If we met a flock, the dog would run in at the side and drive them over so we could get by. We passed no shepherd without a dog and they always knew just what to do and were proud and happy in the doing.

We reached Dumfries by nightfall, eighty-five miles, found our old rooms were awaiting us and it seemed like getting home, with our kindly landlady coming out to welcome us. The next day we traversed the Roman Wall, as has already been told, on our way back to London and the Conference.

C. F. J.

———o—o—o———

Vespers

An echo of the Earlham Young Friends' Conference.

HERE, where the sunset embers linger,
Heaven's feet with firefly lamps are shod;
Here in the impress of His finger
We come to be with God.

Now while the shuttered flowers lie sleeping
And Man's tumultuous voice grows dim,
The soft night's stillness round us creeping,
We are aware of Him.

Hear now the soul-sick world's entreating:
"Oh friend, oh comrade of my choice
Come with me." Yea, the heart fast beating
Knows 'tis the Master's voice.

—J. Rosslyn Earp, of London, Eng., in the American Friend.

The Peril of American Inter-Racial Relations

BY PROF. ROBERT T. KERLIN.
OF THE VIRGINIA MILITARY INSTITUTE.

Abstracts from an address delivered at a meeting held under the auspices of the Anti-Lynching Committee of the Philadelphia Yearly Meeting, 11th month 10th, 1920.

Among us, but not of us, are some ten or twelve million of vari-colored people called Negroes, constituting a problem of racial adjustment and regulation without a precedent in history and without a parallel in difficulty of solution. As the years since Emancipation have passed, instead of gaining light upon this problem and making progress in its solution, we have more and more yielded to despair and resorted to methods that only despair could dictate—the methods of violence and terror. In consequence there has arisen a situation fraught with peril to both races, peril so imminent and immense that overstatement hardly seems possible. Therefore in these recent months the best minds of the South—the main region of the problem—have turned to this question with an earnestness and a purpose that, though not entirely new, have never had such strength and support. An actual program, a work of organization of the forces of law, order and justice is being carried on throughout the South with such success as to occasion hope. What is known as the Atlanta Plan for the Improvement of Inter-racial Relations has afforded a program for the organization in every county of the South of an inter-racial committee—a joint committee of white and colored men—for the discussion and adjustment of all matters affecting the well being of the Negroes and the peace of the community. The following items are in that program:

1. Legal aid and advice.
2. More adequate educational facilities.
3. Improvement of sanitation and housing conditions.
4. Procuring recreational facilities.
5. Improvement of economic condition.
6. Improved travelling facilities.
7. Service to demobilized colored military men.
8. Any other helpful service, that a survey of the city or county may show to be needed.

The aim of this program is to cover the whole area of the Negro's life and to go to the very roots of trouble. It is a practical program and yet far reaching. It contemplates not only, or not primarily, the prevention of lynching, but the extinction of the spirit of lynching; not only the suppression of violence, but the securing of justice and the promotion of inter-racial understanding and goodwill. The work of organization has been carried far toward completion, and it is a noteworthy achievement of national significance. No publicity has been sought, but rather avoided. However, there is no reason for secrecy. Indeed, so much publicity has been given to the reorganization in some communities of the Klu-Klux, it is well that this countermovement, which represents the Christian conscience of the South, should get on the front page of the daily press. Undoubtedly an awakening of the Southern conscience on this question has occurred. An awakening of the national conscience, a general, deep and genuine awakening to the question of a square deal for the Negro is needed. On every ground this is so.

In the first place the Negroes are here by no fault of their own. We, the white people North and South, must shoulder that responsibility. Secondly, their emancipation and enfranchisement were the work, not of themselves, but of the nation, the government under which they live. There can be no greater crime against humanity than to make the Negro suffer for a situation in which we have placed him. The spirit of justice requires that we give and assure to him all the guarantees of the Constitution, his full rights of citizenship, as we do to other races. Less than this we cannot do and be safe and respected. More than this no man asks.

Fifty odd years after enfranchisement the status of the Negro, politically, economically and socially remains undetermined, uncertain, neglected. Is enlightenment and the Christian conscience to guide us in determining the future, or is it to be the blind, unguided, destructive forces of the mob?

———o—o—o———

Robert Yarnall's Report

D. Robert Yarnall of Chestnut Hill, Philadelphia, returned from Germany, October 30th, where he has been for six months directing our work. He reports the following conditions:

"The majority of the German people see no way to pull their country through the terrible ordeal of starvation based on world hatred. This depression results in many suicides especially among the upper classes whose depleted fortunes and negligible incomes make them face conditions which seem unbearable. The nobility is absolutely quiet. The "400" of Berlin, once notorious for their arrogance, have lost their impudent air completely. The cocky Prussian lieutenant, who at one time behaved as though he owned the sidewalks of Berlin, has disappeared entirely from the Friedrickstrasse, Unter den Linden and all other streets.

"However, there is no appreciable increase in crime or riotous living. The despair seems to be too deep rooted to find expression in such frivolousness. At Charlottenburg just before I left a great crowd assembled to protest against their too small unemployment government allowance, but all was order."

By January 1st, Mr. Yarnall asserted, there will not be a big gun or a scrap of ammunition left in Germany.

"Engineers of the Allied Commission are established in all industrial centers," he said. "And they are systematically destroying all patterns and tools for the manufacture of any kind of armament. Few people know how completely Germany is being disarmed.

"Krupp's, at Essen, has taken to making cash registers, typewriters, cheap automobiles and other articles needed in the pursuits of peace.

"Business in general is at a standstill. The toy industry has picked up somewhat, encouraged by American department store owners, but on the whole, unemployment is increasing."

Mr. Yarnall said that while this year's crops have improved the food situation to some extent, the majority of the people, and especially mothers and little children, are still suffering terribly, through undernourishment. He made a strong appeal to all Americans to assist the Friends in their relief work.

The George School Endowment Campaign

The George School Endowment Campaign is proceeding by the organization of committees of workers in the various Friendly neighborhoods. These are composed largely of former students. Their purpose is to appeal personally to former students, their parents, and members of Meeting, leaving out no one. A large number of small contributions is more valuable than a few large ones. To do its best, George School requires the interest and support of the whole Society of Friends.

The district chairmen are as follows:

J. Hibberd Taylor, New York.
Arthur E. Moon, Trenton, N. J.
Edith S. Coale, Riverton, N. J.
Rebecca A. John, Mickleton, N. J.
Edward and Tacy Coles Broomell, Woodstown, N. J.
Helen Waddington Ayars, Salem, N. J.
W. Russell Green, Philadelphia.
George H. and Marion Rice Ely, New Hope, Pa.
William H. Satterthwaite, Jr., Doylestown, Pa.
Dr. Jesse E. Packer, Newtown, Pa.
William L. Paxson, Dreshertown, Pa.
Eliza M. Ambler, Plymouth Meeting, Pa.
D. Watson Atkinson, Media, Pa.
Elbert N. Pusey, West Chester, Pa.
Malcolm Farquhar, Kennett Square, Pa.
Edwin B. Maule, Coatesville, Pa.
D. Herbert Way, Wilmington, Del.
Frances Preston, Oxford, Pa.
T. Roy Brooks, Belair, Md.
Esther Foulke Sharples, Baltimore, Md.
Alice V. Farquhar, Sandy Spring, Md.
Edna Thomas Peters, Washington, D. C.
Myron Eves, Millville, Pa.
Ella Broomell, Harrisburg, Pa.
C. Arthur Griest, Guernsey, Pa.
Mary Blackburn Miller, Fishertown, Pa.
Carrie D. and James R. Lupton, Clearbrook, Pa.

A few districts remain to be organized.

Subscriptions are being sought and payments to be made in installments over a three-year period. The total amount subscribed or paid to date: $81,900.00.

The following letter, which has been received from H. Griffin Miller, of Newton, Pa., speaks for itself:

For several years it has been our good fortune to have lived so near to George School as to be almost on its campus. It has therefore been possible to observe at close range all that it has attempted and all that it has accomplished under the very able management of George A. Walton, George H. Nutt, Francis C. Pyle and their associates.

Each year we have witnessed the miracle anew of the moulding and shaping of the lives of scores of children, all steadily upward in their ideals and fitted for making good in after life. And if, perchance, an occasional pupil just will not fit in with the life of the school and its rules, it has seemed to us that the Faculty in such cases has gone the limit in patience even until "seventy times seven."

It is a beautiful tribute to the spirit of the school to see the joy with which old students return for a glimpse of the beloved buildings and campus, set like a gem among the fields and woods. Judging from the visits to our house of many students and from the lives of our own children who have benefited by its training of several years, the "George School Spirit," so often referred to, is a very vital living thing with them all.

The cordiality and unfailing courtesy of the Superintendent towards all neighbors and residents of the surrounding territory have made the school almost a community institution. We wish all within reach could have the privilege of attending the midweek evening meeting for worship. These meetings are occasions of intimate heart to heart talks from the Principal or members of the Faculty, which alone without any further influence are worth all it costs to maintain the school.

Let no one hesitate or wonder whether the school is filling a useful place in the Society of Friends. Let's do our part in the Endowment Drive. Let's GO!

———o—o—o———

Our Exchanges

The writer has spent a long evening going over perhaps a hundred papers representing a dozen or so Christian sects. Out of the lot a score have been laid aside with marked articles for further consideration, and these have been grouped in four heaps. One group concerns itself with Evangelism and the Church; a second with certain weaknesses of the Church which need correction; a third with the movement towards the union of Christian sects; and the fourth with social problems in the world at large.

A recent letter from the pastor of a western church (Presbyterian), says, "The Gospel of Jesus Christ is all-powerful and when preached produces salvation," and further that only those churches are failing whose "pastors have been preaching and teaching social service trash, invented by Satan." An editorial in the *Religious Telescope* (United Brethren) urges a great revival program of soul-saving. "Men and women are looking for something that will bring satisfaction and comfort into life. . . . Such a need can be supplied by Jesus Christ and him only. . . . If we succeed in raising $25,000,000, but fail in saving souls, our work must come to nought." The *Evangelical* reports, from a Church Conference, resolutions regretting "the present spiritual status of the Church" and, believing that "personal evangelism" will change it, recommends "more or less continuous evangelistic effort during the coming year." A later number of the same magazine urges the speedy prospect of Jesus coming in the clouds, and notes that they will be "actual literal clouds, though possibly far more beautiful ones than we sometimes behold." It is to be noted that this expectation of the imminent second coming of Christ is widespread in Christian churches and is made the basis of the appeal for the immediate saving of souls before it is too late.

No article which I have seen lately undertakes to state what it is to be "saved," nor what men are to be saved from. It would seem however that the former might be indicated by the proposed essentials for a union of all the churches. The proposed essentials come from the Lambeth Conference of some 250 bishops of the Episcopal Church, and are quoted by the *Catholic Standard and Times* to be:

(1) The Holy Scriptures as the rule and ultimate standard of faith.

(2) The Nicene Creed as a sufficient statement of the Christian faith.

(3) The Sacraments of Baptism and Holy Communion.

(4) A ministry acknowledged by every part of the Church.

The *Standard and Times* very pointedly asks: "If the Scriptures are to be the ultimate rule, who is to be the interpreter of them?" and also in that case why is the Nicene Creed necessary? Are there to be two "ultimate rules"?

One cannot but note what a small place actual life and conduct occupy in these technical "salvations". So far as appears one might meet these tests and still be a very undesirable citizen. It is a constant source of amazement to observe this ignoring of the teachings and example of Jesus in the various statements as to what is essential in Christian Churches. Neither the Apostles' Creed, or the Nicene Creed mentions anything between the birth and death of the Master. So far as they are concerned his life and teaching go for nothing; and here is another proposition for the union of all Churches with no mention of any standard of life based on the Sermon on the Mount.

Could not a more successful attempt at union be based on some such propositions as these?

(1) Direct knowledge of the Divine presence and guidance in the world based on personal experience.

() Interpretation of Divine guidance by its consistency with the example and teachings of Jesus.

(3) Interpretation of history, and of personal duty in terms of such Divine guidance, partially understood and partially obeyed.

Not only is it very uncertain what is meant by salvation, but it is even more uncertain so far as these statements go, what men are to be saved from. Hell is almost never mentioned in the religious press now-a-days, and one might perhaps infer that it is not a very vivid belief in the present-day church. Often some formal punishment in a life after death is suggested or implied, as bitter remorse, banishment from the Divine presence, or something based on the analogy of human punishments. It would be a good thing if we might have some plain statements as to exactly what one may expect who misunderstands or misinterprets Scripture, fails to assent to the Nicene Creed, does not believe in formal sacraments, and regards ministry in some fashion not "acknowledged by every part of the Church," but who at the same time reveres the character of Jesus and strives to follow his teaching.

This article has already dealt with the first and third heaps of papers, and the second and fourth must be postponed to a later article. JESSE H. HOLMES.

———o—o—o———

A Visit to the Children's Colony at Tomeleno

TOMELENO is about ten miles from Moscow and there are several country houses which before the revolution belonged to wealthy people in Moscow who used to live there during the summer months. These houses are now used as a children's colony under the Commissariat for Public Instruction.

On Sunday, July 18th, I paid a surprise visit to this colony. There was no possibility of those in charge knowing that I was to visit them nor was the selection of this particular colony made by the Commissariat, being entirely my own choice. I therefore feel convinced that I saw the colony under normal conditions and that it was not a special show place.

I arrived at Tomeleno at about 11.00 a.m. and was most warmly welcomed both by the children and the staff and before very long I became "Daddy Watts" to the children, who were particularly friendly, full of play and without the slightest sign of fear of any kind. We had a great time together despite my ignorance of their language.

The children followed or preceded us everywhere; they seemed to be allowed the most perfect freedom, to go where they liked and to do what they liked, but they were always obedient to every wish of their teachers in a most remarkable degree. The extraordinary amount of freedom combined with such quick response to the suggestion of the teachers or managers is most remarkable. To see the children here is to be convinced that whatever may be the dangers of Communists establishing a dictatorship during the process of building up a socialist state they are educating the children in a way that will make dictatorship impossible.

In this particular colony there are 100 children divided into four houses with a manager over each house. In fine weather they all have their meals together in the open air. Four orderlies—one from each group of children—assist the adults in serving. Considering that the children are all between the ages of three and eight they do remarkably well. Besides the orderlies for the meals, children are selected to sweep up the garden and assist in the housework.

Besides the four houses for the children there is a small sanatorium and dispensary under the charge of a doctor and nurse, and a house where all the cooking is done and the stores are kept under the supervision of a housekeeper.

Boys and girls live and play together and during the summer wear the minimum of clothes, at most two garments. They are all as brown as berries, but owing to the monotony of the diet and lack of salt and other food, about 35 are suffering from scurvy or other skin trouble. These are separated from the others to some extent by living in separate houses, but they play together, care being taken that they do not use the same utensils.

In the sanatorium are five cases of tuberculosis and one of rickets. It is very pitiable to see the great attempts which are being made, not only to give free education, but to build up healthy citizens, made so difficult through the lack of proper food and equipment. It is some consolation to know that a large amount of our gifts will reach such institutions as this.

In these colonies as in the schools there is no form of punishment as a matter of principle. If a child offends against the common code it is taken aside and told that it has done something which is harmful to others. It is then left alone for a time to think over what it has done, the duration of this period is not governed by the enormity of the act but is supposed to be sufficiently long to give the child a conviction of wrong doing.

No sectarian religion is taught in these colonies nor is antagonism taught. On special days such as Christmas and Easter the children are informed of the significance of such feasts. Complete freedom exists for parents to instruct their children as they like and many visit their children on Sundays. I noticed several sacred pictures in the rooms of the members of

the staff and when the children went to bathe I observed that a large proportion of them were wearing small crucifixes or other sacred charms. In the evening on our way to the station I was asked many questions by the principal concerning the beliefs of the Society of Friends.

I fear that I have given a very inadequate account of a very happy day spent amongst these children whom I intend to visit often in the future. All that I can say in conclusion is that I am convinced that the Soviet authorities are doing their very best for the children despite almost overwhelming difficulties and that any help that we are able to afford them will be well administered. There are over 210,000 children in such institutions under the Commissariat for Public Instruction and in Moscow alone there are something like 5,000 applicants for which no places have yet been provided, so there is ample evidence that the work of this department is thoroughly appreciated by the parents.

ARTHUR WATTS.

Representative of English Friends in Moscow.

———o—o—o———

An Australian View of The League of Nations

The following article, of which space permits us to reprint only a part, is by William Cooper and appeared in a recent issue of the Australian Friend:

THE idea of a League of Nations is not a new one; as a germ of thought it existed in Ancient Greece, in King Alfred of England and many others, concerned for the welfare of humanity, during the intervening centuries. Henry IV. of France evolved a scheme for its practical expression, and Wm. Penn, 250 years ago, produced what might almost be considered a model of the present League, which is the first actual attempt in world politics to make concrete the idea which has hung for so long almost as a forlorn hope in the minds of some of the noblest of mankind.

The present proposal forms part of the Treaty of Peace—or, rather, of the Treaties of Peace which close the Great War. Under the title of "The Covenant of the League of Nations," it stands in the very forefront of those Treaties which open with the words:—

"The High Contracting Parties,

In order to promote international co-operation, and to achieve international peace and security

by the acceptance of obligations not to resort to war,

by the prescription of open, just and honorable relations between nations,

by the firm establishment of the understanding of international law as the actual rule of conduct among Governments, and

by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another.

Agree to this Covenant of the League of Nations."

Let us see what practical means are to be used to realize these high aims:—Any self-governing State, Dominion, or Colony can become a member of the League, if acceptable to two-thirds of the Assembly of the League, provided that it give effective guarantees of its sincere intentions to observe its international obligations; also, any member can withdraw after giving two years' notice, provided that its obligations under the League have been fulfilled. Thus, while every civilized Sovereign Government can join, none need remain in the League against its will. The weak spot of the moment is that Germany is not permitted to join, since she is not regarded as having yet given the effective guarantees required.

The League will consist of two Chambers, The Assembly and The Council, the former consisting of Representatives of all members of the League; three Representatives may be allowed but only one vote; the latter (Council) consisting of one Representative of each of the Principal Allied and Associated Powers, permanently, together with four other members of the League, to be selected from time to time by the Assembly. Additional permanent members may be elected to the Council, if the Assembly think fit, and the number of members generally may also be increased. The Constitution thus laid down has its faults, but its provisions are elastic enough to meet any reasonable demand upon them. It is the first process in the work of organizing the world politically, to use the words of the great Emanuel Kant, the need for which has been forced upon the Nations by the fear of worse things to follow the worst that have yet taken place if some way is not found to steer clear of them. It is an endeavor to do in the international sphere what has long been done in the national—to establish law and order in the place of chaos and disorder; to create an International Civil Service, with its corollary, an International Court of Justice, and all that that implies. True, it will have for a time, at least, to rely, as all governments up to the present have relied, upon force in the last resort, but force subject to and directed by law, and not to the caprice, ex parte decision, or arbitrary will of any individual or nation which has constituted itself Judge, Jury, and Executioner in its own cause. Moreover, it is to be used only in the last resort, when all other means, including the severance of relations, which few nations would dare to face, have failed.

Such is in purpose and essence the League of Nations, the chief thing saved from the wreck of President Wilson's ideals. Behind it lie the visions of prophets and the dreams of Seers; it has inspired the hopes of lovers of humanity, in all civilized races, down through the Ages. Can it be that it is going to fail now, that the seed lying dormant through the centuries and now germinant is to perish through apathy, through ignorance, through the lack of faith of those who profess to live by faith? For, thing what the alternative is! Another era of preparation, of intolerable burdens, of anxious unrest, inevitably ending in the crash of civilization; for with all the potentialities of the present, scientific and otherwise, the next war—which may God and the common sense of humanity forbid!—will be as much more awful than that just ended as that was more awful than any of its predecessors.

It is not contended that the League of Nations in its present Constitution is perfect. Like most things of human origin, it bears too many traces of the conditions under which it was framed. Let it not be forgotten, however, that all human progress is in the main won by compromise, the resultant of various and variously directed forces. The wonder is, seeing the magnitude of the forces against it, that out of the welter of Versailles we got any League of Nations at all. There is especial cause for thankfulness that it is so drawn that it contains within itself, not only the seeds of its own amendment, but the practical working and amendment of the Treaty itself.

Brief Items of Interest

THE *Westonian* says, it is no longer required in Philadelphia Yearly Meeting (Fourth and Arch Sts.) that those "marrying out" shall be required to make "acknowledgment" to be retained members, and any persons desiring to be married in the Friendly manner may have the privilege of doing so in their meeting-houses whether members or not, and says it seems logical and sensible that their discipline should be changed to make children of mixed marriages birthright members.

THE recent sale of Dr. Jesse C. Green's library will net about $6,000.

WE regret to announce that Geofrey Franklin, who rendered such note-worthy service to the London Conference delegates by conducting tours of the French Mission fields, suffered an accident recently at Frankfurt. He ran to catch a departing train and was thrown between the tracks, injuring his back. Since then he has been in a hospital in Frankfurt, but hopes soon to be taken home, where it is hoped he will find complete recovery.

ANNA HAINES, of Moorestown, N. J., who is to represent the American Friends' Service Committee in the new Russian work, has reached England, where she will remain for a few days in order to confer with the English Friends in regard to co-operation in the Russian work.

THE Joint Committee of Union Colleges for Women of the Orient has instituted a campaign to raise "an international Christmas gift" for the colleges and medical schools under its supervision. These include institutions in China, Japan and India, many of which are finding it impossible to meet the demands made upon them with their present inadequate equipment. It is hoped that this Christmas gift will total over a million dollars, to be subscribed in shares of ten dollars each throughout the country. Russell Carter, 156 Fifth Avenue, New York City, is treasurer of this fund.

W. J. BRYAN proposes that we cancel the Allies' debt to us of $10,000,000, which they cannot pay, without collecting it from their enemies, as a means of obtaining "world peace, universal and perpetual." "This country can afford to cancel this debt on condition that the terms of the treaty are so modified as to bring the nations of Europe together in friendship and co-operation."

THE directors of the German High Schools have been instructed by the Minister of Education to forbid the pupils to join any kind of military organizations.—*Advocate of Peace.*

A FRIEND from Ohio sends us notice of the first conference of the International Federation of University Women, which was recently held in London. "Not only is this another milestone in the progress of women," says the clipping, "but in the advance of education generally, for the two great objects of the Federation are 'the promotion of international friendship and the pooling of international knowledge.'"

MARGARET H. RIGGS, of Philadelphia, has recently returned from her work in China to spend several months in America. She is a member of the staff of the Christian College at Canton, and expects to return to China about the first of next February. Margaret Riggs is preparing an article on China for the INTELLIGENCER.

Joseph Platt, of West Point, Pa., has also recently returned to America from work in China. So far as we have been able to learn, Margaret Riggs and Joseph Platt are the only members of our branch engaged in foreign missionary service.

THE Dutch Minister of War asks that Holland's army be reduced by nearly half.

AT one Polish orphanage, financed by Joint Distribution Committee, the children showed what might be done by good food and care. When they started 80 per cent. were tubercular, but now the disease is reduced to 2 per cent.

THE Carnegie Foundation for the advancement of teaching has launched a movement to bring American school history-books up to date, in respect, particularly, to the War of the Revolution. Educators have felt that the enduring hostility to Britain and Britishers sprang mainly from the teachings in the average public schools of the United States. Certainly never since the peace of Ghent in 1814 has there been reason for the prevailing national dislike of Great Britain.

IN connection with its Endowment Campaign, Haverford College has issued an interesting statement in regard to the vocations of 1,500 of its graduates. Business men, of whom there are 575, from the largest division; 203 graduates are in the professions, among them 78 lawyers, 57 physicians and 33 clergymen, including nearly all denominations; 39 others are engaged in charity and welfare work; 193 are teachers. The arts, under which heading is given everything from painting to journalism, have a following of 41; agriculture, 77; engineering, 91.

THE Service Committee has issued a call for five more women workers to aid in the German child-feeding work. See the notice on another page.

A LETTER signed by fifty-seven Oxford men has been sent to the professors of science and arts and members of the Universities and Learned Societies of Germany and Austria expressing their hope for the speedy re-establishment of the old friendliness formerly existing amongst them.

DR. THOMAS WOODY, Assistant Professor of Education in the University of Pennsylvania, has written a book on *Early Quaker Education in Pennsylvania* (Published by the Teachers' College, Columbia University, New York City, $3.00). It deals with the organization of meetings and their connection with education and with Quaker educational ideals.

THE total population of the United States is now 105,638,108, according to the last census with an additional scattered population of 7,635,426 in our different possessions elsewhere. Half of our population now live in cities.

American Friends' Service Committee

WILBUR K. THOMAS, Ex. Sec.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING NOVEMBER 8TH.

Five Years Meeting	$952.62
Friends' Church, Tecumseh, Mich.	12.00
Chappaqua Mo. Mtg.	34.00
Chester Prep. Meeting, Moorestown, N. J.	39.12
Shrewsbury & Manasquan Mtgs., Manasquan, N. J.	29.00
North "A" St. Meeting, Richmond, Ind.	20.00
Phila. Yrly. Mtg., 304 Arch St.	5,947.12
Contributions for General Fund	2,396.85
For Germany	3,971.58
For Austria	496.00
For France	1,547.56
For Russia	16.25
For Poland	92.50
Clothing Department	585.15
Refunds	5.00
Interest	62.90
Total	$16,207.65

5 WORKERS WANTED FOR GERMANY.

ALFRED G. SCATTERGOOD has cabled for five more women workers in Germany. There are three requirements: that they be Friends, able to speak German, and trained social workers. This is a very urgent and immediate appeal.

CURRENT NEWS

BRIEF MENTION OF A VALUABLE MEETING.

UNDER the auspices of the Yearly Meeting's Special Committee on the subject of Lynching, a meeting was held on the evening of Nov. 10th, at the 15th and Race Sts. Meeting-house. The Committee was most fortunate in securing as speaker, Robert T. Kerlin, of the Virginia Military Institute,—a man born and reared in Virginia. Prof. Kerlin is pledged to do what he can to atone to the Negro race for the wrong done them by his ancestors—heirs to the system of Negro-slavery. Nothing could be more helpful to those who are working to bring about a right relation between the races, than the attitude of Prof. Kerlin toward the whole subject. He assured us that very generally through the South, joint committees are being established to adjust inter-racial conditions and oppose the work of the Ku Klux Klan.

Extracts from Prof. Kerlin's address are given on another page.

A very pleasant feature of the evening was the fine reading by Mrs. Alice Dunbar Nelson, from the poems of Paul Lawrence Dunbar.

And another element of uplift of this memorable meeting, was the singing of students from the Cheney School for the Training of Teachers. Their hymns of praise and prayer were attuned to the spirit of the meeting—which was reaching after ways of reparation for the wronged, and enlightenment for those who are seeking more effective ways of service.

ELIZABETH POWELL BOND.

———o—o—o———

PURCHASE QUARTERLY MEETING.

PURCHASE QUARTERLY MEETING was held at Chappaqua, N. Y., Eleventh month 7th. Notice is given elsewhere in this issue of the visit and talks of Rabindranath Tagore. A feature of the meeting was the reading of the minute against military training, adopted at the New York Yearly Meeting, Fifth month 27th to 31st, and printed some weeks ago in the INTELLIGENCER.

At the morning meeting for worship Mrs. Charles G. Clark, of Richmond, Indiana, made a thrilling appeal for the realizing of the ideal as contained in Christ's prayer that the "will of God be done on earth as it is done in heaven."

Beautiful words were spoken by Effie Danforth McAfee, of Rye Lake, who mentioned that George Fox's method of ending war was to end the occasion for war, and this should lead us to realize complete personalities, above strife and in harmony with God and others.

Hollingsworth Wood, of Mt. Kisco, made an impressive appeal to be ever awakened to God through response to the essential challenges which every important occasion releases. William Kennedy, an English Friend now living in Westchester County, made a beautiful appeal to spiritual, personal service as a means of realizing the presence of God.

Among others who spoke were Phoebe Cornell, of Chappaqua; George Walton, principal of George School; Rev. George F. Wells, of the Purchase Methodist Church; Burling Hallock, of Yorktown; Judge R. McAfee, of Purchase, and John Cox, of Chappaqua.

The speakers in the Young Friends' Association meeting in the afternoon were to have been George A. Walton, on "Citizenship Responsibilities"; Effie Danforth McAfee and Carolena Wood, on the All Friends' World Conference at London; Harold Laity, on his recent observations in Europe. The speakers all gave place to Dr. Tagore, who gave free expression, as has already been reported, to his outline of the international university in India, of which he is the head.

Following Dr. Tagore, James Wood, of Mount Kisco, made a well-rounded statement of what the Friends stand for in religion, their work against human slavery and for world peace. George Walton put in a thrilling address the meaning of the Friends' educational ideals. Effie Danforth McAfee read a selection from one of Dr. Tagore's poems, and Harold Laity made a statement as to the educational aspect of the All Friends' World Conference.

———o—o—o———

ASSOCIATION OF FRIENDS' SCHOOLS.

THE meeting of the Association of Friends' Schools, held in Brooklyn, Eleventh month 6th, was one of unusual interest and enthusiasm. The Friends of Brooklyn and New York furnished most delightful entertainment, not only for the day of the meeting, but for the day and evening previous. Thirty-six teachers from Philadelphia and vicinity were present, together with many from Baltimore and other districts. Elwood Hollingshead, Clerk of the Committee on Education of Philadelphia Yearly Meeting, also attended.

Miss Nell Curtis, of Lincoln School, New York, and Dr. Franklin Johnson, of Teachers' College, New York, were the speakers of the day. Group meetings under the leadership of Miss E. F. Woodward, of Brooklyn; Mr. W. R. Flowers, of Baltimore; Percival Taylor Rex, of Philadelphia, and W. Elmer Barrett, of Moorestown, gave the teachers opportunity for valuable discussion.

The teachers feel generally that, in addition to the immediate value of the program of the day, the new experience of meeting with Friends' schools teachers of other cities was a great inspiration.

The officers of the Association for the coming year are: President, Ida P. Stabler, Philadelphia; Vice-President, Edw. C. Wilson, Baltimore; Secretary, Myrtis Muschamp, Philadelphia; Treasurer, Anna B. Smedley, Media.

Executive Committee:—John L. Carver, Chairman, New York; Bertha L. Broomell, George School; Elizabeth Williams, Camden; Beulah D. Pratt, West Chester; Alfred Dayo, Moorestown; Elona Stanley, Wilmington.

IDA P. STABLER, *Sec. Pro Tem.*

BIRTHS.

DARLINGTON. — On Eleventh month 2nd, to Dr. Lewis W. and Beulah White Darlington, of Lansdowne, Pa., a son, named LEWIS WILLIAMS DARLINGTON.

MARRIAGES.

HODGE-CAMP.—On Tenth month 30th, at the home of the bride's parents, Mr. and Mrs. Albert W. Preston, Swarthmore, Pa., SEWELL W. HODGE, of Washington, D. C., and REBA M. CAMP. Mr. and Mrs. Hodge are both graduates of Swarthmore College, Mrs. Hodge having been awarded the Lucretia Mott Fellowship. Mr. Hodge is connected with the Provident Life and Trust Company of Philadelphia.

DEATHS.

LEWIS. — Suddenly, at Kennett Square, Pa., on Eleventh month 7th, SHARPLESS W. LEWIS, in his 68th year. Deceased was born near Hamorton in 1853. His parents were the late Curtis J. and Ruth Windle Lewis. In 1880 he married Sarah Shortlidge, of New Garden.

He entered the service of P. R. R. in 1881, in whose employ he remained continually until his death, rounding out over thirty-seven years, holding the agency at Rising Sun for ten years, and Kennett for over twenty-seven. He was held in highest esteem by all railroad officials.

He was a life-time member of the Society of Friends, and greatly interested in the activities of the town in which he lived.

He leaves to mourn his loss a devoted wife and one daughter, Mrs. J. Warren Richards, of Toughkenamon, as well as a host of relatives and friends.

At the funeral services Caroline J. Worth, of West Chester, and Joel Borton, of Philadelphia, paid fitting and impressive tributes and each offered prayer.

MARIS. — On Eleventh month 12th, ANNA M., wife of George L. Maris. Services were held at West Chester, Pa.

MAULE.—Eleventh month 13th, ANNA E. MAULE, of London Grove, Pa., in her 84th year.

MICHENER. — In West Chester, Eleventh month 13th, MARGARETTA MICHENER, daughter of Jesse I. and Rebecca Fell Michener, aged 89 years. Interment New West Grove Friends' Burying Ground.

STRAWN.—At Quakertown, Pa., Eleventh month 9th, WILLIAM L. STRAWN, aged 65.

WINDLE.—In West Goshen Township, Chester County, Pa., Eleventh month 12th, ANNA THOMAS, wife of David C. Windle, in the 76th year of her age.

COMING EVENTS

ELEVENTH MONTH.

20th — Short Creek Quarterly Meeting, at Emerson, Ohio.

20th to 22nd—Warrington Quarterly Meeting, at Menallen, Pa. George Walton expects to attend.

21st—Chester Monthly Meeting at Chester, Pa., at 2.30 p.m.

21st — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Valley meeting at 10.30 a.m. F. D. S. at 11.30 a.m,

21st—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Topic, "What Groups and Communities Should Race Street Monthly Meeting Influence? Resident Members? Non-resident Members?"

21st—Daniel Batchellor expects to be at Lincoln, Va.

23rd—Burlington Quarterly Meeting, at Trenton, N. J.

24th—The Lecture Class No. 2, of West Philadelphia First-day School, which is considering "The Christian Life," will be addressed by Lucretia Mott Fry and Charles Paxson. All Friends should be interested and are welcome. W. J. MacWatters is leader of the class.

25th—Bucks Quarterly Meeting, at Langhorne, Pa.

27th — Nottingham Quarterly Meeting at Little Britain, Pa. (Penn Hill). George A. Walton and O. Edward Janney expect to attend.

27th and 28th—Co-operative Conference, under auspices of the Joint Committee, at Christiana, Pa.

28th—Elbert Russell will address a joint meeting of both branches of Friends at the Middletown Meeting-house (Hicksite), Delaware County, Pa., at 2 p.m. Subject, "Something Better Than Justice."

29th — Philadelphia Young Friends' Association will give a Social in the auditorium of the P. Y. F. A. building, 15th and Cherry Streets, Philadelphia, at 8 p.m.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

WASHINGTON, D. C.
Transient boarders desired in a refined home. Rates reasonable. Laura N. Wilson, 46 Bryant St., Washington, D. C.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

NOTICE—A joint meeting of both branches of Friends will be held at the Middletown Meeting-house (Hicksite branch), Delaware County, Pa., on Eleventh month 28th, at 2 p.m. Elbert Russell will address the meeting on the subject, "Something Better Than Justice." A cordial invitation is extended to all.

NOTICE—The Annual Meeting of the Stockholders of the Buck Hill Falls Company will be held in the Auditorium of the Philadelphia Young Friends' Association, 140 N. 15th Street, on Fourth-day afternoon, Twelfth month 1st, 1920, at 2 o'clock. Morgan Bunting, Secretary.

NOTICE—A conference will be held under the care of the Young Friends' Movements of Arch and Race Streets Yearly Meetings at Race Street Meeting-house, Philadelphia, on the subject, "Our Part in Progress."

4.00 p.m.—Open Forum, led by Wm. Reagan, of New York.

6.00 p.m.—Supper (70c.), P. Y. F. A. Building.

7.30 p.m.—Informal talks, Edith Stratton, Arch Street Yearly Meeting; Walter H. Abell, Race Street Yearly Meeting; Mary Goodhue, Baltimore Yearly Meeting; Clarence E. Pickett, Five Years Meeting.

All who wish to have supper provided for them should notify Edith M. Darnell, 20 S. 12th Street, by Eleventh month 30th.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

SUBSCRIBE FOR
"SCATTERED SEEDS"
for your children.
An illustrated Monthly Magazine under Friends' management, 75 cents per year.
CENTRAL BUREAU OF PHILADELPHIA YEARLY MEETING
154 N. 15th St., Philadelphia, Pa.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866

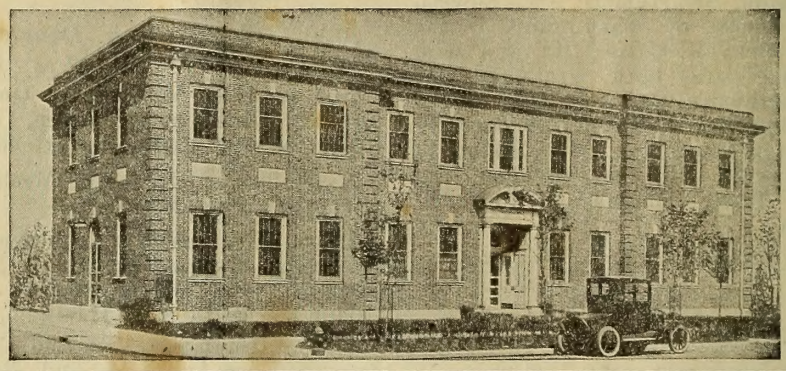
Results. I have received a number of very interesting answers to my ad. in your paper. It has been a most satisfactory one.

BALLINGER & PERROT
ARCHITECTS · ENGINEERS · CONSTRUCTORS
329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



SCHOOLS.

Woolman School
A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION.
A good place to prepare for "Home Service."
Fall term begins Tenth Month 6.
ELBERT RUSSELL, *Director*,
Woolman School, Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

SCHOOLS.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.
ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH, *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

WANTED.

WANTED—MOTHER'S HELPER TO help with three children and light housework. Mrs. David Landreth, 628 Radcliffe St., Bristol, Pa. Phone Bristol 182 W.

WANTED — A PRACTICAL OLD-fashioned farmer. Farm forty miles from New York City. House, electric light, running water. One and half miles from High School. Friend preferred. James Wood, Mt. Kisco, New York.

POSITION WANTED—AS MANAGING housekeeper, or companion; experienced. Address Mrs. E. Ridgway, Huntingdon Valley, Pa., R. D. 1.

POSITION WANTED — AS COMpanion to semi-invalid, or elderly person. Sewing, light duties. Experienced. Address B. 361, FRIENDS' INTELLIGENCER.

YOUNG WOMAN DESIRES TO SPEND winter in California; would like to go as companion to older person, or would assist with children for expense or partial expense. Address M. 360, FRIENDS' INTELLIGENCER.

CHILDREN CARED FOR AT THEIR homes, Philadelphia or suburbs, by young lady who loves and understands children. 65c per hour. Address W. 371, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY A WOMAN of refinement, a Friend, as companion to an elderly woman or semi-invalid. Willing to perform light duties. Address T. 363, FRIENDS' INTELLIGENCER.

FOR RENT.

FOR RENT—WEST PHILADELPHIA, 46th St. section, partly furnished house. Adults only; board owner. Address M. 370, FRIENDS' INTELLIGENCER.

NOTICE—Friends' Neighborhood Guild, 4th and Green Sts., Philadelphia, is in need of folding chairs. Friends able to assist in filling this need are requested to notify Louise M. Lawton, 4th and Green Sts., Phila.



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

Strawbridge & Clothier

Women's Suits, Special, $35.00

Various belted models of wool velour, smart tweeds and silvertone, some plain-tailored, others touched with embroidery or trimmed with bone buttons—excellent Suits for much service.

Outing Suits of Jersey, Special, $21.75

Belted models with patch pockets and mannish collars. Of smart heather-mixed jersey, in brown, green, blue and Oxford gray.

Strawbridge & Clothier—Second Floor, Centre

Women's $30.00 Coats at $22.50

And at $30.00 they were excellent value. They are of wool velour in good shades, made in plain-tailored styles and lined throughout with figured silk—excellent Coats for much service.

$27.50 Coats—$24.50

And some that were $28.75. Several models of wool velour, in black and street shades, all with fur collars and silk-lined throughout.

$40.00 Coats—$30.00

Wool Velour Coats and Dolmans, with deep cape-like collars banded with fur, and lined with silk throughout. Very attractive models.

$45.00 Coats—$33.50

A smart loose-back model of fine wool velour, trimmed with rows of fancy stitching and lined throughout. Generous cape-like collar.

$50.00 Coats—$40.00

Wool Velour Dolmans in a good line of shades, with collars of taupe nutria, natural raccoon and natural dyed opossum.

Strawbridge & Clothier—Second Floor, Centre

Men's Shirts Reduced $1.95

Prices Were $2.50 to $3.00

Soft Shirts of corded madras, fine percale, and cotton pongee with mercerized stripes. All are of that dependability in make and material which characterizes Shirts from our regular stock. As many men will choose a season's supply from this lot, we suggest that you come early.

Strawbridge & Clothier—East Store, Eighth Street

STRAWBRIDGE & CLOTHIER

MARKET STREET EIGHTH STREET FILBERT STREET

PHILADELPHIA, PA.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

S. N. Longstreth, 5318 Baynton St., Gtn.
William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.



MANN & DILKS
1102 CHESTNUT STREET

TYR WOOL
REG. U.S. PAT. OFF.

Originated and developed by us and sold here only under our registered label.

Ladies,' Misses', Girls' Plain Tailored Suits

27.75 34.75 39.75

Motor and Street Coats

Plain Tailored Shirts and Waists

Made like a man's shirt.
Collars attached or detached.

Beaver, Velour, Felt and Silk Sailor Hats

MANN & DILKS
1102 CHESTNUT STREET

Quality IS THE CORNERSTONE OF OUR INVESTMENTS.

MONTGOMERY & CO.
Investment Securities
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865

BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

NEWTON COAL
Answers the Burning Question

ABBOTTS CERTIFIED MILK

Produced at
Edgewood Dairies, Woodside, Pa.

Approved by
Philadelphia Pediatric Society

Contains 4 per cent. Butter Fat

Abbotts Alderney Dairies, Inc.
31st & Chestnut Sts.
Philadelphia, Pa.

A GOOD INVESTMENT

An old-established, successful and growing manufacturing company, controlled by Friends, offers for sale a small block of its Preferred Stock to investors seeking a safe and conservative investment devoid of questionable, speculative features. For complete details, please address Box 354, care FRIENDS' INTELLIGENCER.

REST OF 1920 FREE

To NEW subscribers we will send the FRIENDS' INTELLIGENCER from date of subscription until Jan. 1, 1922, for the yearly subscription price, $2.50. The sooner you subscribe the more you get for the money.

Address FRIENDS' INTELLIGENCER,
140 N. 15th St. Philadelphia.

Cards for Christmas

If you have that list ready, order by mail to-day

25 cards and envelopes, good selection $1.75
50 cards and envelopes, good selection $3.25

WALTER H. JENKINS,
140 N. 15th St., Philadelphia

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, ELEVENTH MONTH 27, 1920 VOLUME 77 NUMBER 48

Autumn

To-day the peace of autumn pervades the world.

In the radiant noon, silent and motionless, the wide stillness rests like a tired bird spreading over the deserted fields to all horizons its wings of golden-green.

To-day the thin thread of the river flows without song, leaving no mark on its sandy banks.

The many distant villages bask in the sun with eyes closed in idle and languid slumber.

In the stillness I hear in every blade of grass, in every speck of dust, in every part of my own body, in the visible and invisible worlds, in the planets, the sun, and the stars, the joyous dance of the atoms through endless time—the myriad murmuring waves of rhythm surrounding Thy throne.—*Rabindranath Tagore* in *Asia* for October.

The Immediate Need

BY O. EDWARD JANNEY.

The Society of Friends is not a growing body. It ought to be but is not.

It ought to be because it is adapted to meet the needs of a multitude of thoughtful people; because it closely resembles the religion taught by Jesus and lived by him; and because it has formed many noble characters for whom the world is richer.

Why then does the Society not extend more rapidly? Why is attendance at many of our Meetings becoming less?

The answer is that we do not give the time, thought and devotion to our religious body which would develop it. We are a people, with some exceptions, giving little attention to the welfare, or even the perpetuation of our Society; we are not eager to increase its usefulness or its membership.

Many of us do not attend Meetings for worship regularly, and fewer still attend the business meetings, and a less number take part in the proceedings. All of us would be sorry to see the Society of Friends vanish from the earth, yet very few adopt efficient methods to prevent such a catastrophe. Would such lack of system and interest improve or preserve any organization, such, for instance, as the Masonic order, the grange, or any secular business?

The Society of Friends will never flourish unless our people become more willing to work for it. It is a marvel that, under the circumstances, it has continued to exist. There is certainly a wonderful vitality about it that has preserved it so far. It needs new blood; it cannot live on itself. The birth rate is alarmingly small. It must gather in new members,

and we must free ourselves from the deadening influence of the fatal tradition that we should not urge others to become members.

Not that increase in numbers should be an aim in itself, but our aim should be so to impress others with the beauty and value of our faith that they will come to us for the religious benefits they can thus gain and those that we shall gain through their becoming members. If what we possess in the Society seems so valuable to us, shall we selfishly refuse it to others?

Of late we have felt more and more sure that doors of opportunity are opening wide before us, but we also feel our weakness. Can we enter them? Are we strong enough to take up this new work? Wonderful things have we done in Europe of late years, and this has opened other avenues of service which will demand every bit of wisdom and power that we can supply.

At the Asbury Park Conference in 1902, feeling the need of combating the forces of internal disintegration, the Advancement Committee was appointed. It was expected to perform work similar to the Extension Societies in other religious bodies. Several Yearly Meetings made like appointments and much active service has been carried on through them.

It is the purpose of the Advancement Committee of the General Conference to encourage work in the Yearly Meetings and suggest methods of effective service; also to provide and distribute literature, plan courses of study and secure speakers, besides carrying on much other work.

But the Advancement Committee of each Yearly Meeting is the body that should perform the finest work within its own limits. This is a heavy responsibility; few realize it. It is nothing less than the rebuilding of our religious Society. This needs to be made over. It must be shaken loose from its hindering traditions and re-made into a going concern. Nothing that is of real value in our principles or methods should be given up, but our people must be made to realize that the King's business cannot wait; that we must seek *first* the Kingdom and give much time to a prayerful consideration of our present plight and for the means of relief and of progress.

Do we possess the spirit of willingness that will enable us to give time and thought and effort to this work? If not, there is nothing more to be said or done. But if this spirit is present or can be induced, one of the media through which it may be made effective is the Yearly Meeting Advancement Committee, supplemented by those organized in the local Meetings.

To make the latter most useful, as many of the members as are willing to do so—those who are really willing to work—should be incorporated with the local Advancement Committee.

There are several departments of service that such a Committee may well organize. We would suggest an outline, which may be varied to suit local conditions:—

RELIEF WORK—including visits to the sick among our members or the relief of cases of distress among them.

PUBLICITY—advertising, conferences, lectures, social gatherings, visits from Friends, pilgrimages.

PASTORAL WORK—which comprises systematic visiting of our members and others; encouragin the former to attend Meeting regularly, and forming closer relationships with the latter.

RELIGIOUS EDUCATION—First-day schoools, Young Friends' activities, distribution of literature, study classes, Bible groups.

COMMUNITY SERVICE—A survey of conditions in the community with a view to improvement (schools, roads, strikes, unemployment, immorality, poverty, intemperance, housing, hospitals, jails, almshouses, hygiene, etc.). Relief of cases of distress. Social service.

GOVERNMENT—National and local matters of interest from a political point of view; searchlight on Congress. Current events.

With capable and earnest leaders in each department and a good Chairman to direct the whole movement, and consulting once a month with the whole body, results would certainly follow, making the Meeting a power for good in the community, while at the same time, offering Christian service to every member, young and older.

To obtain the best results in advancement work in each Yearly Meeting, the services of an Executive Secretary should be obtained. Giving his whole time and thought to the needs of each local Meeting, as well as to the entire body, assisting in the planning of conferences and other gatherings, in securing the best speakers for these, and helping in a variety of other ways, his activity assists in giving life, direction, cohesion and encouragement to the movement.

No doubt there are other ways than those herein described of gaining the desired results, and if the right spirit be present an organization will develop. In Baltimore Yearly Meeting these methods seem to be successful in a measure, since we can report a decided increase in interest in every Quarter, a gain of 93 new members during the year and a net increase of twenty-nine.

At the present time the courage, devotion, enthusiasm and self-sacrifice of the early Friends are what we need. In one respect we have an advantage over them—we have an organization already formed—a fine example of religious democracy. The machine is in fine order, all we need is to get steam in it, the motive force that will get work done.

May we all have a new baptism of the Spirit and move forward with clear vision and a love that will overcome all obstacles, to meet successfully the wonderful opportunities that are opening before the Society of Friends.

———o—o—o———

"Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening."—*Oliver Wendell Holmes.*

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

The Purchase of Fox's Journal

The following statement has come from England as the sequel to the action taken by American delegates at the London Conference in order to express their appreciation of the hospitality extended by English Friends.

A GRACEFUL token of appreciation of their entertainment has been made by American Quakers present at the recent All Friends' Conference, in the form of gifts to the fund being raised by English Friends, which have made it possible for the Society of Friends in England to come into immediate possession of the MS. of the "Journal of George Fox," recently offered for sale at Sotheby's.

This invaluable MS. which the Cambridge History of English Literature describes as being "for originality, spontaneity and unconscious power of sincere self-expression, probably without rival in religious literature" was the original mainly dictated by Fox to Thomas Lower, his step-son-in-law, while in prison at Worcester in 1674-5, but a great deal of the work must have been carried out in the two quiet years after his release that he spent at his wife's residence, Swarthmoor Hall.

This MS. was at the instructions of the Morning Meeting of the Society of Friends in 1692, handed over to Thomas Ellwood, the poet and friend of Milton, for transcription and preparation for the press. Ellwood did his editorial work judiciously, from the contemporary point of view, but in the original MS., which was published in full by the Cambridge University Press in 1911, will be found many personal and political references of great value in throwing further light on the personality of the first Quaker and on the life of the time.

It is unfortunate that the first sixteen pages of the "Journal" are missing. The MS. came down to its late owner, Mr. Robert Spence, the artist, of North Shields and London, who is a distant collateral descendant of Margaret Fell's youngest daughter. Several of the striking passages in the Journal unknown to the general public, as they did not appear in Ellwood's edition were taken as the basis of a series of etchings by Mr. Spence on the Life of George Fox. A third volume purchased at the same time was a valuable collection of letters to and from the family at Swarthmoor Hall, many of which have never been published.

All the MSS. will now permanently remain in the Friends' Reference Library, Devonshire House, Bishopsgate, where they have been on loan for some time.

H. W. PEET.

174 *Veneer Road, Sydenham, S. E.* 26.

———o—o—o———

Still Much Work for the Prohibition Forces

SOME men are optimistic, and those engaged in the whiskey business seem to be pre-eminently so. In spite of disaster and defeat they continue the struggle. Would that their efforts were engaged in a better cause! Even after the adoption of the Eighteenth Amendment and the subsequent decision of the Supreme Court as to its legality and that of the enforcement act, whiskey dealers still believed that eventually they would be victorious in the struggle to carry on their nefarious trade. Although beaten in State Legislatures and in the Supreme Court, they hoped that the recent election would give them a controlling influence in Congress, but here, again, to the joy of all patriotic citizens, they were doomed to disappointment. By this time they should know that our people have settled for all time this great moral issue, and that legalized whiskey traffic is as dead in this country as is the traffic in slavery. To champion the manufacture of whiskey is to champion lawlessness; to engage in its sale is to violate the law and to brand one's self a criminal.

For the recent victory at the polls, which has swept a number of men into Congress who are opposed to any beer and wine amendment, much credit is due to the noble womanhood of America. Much credit is also due to the splendid work which has been done by the persistent efforts of the Anti-Saloon League in keeping the real issue before the minds of our people. There is much yet to demand the serious attention of this important organization, as the following will show:—

1. What disposition is to be made of the whiskey now in bond?
2. The question of placing Federal liquor inspectors under civil service.
3. A bill to define and punish misconduct in Federal officials.
4. The effort to have law enforcement hastened.
5. Opposition to having inefficient men employed in the law enforcement department.
6. Keeping before the public the duty and obligation of State and local officers.
7. Keeping public sentiment alive as to the need of a continuous campaign in favor of prompt law enforcement.

These are some of the things that will demand oversight.

The enemy is alert and active, and had not ceased to be optimistic. We have already seen too much of the immense value of temperance to place any of our countrymen again under the thralldom of strong drink. Love of home, love of country and love of our fellowmen all cry out against it!

ALLAN SUTHERLAND.

———o—o—o———

A Prayer for True Thanksgiving

OUR Father! We thank thee! But we would not forget! Thou art not only our God, but the Father, too, of those across the sea. And when we give thanks for having been led into green pastures where there is plenty, we would not forget that there are those, Thy children, for whom the pangs of hunger never cease.

Thou hast prepared a table for us in the presence of those we thought our enemies, but our hearts do not altogether rejoice. For we know that those who suffer most are innocent. Our cup runneth over, but we cannot forget the outstretched hands, the searching eyes of those whose cups are empty.

Our Father, we thank Thee most for One whose life ministered unto those who were most needy; and we would be like Him.

RACHEL DAVIS-DUBOIS.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, DR. THOMAS A. JENKINS,
DR. J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, ELEVENTH MONTH 27, 1920

A Frank Talk About Our Policy

SECRECY is dangerous in the publication of a religious journal, as well as in diplomacy. To achieve the whole-hearted unity of purpose and action which ought to be behind the INTELLIGENCER, we need frank and continual open discussion. In so far as conditions permit, we have talked freely with Friends concerning the mission and the needs of our paper. But many of our readers and supporters in other sections of the country are beyond the range of personal conversation. We desire that they also should fully understand our aims and should participate in determining our policy.

It seems to us that we need to recognize, first of all, that so long as people live in different places and under different conditions, there will always be differences of opinion. Such differences may be dealt with in two ways. If outward unity is sought, an attempt may be made to suppress them. This is the method of imperialism. Or it may be recognized that differences must always exist, but that men of varied convictions can live together in peace and unity to the benefit of all. This is the method of democracy. This is the method which Paul sought to impress upon the early church in that oft-read twelfth chapter of Romans.

The Society of Friends is founded upon this second method of dealing with diversity of opinion. We have always regarded ourselves as a religious democracy. This does not mean simply that variations in belief are recognized and welcomed among our membership, but that those holding different beliefs can work shoulder to shoulder at the task of world building which engages us all. Only so long as this is true can we maintain our faith.

The INTELLIGENCER is, therefore, the organ of a Society which is based largely upon freedom of individual conviction. It should accordingly give expression, not to any single current of thought which we recognize among us, but to all currents. It would be easy to select a single platform and to present that, and that alone. But in so doing, we should be contributing nothing to the need of the world for a way of brotherhood between men of varying interests. The higher, more difficult way calls to us. There ought not to be any conviction held by any of our members which is not given free expression in our columns. Our ideal should be to act as a channel of wider expression for all phases of Friendly thought and, by keeping each group of Friends in touch with the work and the interests of all other groups, to bind us together into a single, co-ordinate whole.

If we are to fulfill this ideal, there are two points which our editorial staff, our readers and our contributors must keep constantly in mind. In the first place, we must expect to find frequently in the columns of the INTELLIGENCER, varieties of opinion with which we do not entirely agree. But we should look upon this as an opportunity. None of us pretends to be perfect in his convictions, and we cannot keep our own views strong and progressive unless we hold ourselves conversant with the views of those who think differently. Nor can our own views be of continued service in the quest of truth unless we seek to carry them to those who do not at present understand or accept them. We must cease to look upon our articles as finished products which are to be either wholly accepted or wholly rejected. We should look upon them rather as channels of suggestion, as bases for thought and discussion. To such discussion our columns are always open.

In the second place, the INTELLIGENCER cannot express the opinions of those who contribute no material for publication. One Friend told us recently that he did not feel that his conception of social problems was receiving fair expression. But we have not rejected any contributions expressing his conception; we simply have not received any. We cannot publish articles which we do not have. In fact, we have made a special effort to obtain expression from all sides. Will not any Friends who feel that their point of view is not receiving the attention which it deserves take upon themselves the responsibility of presenting it? Our only wish in regard to the contributions which we publish is that they should be in a large measure constructive rather than critical; pointing out the need and the possibilities of the future, rather than the faults of the past.

An examination of the contents of this issue will show that it is not limited to any single view, but expresses many phases of thought. If this well-rounded expression is to continue, we must have the co-operation of all. Such co-operation will carry us a long way toward answering the need of the world for good will in the midst of differences,—and a long way toward becoming indeed "members one of another."

———o—o—o———

A Sign of the Times

WE have just received the first number of a leaflet entitled *Social Progress,* which is to be issued quarterly by the Committee on Philanthropic Labor of the Philadelphia Yearly Meeting.

The current number contains short, pointed articles on various topics concerning the work of the Committee, and several lists of publications on social subjects, sources of information and other practical

helps to social work. The Committee has undertaken to issue this bulletin because it feels the need of keeping in close contact with other Committees of kindred purpose, and because it desires to receive and pass on practical suggestions for the work of "human betterment."

The Introductory Statement contains the following typical passage:—

"We have been increasingly aware by the history of the few past turbulent years that Lowell spoke a universal truth when he sang, 'New occasions teach new duties.' We have felt unrest at the narrowness of the work we have hitherto carried on. The combined call of patriotism, humanity and loyalty to our Society's ideals has met with splendid response in the years of world agony which are slowly passing into history.

"The awakened spirit of service has opened our eyes to large permanent responsibilities both at home and abroad. We are not content with a system which deals out a little propaganda, writes letters of advice occasionally, and centers its interest about making good reports from subordinate to superior bodies. We are struggling to find a more efficient means of practically expressing social concern and forwarding movements helpful to society."

Such words as these are inspiring. But most inspiring of all is the realization that our Committees are actuated by the earnest, progressive spirit which makes these words possible, and that they are seeking to follow this spirit in dealing with the needs of the world.

The Future of the London Conference

What of the future? We who have returned are often asked with an accent of doubt if the Conference was worth while, and what it accomplished.

One of the English delegates, a man of tender and dedicated spirit, who has followed his leading in the service of peace with rare sincerity, and whose only son lost his life in the Friends' Ambulance Unit, said to me, "Those who have attended this Conference must for the rest of their lives be much better or worse for it. Better if they carry out in any degree its lessons and its spirit; worse, if they live without trying to put into effect the new and broader truth they must have seen." That, it seems to me, sums up the future of the Conference, not only for the individual, but for the Society of Friends.

Our great prophets have often been on the mount of vision, but here our whole Society met there in representative capacity. Many distant views we had seen before, and had heard others described so often that we were at first disappointed because features were not so new and sublime as we expected. But we were shown a panorama that grew and was impressed on us. It is hard to describe a panorama; hard to keep clearly in mind the far vistas; hard sometimes to get one's bearings again on the lower levels with their confusing details. But we have seen the promised land; we know it is there for some one to possess. We hope that we of the Society of Friends may have the courage, faith and endurance for this venture.

The message of the London Conference is that we go forward, but individually and collectively the decision rests with us. Each Friend must decide for himself if the Conference was worth while.—*Stanley R. Yarnall, in "The Friend."*

———o—o—o———

A Minute for Peace

The following Minute has been adopted by the Peace Committee of the Orthodox Yearly Meeting at Philadelphia.

SEEDS OF WAR.

It is an easy assumption to make, that for a time at least we are safe from further war: that war has been so horrible and so destructive that nothing could again drive our people and nation to the awful business. While we Friends are turning to the healing of the wounds in Europe and, to some extent, with relief to our own affairs, we may fail to note certain significant situations here at home. At present there are several such which, though they give no immediate prospect of war, are just the sort of things which lead in that direction.

UNIVERSAL MILITARY TRAINING.

Some have forgotten that Universal Training was ever proposed for adoption, and to the vast majority it has ceased to be an issue; but down in Washington the War Plans Division of the General Staff has just completed a survey of our Army posts and Camps to be submitted to Congress in Twelfth month—showing how they could be adapted to a system of Universal Military Training. Meanwhile, Congressmen, instead of taking a safe kick at such a dead issue, evade or ignore pointed questions on the subject. We shall hear more of it as the election is past.

OUR BIG NAVY.

The papers did not say much about it, but the last Congress appropriated $425,289,574 for the Navy for the year 1920-21, or $4 for every man, woman and child in the country. Of this immense amount $104,000,000 is for new construction to carry on the building program begun in 1916, and which if completed will give us the largest navy in the world by 1924. This is figured on the assumption that the present building program of Great Britain is to be carried out. As a matter of fact, Great Britain, after launching the great super-dreadnaught *Hood,* has scrapped three similar ships which were already started, and is not now beginning any great ships. France likewise has scrapped four partly completed dreadnaughts. Italy has stopped building; Germany and Russia have no dreadnaughts. Japan with a navy a quarter the size of ours, can hardly get steel enough for its merchant ships. In the face of such conditions, what excuse have we for continuing to pile up our navy? Are we getting ready to fight England?

IRELAND.

If our navy is getting ready to fight England, some of the pro-Irish in our borders are rapidly working up the requisite amount of anti-English feeling in America; perhaps not deliberately, but nevertheless effectively. However, England may have blundered in handling the Irish situation, we are not likely to help Ireland or England or ourselves by wildly accusing England of stupidity, oppression and greed, and by passing resolutions calling on her to solve the problem in the way we may happen to think right. Friends will have much sympathy with the project of a New

York weekly which is forming a committee of one hundred to investigate the Irish situation impartially and try to find out actual facts only.

HAITI AND DOMINICAN REPUBLIC.

While we wax warm over Ireland, a few inquiring minds undertake to find out what our government has been doing to some of its small neighbors. They make the discovery that the government of Haiti is run largely by our Navy Department, and that it is questionable whether it is always done in the interest of the inhabitants. They find that in Guam the Navy Department, without act of Congress, is enforcing compulsory Military Drill on all boys between seven and sixteen, with military punishment for non-conformity. They find that the chief government positions of the Dominican Republic are held by officers of the United States Marine Corps, acting under orders of the Secretary of the Navy. In the face of these, dare we prate of Ireland?

MEXICO.

Can we wonder, either, that our southern neighbor views us with suspicion, particularly when we do so much to antagonize her and so little to show our friendship? Our papers use big headlines to record a bandit raid in which an American is killed, but when two Mexicans are lynched in Utah, only a few people see the tiny news notice. Charges go unrefuted that an American oil company in Mexico employs bandits to keep Government troops away. Oil interests insolently demand the repeal of Mexico's laws designed to bring her at least part of the benefits from her own natural resources. These occurrences are the sort of thing from which Mexico forms her opinion of the United States. The opinion is far from flattering, because the actions by which we are judged are so often like those of a bully rather than a friend.

JAPAN.

Not less provocative of trouble is the anti-Japanese agitation now reaching fever-heat in California and re-echoed in other quarters. The question of Oriental immigration is indeed perplexing, but the Japanese Government has always shown a willingness to recognize the American point of view and to discuss mutual problems amicably. But unjust discriminations against previously welcome settlers, and a campaign of exaggeration and misrepresentation are rapidly fanning Japanese public indignation to a point where a less reasonable administration might be driven into war. The fact that our navy is four times as big as Japan's may render her protests less effective, but it again puts our country in the position of a bully.

PEACE OR WAR.

Such courses of action are certain to cause us to be viewed with fear and suspicion by our neighbors. If they are allowed to continue we shall indeed find ourselves surrounded by enemies. Our country has to learn that a peace-loving people must insure peace by being a friend to its potential enemies. There is work for every lover of peace. Events of to-day are determining whether the coming years shall bring peace or disaster. No Peace Committee or Service Committee can take the burden from the individual. We can all keep informed on these critical but sometimes obscure issues. We can talk about them and thus keep them from becoming obscured. We can write about them to those in authority who are able to effect changes. We can, above all, keep in touch with and support those who are forwarding plans not only to prevent international friction, but to promote international friendship.

If we fail now to use our influence to crush sprouting seeds of war, we shall share in the responsibility for the battles of the next generation.

(Signed) A. J. Vail, *Secretary.*

———o—o—o———

Our Schools for Colored Students

In response to a recent inquiry the following letter was received from the Phelps-Stokes Fund for Negro Education. It is of interest as an impartial statement, coming from outside the Society, of the standing and the needs of the schools for colored students in which Friends are interested.

The Schofield School has always had good standing, both in the community and in the larger circle to which its graduates have gone. The school has always stood for right relationships and the graduates have been known by their sound common sense and fine integrity. We have always felt that it would be possible to do more work in industrial and agricultural lines, and it was Dr. Jones' hope that the school would gradually strengthen those departments. I know that the Principal, Miss Haight, has attempted to improve this part of the work, but I do not know what success she has had with it.

The Laing School at Mt. Pleasant, we have felt should have become a County training school, and that it ought to do more work in school gardening. I am quite sure that the latter point has been emphasized recently, but I am not sure whether the relations with the County have been changed in such a way that the school has been developed as a County training school. It seems to us that there should be a closer connection with the County.

The Cheney School needs no comment from us. Its Principal, Mr. Leslie Pinkney Hill, is the efficient director, and the school has always done good work. There is need for its work to be enlarged as the funds can be obtained.

Since the change in the Principal at the Christiansburg Institute, I do not know how the school is progressing. Up to the time that Mr. Long retired he was handling a very difficult situation in a very efficient way. As you probably know, there is to be a new survey made of the Southland School at Helena, Ark.

There are in all of these schools little matters for general improvement, but on the whole they are all well organized and efficiently administered.

At the time the survey of all the schools was made we felt that all of the Friends' schools needed to put more emphasis on garden work and industrial training, and that the secondary grade ought to be given more attention and the elementary less. The reason for this is that the Counties are developing the elementary schools, but they have not yet reached the point where they are doing much with secondary training.

IDA A. TOURTELLOT.

———o—o—o———

The New Emancipation

The Emancipation Proclamation ended forever the legal theory of the Negro as a thing to be bought and sold. He was recognized as a person. He was given the right to move from place to place at will. His

children belonged to him according to the civilized practices of parenthood. His wife became his helpmeet, free from the separation of the auction block.

While the legal and physical evils of chattel slavery were removed, the old emancipation left certain ills and failed to bring certain constructive benefits. These should come with the new emancipation, which must go further than to change the Negro from the status of a thing to that of a person. It must clothe him with the full relations of manhood. The new emancipation must remove from America and from the world the doctrine that some men are less than human brothers. This is what someone has termed a "jim-crow" spirit. It dwarfs the man or race that exercises it and humiliates the man or race toward whom it is directed. This jim-crow spirit stalks abroad on almost every continent. Japanese exercise it towards Koreans; Englishmen towards East Indians. White people and colored people owe it to America and to the world to put down this spirit and replace it by mutual self-respect and racial co-operation.

Furthermore, this new emancipation is spiritual in quality. It rises out of the hearts of men. It will enter into economic relations, into political and legal relations, into intellectual relations, and set men free, because it will baptize them with the consciousness that each man is his brother's helper. It will free men from the belief that the problems of their relations can be settled through the use of brutal force rather than through the application of the principles of brotherly good will and co-operation.—*George E. Haynes, in the "Southern Workman."*

———o—o—o———

My Work in Serbia

In the first part of March, 1919, I went to France to join the Reconstruction Unit of the American Friends' Service Committee. I worked in the French field for about nine months in the department of agriculture, trying to plow up the soil with tractors in preparation for seeding of field crops. The land in many cases had not been tilled for four years. We brought cows, horses, pigs, goats and chickens in great numbers into the devastated regions in order to help start life anew.

In December of 1919, I was transferred from the French field to the Vienna Unit. There my work consisted mainly of convoying foodstuff from Switzerland and the German-Austrian border to Vienna. We also hauled from Czecho-Slovakia and Serbia the Mission cows in Vienna. This convoying of foodstuffs was very interesting work, as it gave one an opportunity to see the actual life and customs of the people in the various countries.

In July, 1920, I went to Petch, Serbia, to join the Unit there as a temporary member, until more workers arrived from America. The life of the people in Serbia is very different from that of the people in Austria or France. What impressed me mostly was their crude ancient way of doing nearly everything by hand. Every step in the making of clothing from the raw wool to the made-up material is done by hand. The same is true of the bread they eat. The grain is threshed out by means of the flail or by driving a horse or yoke of oxen around in a circle over a pile of wheat in order to tramp out the grain. If they wish to sell any surplus goods it must be hauled by oxen 63 kilometers from Petch to the nearest railway station. It takes two days to make the round trip. Is it any wonder when they must spend so much time getting the bare necessities of life that they have no time left for education? This is the greatest need among the ignorant Turks, Albanians, Greeks, Serbs and Montenegrins who compose the population of Southern Serbia. The great need on a par with that is a knowledge of modern sanitation and medical relief.

The Mission work in Serbia consists in running a hospital, clearing and cultivating land, building houses and giving out food rations for the settlers. These people were formerly Montenegrins, but at the end of the war were left entirely destitute. My work consisted of running an English thresher in this district, thus showing the people the modern way and giving them some clean wheat free from dirt for their bread.

I must say that I have enjoyed the work very much all the way through and that the Friends are doing a wonderful work. They are doing a great share in helping to relieve the suffering of Europe as well as bringing a message of peace and goodwill to whomsoever they meet. Elmer H. Jantz, *Larned, Kansas.*

(*Arrived in New York, 11th Month* 3, 1920.)

———o—o—o———

The Emergency in Europe

Reports received from representatives in Central and Eastern Europe by the American Relief Administration Children's Fund (Herbert Hoover, President), state that 2,250,000 children will starve this winter unless provided with American food.

Realizing the critical need of funds to carry on the child-feeding activities of the American Friends' Service Committee in Germany during the coming winter months, announcement has come from the Administration's office, 42 Broadway, New York, that for every dollar contributed to by the Central Committee to the Friends, the Administration will raise an additional one-half dollar.

At the present time there is no assurance that funds will be forthcoming to ward off the suffering that threatens the little tots of Poland, Austria, Czecho-Slovakia, Germany, and other countries. Earnest appeals are being directed to the German-Americans in this country to come to the rescue of those who are in dire need in their home land.

It is considered imperative to extend the child-feeding operations until the harvest of 1921. Funds available will not carry on the work later than February. To stop the relief measures now will cause untold suffering among the children in the hunger-zone.

As a means of assisting in the general relief of the countries affected, the American Relief Administration has arranged for the purchase of Food Drafts payable in foodstuffs at the relief warehouses in Europe. Food Drafts cost $10 or $50, and can be bought at banks in the United States, Canada, South and Central America in favor of a stated person in Europe.

A Draft calls for a standard package of food, including flour, rice or beans, milk, bacon or cottonseed oil. Warehouses belonging to the American Relief Administration, where these Drafts are honored, are located at Vienna, Prague, Budapest, Hamburg and Warsaw. Branch warehouses are located in other cities and towns in this territory.

Some Reflections of an Ancient Subscriber

Friends are so drifting from their old time anchorage of speech, that in most instances they cannot be distinguished from the "world's people." The "plain language" has even so been dropped in Friends' schools that in such instances they are in no ways different from others, and Friends' children who attend there, come back home with their family speech dropped. In sequence, perhaps this, including the language, the numbering of weeks and months, will be dropped in the conduct of our business meetings, even at our annual gatherings, as no longer necessary, and a needless lingual peculiarity. Friends' use of the singular pronouns was once considered the "language of the Bible," and the numbering of the months as a justifiable avoidance of heathen titles, in some cases, and in others, where the Latin numbers were used, as of wrong denominations, from the Ninth to the Twelfth month. I notice in the proceedings of the late London Conference, as copied in the Friends' Intelligencer, the numbered months are not used, despite the fact that they are more and more employed by business men and corporations; not from religious scruples, but for convenience and the shortening of correspondence. Even the numbered days are not used in the London reports, needlessly offensive, and so unfamiliar to Friends in such writings. The plain address is considered peculiar, despite the fact of its Biblical sanction, and not only that, but the English language varies from others in the non-use of singular pronouns, at least in the family circle and among intimate friends, where it is known as the "language of affection." There was an excuse claimed among the less strict Friends that in adhering to the conventional tongue, those outside the pale could not understand them; but this idea has got to such a pitch that they seem to think that their fellow-members only understand the world's talk, and thus address them and in conscious ways.

When the term "directness of speech" was substituted for "plainness," did the revising committee think for a moment that when primitive Friends spoke of the "Language of the Bible," that the "thee," "thou" and other personal pronouns in the singular, were meant in any other way? They were certainly disingenuous if they did. Once in making claim before a clergyman that Friends had some claim for their peculiarities of speech from the Bible, he would not even grant us that poor favor, saying that in the original Hebrew it could be shown that the plural pronouns were used in addressing one person; that in the Lord's Prayer, for instance, the words "you" and "yours," could replace "thy" and "thine." But this is not to be wondered at, when in a recent number of "Lesson Leaves" for the use of First-day Schools, another compiler is quoted, without comment, in rendering one of Christ's sayings where the "plain" pronouns are dropped. This, to a certain extent, would give a shock, but there is no knowing what we can get used to. It is hoped, however, that in the more advanced Friends' meetings "movies" will not be instituted to induce membership.

It so happened, or otherwise, that in the common school I attended for thirteen years not at all under the direction of Friends, though originally thus instituted, their language was almost invariably used, even by teachers not in membership with us, showing the influence of early ways inaugurated by Friends. I mention this matter for the reason that what were considered obligations, and sanctioned and insisted on by the founders of the Society of Friends, to say nothing of Scriptural authority, is so being ignored at the present time.

In writing as I do I know that others, prominent in our Society, anxious for its welfare, and in other ways consistent with old-time Quaker usages, see no necessity for holding on to what they deem obsolete forms of address which have every indication of being abandoned, but for all that, whether or not from inheritance of ancestral notions going back to those of early Friends of whom my forefathers were a part, I feel that there could be some way found to check the disuse of a language in strict use in my family from my earliest recollections.

I am well aware of the difficulty of holding onto the plain language towards those who cannot understand it, when it must be changed to that intelligible and when it would be out of the question to adhere to it.

Speaking of speech inheritance, it would be difficult these days to follow the ways of my grandfather who directed his dumb animals in the plain language, a custom of the strictest Friends, and why was that strange when it was the custom with those speaking the Continental tongues of Europe? In addressing these as if they were high-up humans, it was the English-speaking class who were peculiar.

Finally, I do not expect that what I say or write to encourage the use of our plain speech to those who cannot understand it, to say nothing about the sensitiveness of those among us who dislike it going out of use to have much effect, but cannot we keep it in use among ourselves? We certainly gain no respect from what is called the world, by dropping into their speech to the abandonment of our own.

And, furthermore, while admitting that it would have been more appropriate for some plainly dressed, old-time gallery Friend to have written in the critical and exacting way I have, rather than one who led an early strenuous life, as no one has seen fit to take up the matter, I will let go what I have written for what it is worth. T. S. K.

———o—o—o———

"Gequakered" Germans

The following letter appeared in the Philadelphia "Public Ledger":—

To the Editor of Public Ledger:—

Sir—I am told by a well-known man who corresponds with relatives in Esslingen, Germany, that a new verb has appeared in Germany. When a child appears on the street particularly pleased and satisfied he replies to inquiring friends that the cause of his well-being is that he has been "gequakered." I am quite sure that a better-filled stomach will do more toward assuaging the doctrine of hate inculcated into the minds and hearts of young children than anything else. "If thine enemy hunger feed him" is certainly pure Christianity, and no one can gainsay it.

Philadelphia, November 12, 1920. R. L. P.

———o—o—o———

"Make a little fence of trust around to-day,
Fill the space with loving work and therein stay.
Look not through the sheltering bars upon to-morrow,
God will help thee bear what comes of joy or sorrow."

PUBLICATIONS OF INTEREST TO FRIENDS

THE HOUSEHOLD ACCOUNT BOOK OF SARAH FELL, OF SWARTHMORE HALL; *edited by Norman Penny,* F. S. A. CAMBRIDGES UNIVERSITY PRESS, 1920. NEW YORK, THE MACMILLAN CO.

This book contains some five hundred pages of household accounts, with an introduction and notes. Sarah Fell, step-daughter of George Fox, was "perhaps the most active of the Swarthmoor sisterhood." There are many references to sums received or spent in behalf of local meetings of the Society of Friends. "The persons whose names are mentioned in the Account Book are, in the main," says the preface, "unknown to history, even to Quaker history, but the record of their financial transactions throws a bright light upon conditions in an obscure part of England in the second half of the seventeenth century."

THE CHILDREN'S JESUS. PROPHETS IN ISRAEL AND JUDAH; *two books by E. B. Trist.* NEW YORK, THE MACMILLAN CO.

These books are written for young children and are gotten up like the usual children's story books with large, black type and frequent illustrations, many of the latter being full-page plates in color. The stories are given objectively without modern interpretation. The illustrations should prove impressive to children.

THE UNWROUGHT IRON, AN INTRODUCTION TO RELIGION; *by Frederick May Eliot, Minister of Unity Church, St. Paul, Minn.* THE BEACON PRESS, BOSTON. PRICE $1.35.

"The life that is given to each one of us has little value in itself, but it is rich in possibilities," says the author, "How can we mould and shape this life of ours so that the rough material may become significant with usefulness and beauty? This is the question that religion asks. And the answer cannot be learned or taught in any mechanical method. Each one of us has to work out his own religion for himself." The book is written in the hope that it may make "the questions of religion less baffling and the joys of religion more compelling." The author bases his work largely upon experience gained in directing discussion classes for young men and women of high-school and college age.

Brief Items of Interest

JOHN WOOLMAN was buried in the Bishop's Hill grounds, in England, and his headstone bears the following inscription:—"Near this stone rests the remains of John Woolman, of Mount Holly, N. J., North America, who died at York 7th of 10th mo., 1772, aged 51 years."

BRIGFLATTS Meeting-house, in England, bears the date 1675. It has a "prophets' chamber" and a little special connecting gallery reached by a short ladder from the minister's gallery. The youths' gallery is unique, having at the top of the stairs a pen made of gates in which were kept the dogs of attenders in the early days.—*Wm. B. Harvey, in "The Friend."*

AN interesting Conference on Education was held at Cheyney Training School for Teachers Tenth month 23rd, on the occasion of that institution's recognition as a State Normal School.

Albert Lindsay Rowland, State Normal School director, representing Governor Sproul, in his address said: "I hold that racial consciousness is essential for the Negro. But that by no means implies racial prejudice. Race consciousness grows out of enlightenment; race prejudice thrives in ignorance."

ALBERT COOK MYERS, who has been engaged for the past ten years on the composition of his monumental life of William Penn, does not accept the theory of Rendel Harris that the barn at Jordans is built of *Mayflower* timbers. In his opinion no satisfactory evidence has been produced. He points out also that there were many ships at that time named *Mayflower,* and that even were the barn constructed from one of them, it might not be the one in which the Pilgrims came to America.

NINE German Friends' Meetings have so far been started. They are located at Berlin, Charlottenburg, Darmstadt, Erfurt, Frankfurt-am-Main, Furth (near Nuremberg), Stuttgard, Cannstadt and Pfullingen.

EDWARD GRUBB writes in the *Friend* (London) of the Conference at Gelnhaar attended by six English Friends and twenty-five Germans ones, held from October 8th to 11th. Three lectures or talks were given by W. C. Braithwaite, and three by Edward Grubb, Dr. Elizabeth Rollin interpreting. W. C. Braithwaite thought the work in Germany lay more along the Adult School line than the building up of a Quaker organization.

GILBERT BOWLES has been seriously ill in Tokio, Japan, but his recovery is now hoped for.

AN All-American Conference on Venereal Diseases is to be held in Washington, D. C., December 6th to 11th. Its object is to formulate definite plans for the control of these great plagues. The announcement of this conference states the belief that the two most serious obstacles to such control at present are lack of knowledge and a reluctance to discuss the subject. The conference committee is making a special effort to interest clergymen and religious organizations in its work. All interested in this problem are invited to enroll as delegates to the conference. Communications should be addressed to the acting Executive Secretary, Dr. Charles Bolduan, 411 Eighteenth Street, N. W., Washington, D. C.

ROSA E. LEE, in charge of the Friends' Mission at Bir Zeit, Palestine, reports that she has laid up winter supplies in the shape of medicine, fuel, and food to be given out to destitute orphans.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

WEEK ENDING NOVEMBER 15TH.

Five Years Meeting	$48.00
Green Plain Mo. Mtg., Ohio	100.00
New Garden Prep. Mtg., Pa.	50.00
Newton Prep. Mtg., N. J.	80.00
Valley Meeting	150.00
Race St. Monthly Meeting	126.50
Makefield Mo. Mtg. (Polish Relief)	10.00
Wrightstown	73.41
Abington Mo. Mtg.	100.00
Salem Mo.	16.00
Wilmington Mo.	936.50
Wilmington (German Relief)	12.24
Wilmington (Relief Ras El Metn Syria)	25.00
Swarthmore Mo., by E. J. Durnall	20.00
Race St. Mo. Mtg.	117.50
"I" St. Mtg., Washington, D. C.	400.00
Mickleton Friends' Mtg..	170.60
West Union Conservative Meeting	5.00
Pittsburgh Friends	50.00
So. Cleveland Mo. Mtg., Service Committee ...	25.00
For General Fund	1,285.02
Contributions for Germany	7,765.69
For Austria	1,278.48
For Russia	1,011.00
For Poland	16.00
For Serbia	2.50
For Syria	25.00
Clothing Department ...	107.62
Miscellaneous Refunds..	33.41
	$13,991.23

—o—o—o—

CHANGES IN PERSONNEL.

Returned.—*George O. Springer,* Metamora, Illinois, from Vienna, November 10th. *Elmer Jantz,* Larned, Kansas, from Serbia on November 5th.

Sailed.—*Dorothy Detzer,* Fort Wayne, Indiana, on the S. S. *Mongolia,* November 4th, for Vienna. *Chester A. Osler,* Haddonfield, N. J., on the S. S. *Olympic,* November 6th, to do student feeding work in Germany.

SHIPMENTS received during week ending November 13, 1920:—44 boxes, totaling 1,078 articles; 3 of these boxes from Mennonites, 2 for German Relief.

CURRENT NEWS

CONFERENCE OF YOUNG FRIENDS' ASSOCIATIONS.

THE fall conference of Young Friends' Associations was held at Cheyney, Pa., Ninth month 13th. The following notes concerning it are taken from an account by Martha Moore, which appeared in the *North American.*

The visiting Friends were the guests of the Thornbury Association, and came from many neighborhoods, Philadelphia, Germantown, West Chester, Newtown, Byberry and Oxford, and in New Jersey, Mickleton, Mt. Holly and Moorestown sent representatives. Lorena Zavitz brought a greeting from Coldstream, Canada. "Our association is a part of a union of five denominations. We meet with each one in turn and feel we gain much strength from this interchange of viewpoint," she said.

The pliability and adaptability of the Young Friends' Association to the community was emphasized also by Herbert Worth, of West Chester, and others. The social side was dwelt upon. Caroline Engle told of how interest in the association had brought about such an increase in the meeting membership at Mickleton, N. J., that it has been necessary to build an addition to the meeting-house.

Greetings were also brought from the Friends in New England, and the Society was urged to give its vital message wider publicity.

The evening session was addressed by Wilbur K. Thomas, Secretary of the Friends' Service Committee. "You have the biggest proposition before you that you have had in the 250 years of the life of the society," he said in speaking of the reconstruction work in Europe. "We cannot give up this work now. It is like a dynamo which we have grasped and we cannot let go. In proportion as Friends have entered social service they have prospered," said Mr. Thomas, "and this work is being done in the spirit of service and fellowship."

—o—o—o—

CENTER QUARTERLY MEETING.

CENTER Quarterly Meeting was held at Grampian, Pa., Eleventh month 13th to 15th. Every thing was favorable for Quarterly Meeting—good weather, good roads, good program, well advertised, fine attendance and splendid enthusiasm for the upbuilding of our Friendly Faith and Religious Testimonies.

At 2.30 on Seventh-day the children of the Grampian First-day School in well-delivered recitations and song service told what the children can do for the adults, and the adults ably discussed the question, "What can we do for the children?" and all together it was an hour spent in "getting the bearings" for a right start in life.

At the meeting of Ministry and Counsel we were exhorted to make ministers by placing the mantle of service by record upon those who frequently rise in meeting to give expression of thought. By an acknowledged appreciation upon the records we would get nearer solving the question of the ministry in the Society. It was said "That a small pitcher full was just as full as a large pitcher full," so it might be that the small minister recognized as a leader in the small meeting might be the means of starting an upbuilding for that meeting. We were also admonished to study the queries of the Discipline more diligently and see if at the present time they meet the needs of the hour. If they do not, why not revise them at the next Yearly Meeting?

On First-day many Friends and others from a distance came in automobiles, the keynote thought of the morning meeting was "Do the Master's Work," and Isaac Wilson was especially favored to bring this thought vividly to the splendid gathering of people. In the afternoon's meeting, which was something in the order of a conference, we discussed "Should Friends Make a Greater Effort to Extend Their Faith to Others?" It was decided that we get busy right away reaching people who have no church home. Thomas L. Wall very ably reviewed some of the testimonies of the founders of our Society, and showed how their life work was for their day and time and how our now should be with as much zeal as they had, but applied now as we find it in the changed conditions to-day. The evening meeting was especially planned for the young people.

On Second-day in Quarterly Meeting we missed many of the Friends from the other meetings who have usually been in attendance. And we more than ever realize that a greater responsibility is resting now upon the younger shoulders if our meetings keep the standard up.

Several Friends and others in Clearfield met at the home of Geo. and Ida Underwood on Second-day evening at a parlor meeting, at which Isaac Wilson was favored to answer some of the knotty questions of the hour from the Friend's standpoint. GEORGE T. UNDERWOOD.

FAIRFAX QUARTERLY MEETING.

The week-end of the 14th inst. was the time of Fairfax Quarterly Meeting at Waterford, Va.

This is a quaint old town in the Londoun Valley, one of the finest, most productive sections of Virginia, and here for many, many years Friends journeyed, formerly on horseback, and later in horse-drawn carriages through winter weather to attend this meeting in the Second month.

They came from Hopewell, some forty miles across the Blue Ridge Mountains, from Alexandria, and from Woodlawn, forty and fifty miles in opposite direction from Hopewell, and from Goose Creek, nearer by.

Recently the time of this meeting has been changed to the Eleventh month that Friends may the more readily get over the country roads in their cars. Sixth-day used to be taken up with the trip, and from that evening till Third-day morning was a grand social time woven about the meeting for worship and the routine business of the Quarterly session. Now in their comfortable cars they come on Seventh-day morning, and the meeting for Ministry and Counsel occupies part of the afternoon.

A meeting for worship takes an hour or two of First-day morning, with usually another meeting along some special line that afternoon or evening, and the business session of the Quarterly Meeting on Second-day morning, and home that afternoon.

Such was the programme this year.

The Seventh-day meeting, full of interesting suggestion and inquiry, was participated in not only by the members of the Quarter, but also by Dr. O. Edw. Janney, Daniel Batchellor, and Edward C. Wilson, of Baltimore.

The First-day meeting was quite a model one, with sufficient silence for each one to search his own heart, and a number of short sermons.

In the afternoon Dr. Janney told in an interesting manner of the All Friends' Conference in London.

Second-day morning a foretaste of winter spread snow over the landscape, but that did not chill the Friendly ardor, for the business session was as well attended as was the meeting of the previous afternoon.

Aside from the routine work the life of the meeting centered on the reports from the monthly meetings in reply to the seventh query which embraces almost the whole record of Christian endeavor.

None of the meetings report any regularly organized work under care of the meeting, but all tell of their members being connected with, and frequently active in such special organizations as Community Song Services, a Story Hour and Vacation School, the Society for the Prevention of Tuberculosis, the Juvenile Protective Association, the Anti-Saloon League, the Associated Charities, and other such really Christian movements. A general feeling of interest in all organizations and movements looking to better conditions in the world makes one feel glad to have been at such meetings.

LEWIS PIDGEON, *Clerk.*

—o—o—o—

MIAMI QUARTERLY MEETING

On the morning of Eleventh month 13th, Miami Quarterly Meeting met at Waynesville, Ohio. The group soon gathered into a most impressive silence, which was broken by one who voiced the assertion of Emerson that a person could do him no greater injury than to make him hate his fellow, and emphasized the need of cultivating the spirit of brotherhood; another reviewed the incidents in connection with the earnest, heartfelt prayer of the King's Jester, who after ridicule and calumny, was able to offer the humble prayer, "Lord be merciful to me a Fool." As the need for Christian fellowship and love were portrayed, the words of Whittier seemed opportune:—

"Drop thy still dews of quietness
'til all our strivings cease;
Take from our souls the strain and
stress and let our ordered lives
confess the beauty of thy
peace."

After the opening of the business session, the Queries were read, both the old and the revised, which brought out an expression of their beauty and value with the hope that they would be considered essential for many years to come. While some felt that our numbers did not increase as in the early days of the Society, another showed that the principles which Friends have always upheld have been inculcated into the churches and the world at large.

A concern from the Meeting for Ministers and Elders was brought before the Quarterly Meeting, that in appointing members for that body they be chosen from the younger people, that by so doing new life might be infused into that important meeting.

We had a very interesting report of the London Peace Conference, in which the beautiful harmony and devotional spirit of that large body were striking features, and the earnest efforts to find ways by which the spirit of misunderstanding and enmity might be replaced by good will and co-operation. The marked executive ability of the Clerk, John Henry Barlow, his power to conduct so large a body with dignity and harmony was wonderful, and the prayer of Moses with which he closed the Conference were an inspiration.

The refreshing lunch and social hour were very much appreciated and enjoyed, and we felt it was good to have been there.

M. J. WARNER.

—o—o—o—

ANNUAL MEETING WOOLMAN SCHOOL ASSOCIATION.

The third annual meeting of the Woolman School Association was held on Eleventh month 20th, at Woolman School, Swarthmore. There was a larger attendance than previously, the occasion being lengthened into a week-end affair, many former Woolmanites remaining at Woolman House or nearby overnight. These scattered in the morning for attendance at easily accessible meetings, returning for dinner together and an afternoon conference at three o'clock, led by Elbert Russell, Director of the School.

The business session Seventh-day afternoon was presided over by Esther Smedley Chambers, in the absence of the President of the Association, Julia Thorn Eves, now in Germany with her husband, William Eves, 3rd, engaged in child-feeding work. In the absence of Lydia C. Engle, because of death in the family, Louella Jones, of George School, served as Secretary.

The Association now numbers 171 active members and 65 honorary members, every year bringing a valuable addition.

The election resulted in the selection of Esther Smedley Chambers as President; Grace Warren as Vice-President; Lydia C. Engle as Secretary, and Wm. Paxson as Treasurer. As this Association aims to have a pupil attend the school, with its scholarship, Vesta Haines, Jesse H. Holmes, Edith Stratton, Margaret Chandler and Joseph Bailey were named as members of the Scholarship Committee, and William I. Hull, Arabella Carter and Mary A. Maule, members of the Executive Committee.

Appreciation of Eleanor Stover, whose death during the past year

has made the first break in the Woolman circle, was voiced, a memorial silence being fittingly observed.

A Round Table was held in the evening on "The Call to Service in the Society of Friends To-day." Anna B. Griscom spoke of the call within the Society, and urged the foundation be made firm and true. She queried whether the Society inspires individual effort; by what methods? and are they effective? In her opinion birthright membership had helped to create an aristocracy of birth, which may have hindered progress. "There are many George Nasmyth's and many Jane Addams," she said, who want to joint the *root* of the Society and not a *branch*." Jesse H. Holmes spoke of the call outside the Society. He declared the trouble was not with the machine, but with the power. "Our organization should not be one without ministers, but without laymen," he declared, and urged the Society should lay aside its shyness and peculiarities that it might more fully meet the outside world. "Whether right will prevail depends on you and me. The business of the Christian church is to teach friendliness and brotherliness. The hour calls you to be preachers of righteousness." Edith Stratton spoke of the spiritual side and declared Friends had been too much obsessed with the idea of doing everything—trying to do much that God never intended—that it grew to be not service, but "creaturely activity." She spoke of the uselessness of trying to irrigate the Sahara desert by an atomizer. She used an electrical illustration to point the moral that the Society of Friends had been wired and connection made, but some fuses had burned out, and there was lack of radiation. The need of reaching to the Source of Light was emphasized.

On First-day afternoon Elbert Russell gave a summary of the case as he saw it, emphasizing the greater opportunity of the young to-day, and the call for all to be ministers. "Too often," he said, "it is left with the gallery Friends." But the service of merely occupying seats in the meeting-house, he felt should not be minimized. "The Lord needs us to be fillers, as well as he needs leaders." He felt the time is past for the decision between scholarship or spirituality. "What is needed now is scholarship and spirituality; not the consistent life to the exclusion of the ministry, but the consistent life and the ministry—the need of more lives to show samples of Quakerism."

A. C.

NOTES OF NEW YORK AND BROOKLYN FRIENDS.

The Annual Fair of the Friendly Hand, of Brooklyn, and the Young Friends' Aid Association, of New York, which was held this year on the 12th and 13th of Eleventh month, is rejoicing over a net gain of at least $1,350. Money is still coming in, and there is little doubt but that the sum total will be over $1,400.00. This sum will go towards the work of the two associations among needy families. Last year, the Aid Association expended over $500.00 for milk alone.

The Brooklyn Meeting has organized a Men's Club, which bids fair to become a valuable asset to the Meeting, both in the number of men attending, and the opportunities for better acquaintance offered. The Club meets on the first and third Second-day evenings of each month. There is a talk on some topic of the day, economic, political or scientific, followed by discussion, and then a social hour, with "something to eat."

The After-Meeting Conference Class of the New York Meeting will have as its general subject for some time, "Causes of War, and How to Remove Them." It is planned to consider, in some detail, under the guidance of Effie L. D. McAfee and Rachel H. Powell, the topics which were discussed at the London Conference. As a preliminary study, the Swarthmore Lecture of Rufus M. Jones on "The Nature and Authority of Conscience," will be taken up. This will be discussed, generally, on the 14th. On the 21st, the topic will be "Why Do Conscientious People Disagree?" and on the 28th, "The Final Authority."

The After-Meeting Class in Brooklyn is beginning to study the discussions and results of the London Conference. Henry M. Haviland will lead the class.

———o—o—o———

MOORESTOWN FRIENDS' SCHOOL.

The Moorestown Friends' School, a consolidation of the Friends' High School and the Moorestown Friends' Academy, opened Ninth month twentieth, under the direction of a joint committee of the two Friends' Meetings. A number of the parents and former pupils of both schools attended the opening exercises, at which Morris Linton, as clerk of the committee, and others expressed their gratification at the union, and their hope for its success. W. Elmer Barrett, head master, who is known to many through his connection with Twelfth Street Meeting and his years as teacher and principal at Friends' Central School, gave a brief address, pointing out the significance of the movement.

The school has a large enrollment, representing many schools other than the Moorestown Schools, of which nearly the entire number of pupils remained. Of a total of 222 pupils, 116 are boys and 106 girls, and 122 of the number are members of meeting. There are 18 members of the faculty and staff, among whom are former teachers or pupils of Westtown, George School, Friends' Central, Moses Brown School, Earlham, and Haverford. The school offers a twelve-year course preparing for college, to which at least two-thirds of the pupils are looking forward. The kindergarten and first six grades of the school are held in the old Academy building, and the Junior and Senior High School classes are held in the former Friends' High School.

There has been a fine spirit of enthusiasm and co-operation among the students, making the solution of the many difficult problems facing the new school a pleasant task. Football and hockey teams were organized, and both teams have had a most successful season, winning a majority of the games played with other schools.

Alfred Lowry gave an interesting address to the high school recently upon his experiences in Central Europe last summer, and Alfred Deyo is soon to give a similar address upon his stay in Syria.

William F. Overman also gave an interesting account of the memorial exercises for John Woolman at Mount Holly.

The faculty and the committee joined in a most enjoyable camp-supper a few weeks ago. The good-fellowship of the group makes the school a real unit in its activities.

An exhibit of children's gift books was arranged for the Book Week under the direction of Annie Maxfield. A number of Philadelphia firms co-operated, so that about one hundred and fifty volumes could be placed on the tables. Miss Williamson, of the Philadelphia Public Library, addressed a group of the mothers one afternoon, on the subject of "Books to Have in the Home," and much interest was aroused in the beautiful editions now procurable.

The school attends meeting on Fifth-days, and finds the period an essential part of its life. Opening exercises in the morning include, also, a short period of silence, and an hour each week is given to the subject of Scripture.

BIRTHS.

BROOMELL.—In Cincinnati, Ohio, on Eleventh month 12th, to Arthur Williams and Lois Carey Broomell, a son, named ARTHUR WILLIAMS BROOMELL, JR.

KEARNS. — On Eleventh month 12th, at Riverview Hospital, Norristown, Pa., to Wilmer R. and Edna Buckman Kearns, a daughter, named WILMA BUCKMAN KEARNS.

UNDERWOOD. — On Fifth month 23rd, to Myrtle and Joseph M. Underwood, a son, named JOSEPH WILMER. Birthright member of Miami Monthly Meeting, Ohio.

HAINES.—On Ninth month 12th, to Jane Eva and Corwin Haines, a son, named THADDEUS CORWIN. Birthright member of Miami Monthly Meeting.

DEATHS.

BRANSON.—In Philadelphia, on Eleventh month 18th, SALLY LOGAN, widow of David Branson, aged 78.

HODGSON.—In Philadelphia, on Eleventh month 17th, ANNA HODGSON, in her 83rd year.

HUNTER. — At Friends' Home, Newtown, Pa., on Eleventh month 18th, GARRET V. HUNTER, in his 86th year.

JARRETT.—Suddenly, in Webster Groves, Mo., about Eleventh month 12th, LYDIA U., wife of Raymond E. Jarrett.

JARRETT.—Suddenly, in Webster Groves, Mo., about Eleventh month 12th, RAYMOND E., husband of Lydia U. Jarrett.

JONES. — At Ivyland, Pa., on Eleventh month 18th, ELIZABETH G. WOOD, widow of J. Wilson Jones, in her 80th year.

PENNOCK.—In Lansdowne, Pa., Eleventh month 16th, ISABELLA L., in her 91st year.

SMITH. — At Jenkintown, Pa., Eleventh month 20th, SAMUEL S. SMITH, aged 81.

COMING EVENTS

ELEVENTH MONTH.

27th and 28th—Co-operative Conference, under auspices of the Joint Committee, at Christiana, Pa.

28th—Elbert Russell will address a joint meeting of both branches of Friends at the Middletown Meeting-house (Hicksite), Delaware County, Pa., at 2 p.m. Subject, "Something Better Than Justice."

28th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Topic—Church Settlement Houses and Guilds in Philadelphia. Mrs. R. R. Porter Bradford, of the Lighthouse Settlement, will lead the discussion.

28th—Open Forum of Young Democracy in White's Auditorium, Wilson Building, 15th Street below Chestnut Street, Philadelphia.

29th — Philadelphia Young Friends' Association will give a Social in the auditorium of the P. Y. F. A. building, 15th and Cherry Streets, Philadelphia, at 8 p.m.

TWELFTH MONTH.

4th—Conference under care of the Young Friends' Movements of Arch and Race Streets Yearly Meetings, at Race Street Meeting-house. See Notice.

4th — Whitewater Quarterly Meeting, at Fall Creek, Ind.

5th—First-day at 2.30 p.m. The Stanton, Del., Meeting for divine worship, under the care of the Circular Meetings Committee of Concord Quarterly Meeting will be held as usual. Wilmington Friends' School motor bus will leave the corner of Fourth and Market Sts. for Stanton Meeting-house about 1.55 o'clock on that day. Also trolley cars leave at same place and hour. Friends of both branches and all interested persons are asked to attend. A community meeting for everybody.

6th—Fishing Creek Half-Yearly Meeting, at Millville, Pa.

10th—Illustrated talk on Porto Rico, in the New York Meeting-house, given by Ramona Savage, at 8 o'clock. This will be followed by a social gathering in the Friends' Seminary gymnasium, adjoining. Admission, 50 cents. The proceeds are for the benefit of the Vacation Schools held annually in the Friends' School grounds in New York and Brooklyn.

9th—Salem Quarterly Meeting, at Woodbury, N. J.

11th and 12th—Co-operative Conference, under the auspices of the Joint Committee, at Woodstown, New Jersey.

12th—Daniel Batchellor expects to attend Meeting at Gunpowder, Md. O. Edward Janney expects to attend Meeting at Washington, D. C.

13th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 7.30 p.m. Supper will be served at 6 o'clock to all present.

16th — Haddonfield Quarterly Meeting, at Moorestown, N. J.

19th—Daniel Batchellor expects to attend Hopewell, Va., Meeting.

HOTELS AND RESORTS.

Buck Hill Falls

THE demand for accommodations in all summer resorts is increasing each year with rapid strides, and this particularly applies to the mountain districts. Thus again a luxury of other years becomes a real necessity of the present. Economically the vacation is the answer to the greater demand and greater intensity of present-day life.

We are sorry we cannot say to FRIENDS' INTELLIGENCER Friends and their friends "The latch string hangs out." It does as far as our hospitality is concerned, but there is a limit to our capacity. That has been reached as far as reservations go, but cancellations sometimes occur, and at that time the person who naturally turns to the FRIENDS' INTELLIGENCER for information has the preference at

THE INN
at Buck Hill Falls.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

WASHINGTON, D. C.
Transient boarders desired in a refined home. Rates reasonable. Laura N. Wilson, 46 Bryant St., Washington, D. C.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

NOTICE—A conference will be held under the care of the Young Friends' Movements of Arch and Race Streets Yearly Meetings at Race Street Meeting-house, Philadelphia, on the subject, "Our Part in Progress," on Twelfth month 4th.

4.00 p.m.—Open Forum, led by Wm. Reagan, of New York.

6.00 p.m.—Supper (70c.), P. Y. F. A. Building.

7.30 p.m.—Informal talks, Edith Stratton, Arch Street Yearly Meeting; Walter H. Abell, Race Street Yearly Meeting; Mary Goodhue, Baltimore Yearly Meeting; Clarence E. Pickett, Five Years Meeting.

All who wish to have supper provided for them should notify Edith M. Darnell, 20 S. 12th Street, by Eleventh month 30th.

NOTICE — Philanthropic Conference at Chester Friends' Meeting-house, Third and Market Sts., Chester, Pa., Seventh-day, Twelfth month 11th, at 3 p.m. Addresses will be given by Edith Stratton of Moylan, Pa., on the "London Peace Conference," and by Walter H. Abell, editor of FRIENDS' INTELLIGENCER, on the "Jordans Young Friends' Conference." We cordially invite all Friends to attend this conference to hear the speakers who had the privilege of attending these gatherings. There will be opportunity for discussion.

CHARLES PALMER, *Clerk of Committee.*

A "THANKS-OFFERING"—In appreciation of all thee has, thy home and loved ones, will thee not give a Thanks-Offering to the little people less fortunate than thyself? The Friends' Home for Children, 4011 Aspen Street, Philadelphia, has thirty-four little children, who need donations of money, groceries, clothing or produce of any kind. Last year it cost $7,571.55 to run the Home (the only home many of these little ones have), and the deficiency amounted to $1,426.92. Knowing what thy own home means to thee, will thee not help to keep theirs?

Henry R. Swope, Treasurer, 4926 Cedar Avenue, West Philadelphia; Jay Lee Hall, President; Edward C. Dixon, Chairman of the Board of Managers.

NOTICE—The Annual Meeting of the Stockholders of the Buck Hill Falls Company will be held in the Auditorium of the Philadelphia Young Friends' Association, 140 N. 15th Street, on Fourth-day afternoon, Twelfth month 1st, 1920, at 2 o'clock. Morgan Bunting, Secretary.

NEWTON COAL
Answers the Burning Question

SCHOOLS.

Woolman School
A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION
Winter Term Begins First Month 4, 1921.
The great opportunities before the Society of Friends call for trained leaders.
For catalog and other information write
ELBERT RUSSELL, *Director*
Woolman School Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

SCHOOLS.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.


W. J. MacWATTERS
Representative
For every room of every home there is an appropriate
Bundhar Wilton
DURABLE AS IRON
Rug or Carpet
Made by | Sold by
Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

SUPPLEE
Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co.,
Life and Annuities.
Ins. Co. of North America, Fire, Auto. etc.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

WANTED.

WANTED—POSITION AS SUPERVISing housekeeper either in hotel or private family. Address C. 352, FRIENDS' INTELLIGENCER.

WANTED — A PRACTICAL OLD-fashioned farmer. Farm forty miles from New York City. House, electric light, running water. One and half miles from High School. Friend preferred. James Wood, Mt. Kisco, New York.

POSITION WANTED—AS MANAGING housekeeper, or companion; experienced. Address Mrs. E. Ridgway, Huntingdon Valley, Pa., R. D. 1.

POSITION WANTED — AS COMpanion to semi-invalid, or elderly person. Sewing, light duties. Experienced. Address B. 361, FRIENDS' INTELLIGENCER.

YOUNG WOMAN DESIRES TO SPEND winter in California; would like to go as companion to older person, or would assist with children for expense or partial expense. Address M. 360, FRIENDS' INTELLIGENCER.

LADY, FORMER TEACHER, WISHES to act as governess for motherless or other children ,in her own comfortable country home. Best of care, moral and physical, given to charges. Best of reference given. Address K. 381, FRIENDS' INTELLIGENCER.

POSITION WANTED—FRIEND, GENtleman, capable of being ,both chauffeur and companion, desires position in Friend's family. Address T. 380, FRIENDS' INTELLIGENCER.

REGISTERED NURSE FROM HAHNEmann Hospital would like to take patient to California for winter. E. F. F., 5733 Baltimore Ave., Philadelphia.

WANTED—WOMAN, MIDDLE-AGED, to do light housework. Edna Buckman Kearns, R. D. No. 4, Norristown, Pa.

NOTICE—A joint meeting of both branches of Friends will be held at the Middletown Meeting-house (Hicksite branch), Delaware County, Pa., on Eleventh month 28th, at 2 p.m. Elbert Russell will address the meeting on the subject, "Something Better Than Justice." A cordial invitation is extended to all.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

REST OF 1920 FREE

To NEW subscribers we will send the FRIENDS' INTELLIGENCER from date of subscription until Jan. 1, 1922, for the yearly subscription price, $2.50. The sooner you subscribe the more you get for the money.

Address FRIENDS' INTELLIGENCER,
140 N. 15th St. Philadelphia.

Strawbridge & Clothier

New China Has Recently Arrived From the Orient

With every new arrival our respect for the craftsmanship and artistry of the Nipponese increases. Europe will do well to look to her laurels—for the decorations are as attractive and the China as fine in character as any we have seen. We have marked these recent arrivals at low prices, well in keeping with the great economy event now going on in the Store. Christmas gifts are suggested:

Spoon Trays—50c to $1.00
Sugar and Cream Sets—$1.25 to $4.50
Tea Sets, 7 pieces—$9.00 to $18.50
Berry Sets, 7 pieces—$5.50 to $7.50
Cake Sets—$4.75 to $10.00
Breakfast or Tray Sets—$9.00 and $10.00
Bulb Bowls—25c to $4.00.
Beautiful Japanese Enamel Vases—$7.00 to $65.00
Salad Sets, 8 pieces—$7.50 to $15.75
Incense Burners, of metal and earthenware—35c to $15.00
Bronzes, for table and mantel—$8.00 to $60.00
Artificial Flowers, for table decoration—10c to $2.50

ALL OUR DINNER SETS REDUCED

Former Prices, $12.00 to $320.00
Now $9.60 to $256.00

More than 100 different patterns to select from—porcelain and china, imported and American
Strawbridge & Clothier—Basement

Reduction-Sale Values in the Lower-Priced Rug Store

The following items are typical of the many exceptional values occasioned by reducing prices, which were already attractively low:

Seamless Axminster Rugs, size 9x12 feet—now $44.50
Wool-and-Fibre Rugs, size 9x12 feet—now $10.75
Seamless Velvet Rugs, size 9x12 feet—now $37.50
All-fibre Rugs, size 3x6 feet—now marked $1.75
All-fibre Rugs, size 27x60 inches—now $1.50
Axminster Rugs (slightly imperfect), 3x6 feet—$7.25
Axminster Rugs (slightly imperfect), 27x54 inches—$4.50
Colonial Rag Carpet, 36 inches wide—75c a yard
Hemp Stair Carpet, gray or green, 18-inch—40c a yard
Felt-base Floor Coverings, 60c a square yard
Rubber Stair Treads, 6x18 inches—$1.35 a dozen.
Strawbridge & Clothier—Fourth Floor, West

STRAWBRIDGE & CLOTHIER

MARKET STREET EIGHTH STREET FILBERT STREET
PHILADELPHIA, PA.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

The Ballinger Company

ARCHITECTS ENGINEERS CONSTRUCTORS

SUCCESSOR TO

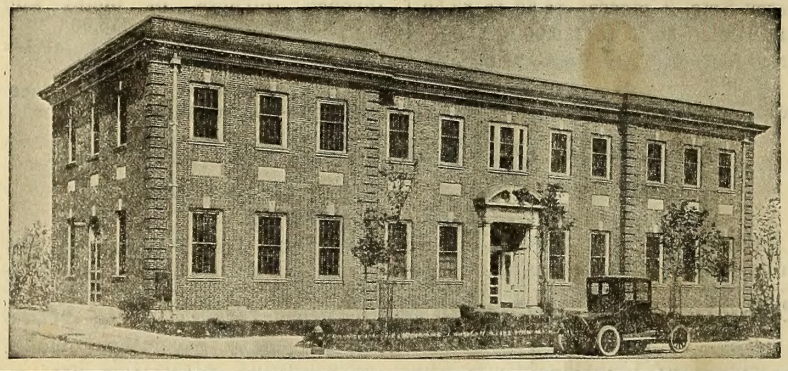
BALLINGER & PERROT

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



We have some particularly attractive securities now.

Montgomery & Co.

Investment Securities

133 South Fourth St.

Philadelphia

Joel Borton

Established 1865

BIOREN & CO.

BANKERS

410 CHESTNUT STREET

PHILADELPHIA

Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

MANN & DILKS
1102 CHESTNUT STREET



TYROL WOOL Reg. U.S. Pat. Off.

A trademark that identifies quality, style and make.

Ladies' and Misses' Suits and Coats

At replacement prices — that mean a substantial reduction from former prices.

Ladies' and Misses' Plain Tailored Shirts

MANN & DILKS
1102 CHESTNUT STREET

ABBOTTS CERTIFIED MILK

Produced at
Edgewood Dairies, Woodside, Pa.

Approved by
Philadelphia Pediatric Society

Contains 4 per cent. Butter Fat

Abbotts Alderney Dairies, Inc.
31st & Chestnut Sts.
Philadelphia, Pa.

Cards for Christmas

If you have that list ready, order by mail to-day

25 cards and envelopes, good selection $1.75

50 cards and envelopes, good selection $3.25

WALTER H. JENKINS,
140 N. 15th St., Philadelphia

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TWELFTH MONTH 4, 1920 VOLUME 77 NUMBER 49

The Pilgrims and The Quakers

This fall America is celebrating the 300th anniversary of the landing of the Pilgrims. Exercises are being held in our schools in memory of this event, and the children are familiar with the Pilgrims' story.

The following outline was planned to form the basis of a closing exercise which was held in the Swarthmore First-day School. It was prepared by Ethel G. Coates and was intended primarily to emphasize the essential similarity between the ideals of the Pilgrims and the early Friends. It is given here with the thought that it may prove helpful to other First-day Schools desiring to conduct similar exercises.

PILGRIMS Landed in 1620	QUAKERS Landed in 1682
Reasons for Migration	
Desire for Religious Liberty	Desire for Religious Liberty
Civil Liberty an Outgrowth	
Mayflower Compact	Letter from Wm. Penn to the colonists—and the early laws.
"The light that ligheth every man shone brightly in the Pilgrims of Plymouth"—	"The Quakers, following the same exalted instincts could not but renew the fundamental legislation of the men of the Mayflower."
The Compact was the birth of popular constitutional liberty. In the cabin of the Mayflower humanity recovered the rights, and instituted government on the basis of equal laws for the general good.	The Quaker Proprietaries in England wrote to the few who had emigrated "We lay a foundation for after years to understand their liberty as Christians and as men, that they may not be brought into bondage, but by their own consent; for we put *the power in the people.*
Bancroft says "The Pilgrims were Englishmen, Protestants, exiles for religion, men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code but that of religion or the public will."	Bancroft says "The rise of the people called Quakers is one of the most memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an unalienable birthright."
Source of Religious Authority	
The Pilgrim claimed the absolute authority of the Scripture as the revealed word of God, and the guide to life.	The Quaker revered the Bible, but looked for guidance to the Inner Light, that portion of Divinity which lies in the soul of every man.

"The enfranchisement of the mind from religious despotism led directly to inquiries into the nature of civil government, and the doctrines of popular liberty, which sheltered their infancy in the wilderness of the newly-discovered continent, within the short space of three centuries, have infused themselves into the life-blood of the nation."

Christian Opportunities in China

BY MARGARET HALLOWELL RIGGS.

Margaret H. Riggs, a member of the Philadelphia Yearly Meeting, has been for the last three and a half years teaching in South China under the Canton Christian College. She expects to return to her work there in the spring.

THREE years of life and work in China have confirmed the opinion formed upon arrival that that great country with its vast territory, its undeveloped resources, its awakening millions, its eager students has marvelous possibilities of growth and usefulness if only the friendly, helping hand of Christian people is stretched out to her in this her time of crisis. "China is turning from the past, is adopting modern methods and ideals. To help her at this critical time is to help the whole Orient and further the peace and welfare of the whole world." China will never again be that far-off, mysterious Cathay of whose fame for tea and silk, printing and porcelain, of whose enigmatic language, of whose exclusiveness our childhood histories told us. She is now forever our neighbor, "for the war has broken down all barriers between nations." She is, moreover, a very near neighbor, distance in this age being a small factor. What is the true Friendly attitude toward a neighbor? Shall the Christian Church miss its opportunity as it did in Japan and stand by while China drifts into materialism, or, before China crystalizes and it is too late, send a greater army of men and women, experts in their own line to help the Chinese enlighten and Christianize the citizenship of their country? To-day the way is open. Twenty years from now the door may be closed to us.

Ah, that I could picture adequately the desperate need in China to-day! Words are cold. Poverty, ignorance, sickness everywhere. In the canals of Canton alone 200,000 people whose only homes are their boats—men, women, and children for whom practically nothing has been done yet along the lines of education or help for body or soul. In the narrow, crowded streets of city and village little children with wan faces and undernourished bodies doing the work of men. Girls who should be in school married into a life of drudgery too soon—one chance in a thousand for an education and they missed that. Slavery, slavery of girls only too apparent. Blindness on every hand—blindness that could have been prevented. A child's cry of pain from a dark courtyard. A month ago the leg was broken. Lettuce leaves and the magic of the medicine man have not set it. Unless help comes soon the little fellow will never walk again. A low moan from a village house. Yes, the old woman has had cancer for two years and nothing has been done to relieve the pain. "It is an evil spirit," the neighbors says. There is just one chance in 500,000 that the foreign doctor, the missionary, may hear of it and come.

Do not think I exaggerate. Surgery, chloroform, methods of modern medicine—of these the so-called native Chinese doctor has no knowledge. Think of the agony of European battlefields without the ministry of medicine! There is to-day in China but one western-trained doctor, foreign or Chinese, for over 500,000 people. China with its 400,000,000 souls has fewer than 600 adequately trained physicians. Philadelphia with its 2,000,000 has 4,000. Tuberculosis, plague, cholera carry off thousands each year. Sanitation, preventive measures, a body of well prepared and equipped Chinese doctors, could do much toward preventing China from being what to-day all non-Christian nations are,—lands of unnecessary suffering and pain. The Canton Christian College is now able to offer two years' pre-medical work, and efforts are being made in Canton in certain mission schools to train doctors, both men and women, but in all South China with its many millions there is not one thoroughly equipped and fully manned medical school.

Besides the indescribable need for doctors, nurses, and hospitals, there is the pressing need for teachers and schools. Of course the problem of education will finally be one for the government to solve, but just now on account of the lack of funds and competent teachers in China, we can render a great service, if we will, by helping to train the thousands of Chinese teachers needed in every province. The mission schools are overcrowded, the young people pathetically eager for an education along modern lines. We who are working in the schools feel that in the hands of these young people lies the future of China. We believe that only a broad education under Christian influences can produce the men of character which China must have.

There are many other needs, some social, some economic, but the greatest need of all is for a new and better idea of God. China has had her great teachers and has been very wonderfully prepared for the greater light. Confucius was a sage; Buddha, one of the world's saints. We encourage the study on the part of the students of the lives and sayings of both. And yet one has only to live in China a short time to realize that despite the many fine things to be found in the teachings of these two men, Confucianism and Buddhism have certain fatal defects. Neither system gives man any hope of help outside himself; both have repressed and in the case of Buddhism degraded woman; both to-day hold the people in the bondage of fear. God to the average Chinese is an evil spirit waiting to harm him, or rather a thousand evil spirits which must be propitiated. Ancestor worship, an outgrowth of Confucianism, keeps the people in fear not of dying but of the dead; it keeps them chained to the past. Moreover, "by their fruits, ye shall know them." Although Buddhism and Confucianism have held sway in China for more than two thousand years, there is in the whole of the land only one hospital for the insane. That one is in Canton and it is under Christian auspices. As for the educated classes, they are fast outgrowing their old faiths and many of them, following Japan's lead, are drifting into agnosticism and atheism. Have we not a special responsibility toward these neighbors across the sea to give to them that living faith which was brought to our ancestors so long ago by the early Christian missionaries? Should we not count it a duty as well as a privilege to share with them Christ's message of a Father of love,

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

that they too may rejoice in that knowledge, be saved from the darkness of fear and superstition, and be strengthened for a life of unselfish service?

Many Friends of our branch have in the past been either opposed or at least indifferent to foreign missionary work. They have perhaps thought of such work as an effort to force on the so-called "heathen" (a word we never even think of in China and really resent) an unwanted religion. Such is not the case. There is no thought of force, nor is the Christian faith when understood unwanted. Rather is the attitude often that of the old South African woman who, when told of the message of Jesus to all the world, inquired when he lived. Upon being told almost two thousand years ago, she replied, "If he sent us that message then, why have you been so long in bringing it to us?"

Other Friends have felt that as all people of the world are children of our Heavenly Father, no special anxiety or work on our part was necessary as God would surely provide for the Chinese. Is it unreasonable to think that He is providing for them exactly as He provided for our ancestors centuries ago in Britain—by Christian missions? George Fox as well as Paul and Augustine had the missionary spirit of spreading the truth.

Again others have felt that there is so much for Friends to do at home especially along the lines of peace. One Christian school or hospital maintained in China is worth more for international peace than many millions for battleships or home defense. To-day there exists among the Chinese the most friendly feeling toward Americans. There are two main reasons for this: First, the return of the Boxer Indemnity; second, the fact that two-thirds of all the medical and educational work being done in China under Christian auspices is being done by Americans.

The Canton Christian College offers Friends an opportunity to help China and humanity. Founded over thirty-five years ago in response to an appeal of the Chinese themselves, the college has grown through the prayers and support of its friends until now the staff numbers some thirty Americans and the student body 800. The College is undenominational, but strongly Christian. The Chinese have given ten of the thirty buildings and contribute half of the running expenses, but the support of the American teachers must still come from this country. Our students come from all classes, although the greater number are yet from educated families. Poor boys and girls are welcomed just as fast as scholarships can be provided.

The training given is broad, the effort being made to present all that is best in both Chinese and western culture and thought. Our students carry back to their hopeless little villages better ideas of agriculture, clean living, sanitation, health, justice and a spiritual religion. Although in many cases it required real bravery and means hardship, ninety per cent. of those who stay with us two years or more become Christians—not nominal Christians, but very like what the early Christians must have been, I think, in their earnestness and zeal. With a new light in their faces and a deep desire for service, they begin at once to take up their share in the work of helping their people, realizing that the most the foreign teacher can do is to show them the way. It is encouraging to know that in South China the Chinese churches connected with four different denominational missions have united into the Church of Christ in China. The movement is spreading so that soon, we believe, our students will be able to join a united Christian church.

At present the most urgent need at the Canton Christian College is a greater development of, and more adequate support for, the college department. Not all, of course, but many Chinese students who come to this country to study return to China after five or more years here Americanized and out of touch and sympathy with their own country, its problems and needs; or else they see in America its worst side. Very few who are not Christians when they come become Christians here. For these reasons and others, it seems best for students to remain in China for their undergraduate work and come to America later when they are more mature.

At the Canton Christian College we are training some of the future leaders of China—teachers, doctors, agriculturists, spiritual leaders. You doubtless know that two of China's foremost men, her delegates to the Peace Conference, Mr. C. T. Wang and Dr. Wellington Koo, are both graduates of a Christian mission school. China needs Christ. The appeal to-day is largely through schools and hospitals. Every person in America can help to answer this need by contributions.

The last four years have seen a great awakening among Friends, something which seems, to one who has been out of the country, a veritable re-birth. It is due in large measure to the splendid work which Friends have been doing and are doing for humanity in Europe. Is it not possible for us, without weakening the work which must be done there, to help in the East also? The work in China is of almost exactly the same character as that being done to-day in Europe, except that in China it is being done *before* war rather than after, construction rather than reconstruction.

For many years in every land this great work of love and mercy has been carried on and supported by Christians of practically every other denomination except our own. During the last three years a number of Friends of our branch have given toward the work of the Canton Christian College; the influence of their loving gifts will be felt for many years in the lives of men. But has the time not come when we Hicksite Friends as a body should in great earnestness of spirit look the question squarely in the face and resolve to take up our share of the burden and the privilege of such work? "If we will now turn our faces to the sunrise, and join in the mission work which is fast making the people of the world one great family, we shall soon find millions waiting and longing to join in one world-wide society of friends."

———o—o—o———

Pilgrim's Prayer

Love, when the day is done,
  When all the Light grows dim,
When to the setting sun
  Rises the Vesper Hymn,

Let us stand heart to heart,
  We who have toiled so far,
Bidding the day depart—
  Seeking the risen Star.

—Dana Burnet.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, THOMAS A. JENKINS,
J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, TWELFTH MONTH 4, 1920

The Meaning of the Mission

A FRIEND who inspected the child-feeding work in Germany told recently of the attitude with which the German people have come to regard our Mission. So manifest, he said, has been the earnestness of our workers in their labor of sympathy and relief that whoever is in need turns instinctively to them for aid and encouragement.

This is the perfect tribute. It is the recognition of a religion of good will which has made itself known unto all. It is evidence that these men and women who have chosen to become "workers" have indeed marked themselves apart as the friends and the servants of all who are in need. This is the spirit of the Mission.

But America has need of this religion of good will as well as Germany. There are refugees on our own streets whose future looms the grimmer because no spectacular devastation of war has won the sympathy of the world to their support. The wounds of misunderstanding and hatred must be bound up here as well as abroad. We, here in America to-day, ought to have an earnestness in our lives which will radiate out through the communities in which we live, so that all men will know that we too are "workers" and will instinctively come to us for aid in their hours of suffering and doubt. Until this is so the Society of Friends at its best is limited to European relief work and does not exist in America at all.

That which we have called the Mission and which—all unconscious of its meaning—we began in our reconstruction units more than three years ago, we must now realize is not a group of relief workers in Europe nor any organization, though it finds expression in these. It is a *spirit;* the spirit of boundless good will for the world,—for the world of New York and Philadelphia as well as for that of Verdun and Frankfurt.

The spirit of the Mission was kindled in the hearts of English and American Friends by the impact of a great emergency. It led us to the battlefields and there in contact with the bare realities of life, it gave us a vision which we alone could never have conceived, a strength which we alone could not have generated. Now we must bring this vision and this strength back to England and America. We must widen our conception of the Mission until we feel that *all* of us are "workers," as much so if we are raising food on an American farm as if we were feeding starved children in Vienna. Responsibility is a qualification for this service, not a bar to undertaking it. The men who direct corporations have greater opportunities for reconstruction than had the workers who built huts in France. The spirit of the Mission has developed into something greater and more enduring, the universal mission of the Spirit. We must send our ambassadors across the seas to reveal this way of life but, more important still, we must ourselves follow the way which we send them out to teach.

The star of the Mission is the symbol of a new faith, or more truly of an old faith reborn. It stands for brotherhood expressed in deeds, for the final worth of all human life, for the solution of human problems by the human means of clear thought and unselfish action. Let us carry this star ever before us seeing its points as the points of a compass which shall guide us in the quest of service to the ends of the earth. And let us not forget that the ends of the earth begin at our thresholds.

———o—o—o———

Friends and the East

Is the final relationship between America and the Orient to be one of good will or of prejudice and hatred? Rumors of war have troubled us for years. Friends' peace minutes point to the problem as one which must be solved before world peace can be insured. All of us are concerned. The question is what each one of us can do about the matter.

In her article in this issue, Margaret Riggs tells of the need of China to-day and of the way in which the Canton Christian College is helping to meet this need. Such a work of uplift and enlightment will probably do more toward establishing ties of friendship between America and China than any other endeavor being carried on to-day. But to succeed such work must have material support. Here is something which every Friend can do to combat the growing mistrust between America and the East.

A fund for the Canton Christian College is now being raised by a group of concerned Friends. Contributions made to this cause will yield the maximum harvest of enlightenment, relief and international good will. Some Friends have agreed to contribute a given amount yearly for a number of years, an arrangement which is particularly helpful to the committee, as it enables them to plan accurately for their future work. But all sums, large or small, in one gift or in several, will be gratefully received. Contributions may be sent to Joseph J. Baily, 1122 North Sixty-third Street, Philadelphia, or to Linda Bicknell, 1610 South Fifty-sixth Street, Philadelphia.

Let us all help in a way that will show this Quaker ambassador to the East that our Society is behind her in the work.

A Practical Experiment in Industrial Democracy

One of the concerns at the London Conference was that there should be a larger exchange of thought between Friends in England and America. An exchange of articles between Friends' papers was planned. The following article, which comes from the Committee on War and Social order of the London Yearly Meeting, is one of the first fruits of this plan.

In *The Friend* (London) of July 30, 1920, the story was told of the Agricultural Implement Factory being started through the instrumentality of the Friends' Emergency and War Victims' Relief Committee at Stanislawow, East Galicia, where there is a large Protestant community, the descendants of German immigrants who came to East Galicia some 200 years ago. These thrifty people run a Co-operative Store, a Savings Bank, a 110-acre Farm, besides an Orphanage and Children's Hospital for 200 children, the trading concerns helping to support the others. Many of the men are highly skilled mechanics, and their unemployment as a direct result of war is bringing grievous suffering upon the community as a whole. The only Agricultural Implement Factory in East Galicia was destroyed during the war and the country is destitute of agricultural implements.

In February of this year, George Kaufmann and Robert O. Mennell had a long consultation with the leading men of the community, discussing with them in detail the project of starting an Agricultural Implement Factory to replace the one destroyed. By July the prospects of support seemed to justify making a start, and plans and specifications were prepared. Now that the political situation has cleared active work in building the factory is proceeding.

The project represents an industrial experiment that will command the interest and support of all friends of economic progress. The capital subscribed by Friends (£3,000 more is required) will be vested in trustees approved by them. The general administration of the factory will be vested in a Board consisting of freely elected representatives of the technicians, operatives and clerical staff, together with a representative from the Orphanage and one from the trustees. When the preliminary conversations above referred to took place, George Kaufmann and Robert O. Mennell laid down certain principles which they felt should find realization in an industrial undertaking of a truly communal character, seeking Quaker support. These principles have since been set down in the form of a memorandum which has been cordially accepted on the other side and will form the basis of the articles of association. The following paragraphs were taken from it:—

"The people in England who are making it possible for the Stanislawow Community to start the new factory, have drawn certain far-reaching conclusions from the terrible experiences of war. They realize how the deeper evil underlying this catastrophe is to be found in the general unspiritual and unsocial conditions of the present age. Even now they are witnessing with open eyes how the old economic structure is falling to pieces on every hand, revealing its incapacity to rise again out of the ruin of the world war. In view of all this they feel it their duty to work actively towards a more spiritual re-creation of social life. For this is no longer sufficient for each individual to try and lead a 'Christian life' in the narrower sphere of his personal existence. Rather must those who claim and desire to act as Christians place themselves consciously into harmony with the great social ideas that are now stirring the world.

"With the following suggestions the Friends desire to point out those principles which they would like to see realized in the new enterprise. The exact working out of the plan, must, of course, be left to those who are actually undertaking it. The Friends would only indicate a certain direction of social purpose and social action, with the confident expectation that their thoughts will find response especially in the Stanislawow circle.

"They do not wish to exert any kind of controlling influence on the new undertaking, nor are they aiming at dividends. The Friends realize that the capital which has come into their hands is, to a large extent, the product of the combined work of many people: hence it is only right and expedient for the same capital to flow back again into the social commonwealth, by providing the basis for co-operative production.

"The Friends are convinced that the economic life of Europe, which has now to be built anew, can only prosper if it takes its source from the freely working spirit of men, and thus receives the stamp of human individuality. Hence it is right and proper for the management of capital to be entrusted to an organization having its origin in spiritual purposes. In the Stanislawow group the Friends recognize such an organization, which has proved its strength through long years of free development.

"Through successful co-operation on the basis of capital, new capital can be created. By rights it should be assured that this fresh capital, which has once more resulted from the co-operative work of men and women within society, is only really devoted to communal purposes, instead of serving for the enrichment of individual people. The net profits resulting from the undertaking, after deduction of the salaries of all engaged in it represent an increase of capital which proceeds from the co-operative labors of these workmen and of others who have dealings with the business. These net profits must therefore not be regarded as the personal property of the founders, financiers or directors of the undertaking: rather they must be treated as capital to be devoted once more to socially useful ends.

"Every person working at the factory should receive a salary which, in consideration of his abilities, the responsibility of his post, and his legitimate spiritual and material requirements, can secure to him a standard of living worthy of his humanity.

"Just as the wages, so also the conditions of labor—hours of work, internal factory arrangements, and the relation of brain workers to manual workers—shall be determined, not directly by economic motives, but in the first place by the conditions of a just and human life. The ideal is for all the partakers in the common task to associate themselves freely on the basis of their common interest in life, and so to take part, with mental activity also, in the arrangement of the work as a whole. It is the urgent duty of those directing the work to see to it that this knowledge of the way in which he is contributing his useful share of work to the social commonwealth is made possible to every worker. Without such knowledge no man can

pour out his spirit into his work and find peace of mind in its performance.

"The English Friends do not give themselves up to the illusion that it is possible to create a small 'ideal factory' like an island within the present day social conditions. They know that the success of such a plan must go hand in hand with the social development of the environment and indeed of the whole world, but they are convinced of the necessity of working actively and with fully conscious purpose in this direction."

R. O. M.

———o—o—o———

"Suffer the Little Children - - -"

A RURAL weekly recently printed a story which deserves wide repetition:

The story of Gun-a-Nook, an Indian of the Babine tribe in British Columbia. In 1906 two prospectors were murdered on a trail north of Hazelton and Gun-a-Nook, who had quarreled with them, fled to the mountains. The frontier was roused, posses scoured the forests, the search became long and systematic, lasted for thirteen years, and cost the Canadian Government $50,000. Gun-a-Nook found safety between the Skeega and Nass rivers, north of the Grand Trunk railways. His tribe shielded him, he married a daughter of the tribe who shared his wanderings, and children were born to him, always an exile.

Occasionally he slipped into the villages. He observed the other children going to school, reading from white men's books, speaking English. He marveled at their knowledge. "There was not the littlest papoose," the paper says, "who did not know more than he and his children." And he thought of those children of his, growing up as outlaws.

For a long time he pondered. If he enjoyed his freedom to the end, as he might easily do, the children would be doomed to savagery and ignorance. Only his surrender could give him the advantage of the schools. Surrender might mean the gallows for him, but it would mean new life for his children.

So Gun-a-Nook turned from the forest, came down out of the mountains, and gave himself up. When the story was published he was in jail at Vancouver, awaiting his trial.—*Unity.*

E. K. B.

———o—o—o———

Our Measuring Sticks

ONE would suppose that when the words of one whose wisdom for many generations has never been questioned even by wise men, appear foolish or contradictory to a person like me, that the natural thing would be for me to think I had failed to grasp his meaning. But, queer as it may seem, I find my first impulse is to think that if the man of wisdom had only had experience and seen how things actually are in my day, he would not have said just what he did. It has taken a great many years for me to realize that sometimes I do see things that I did not use to see, and I am growing less certain of my having reached the end of all I *may* see even yet. I believe Emerson was right when he said that sometimes our minds are stretched by some new idea or impression and never shrink back to their former dimensions. And it is such queer things that may do the stretching. There was the day I was feeding my seven little pigs. It is great fun when you work among animals to picture how things look from their point of view. I am sure not one of my animals think I own them, to them do I not appear as their servant? If one of them is in pain do I not run at their cry? Or, if they are hungry or thirsty, do I not, at much labor, bring them all they need, see that their stalls are clean, and wait on them in every way? And, as I fed those baby pigs, I was noticing how they held their heads down. I was not sure that their necks would bend up. When my dog looks at me, he looks right up in my eyes, he knows just how high I am, but to those little pigs, I must look like nothing but a pair of feet, and a bit of flapping skirt, with a sound away over their heads, and then a pail of milk. But that did not prove that I *was* only six inches high, it only proved they were little pigs. Then there came into my mind, rather irreverantly, those words, "With what measure ye meet," and with them came one of those "stretches" of which Emerson spoke, for I had always thought those words meant that if I measured a short pound of butter or a short quart of milk, then some day I would get that kind back, and I knew by experience that, at least in my day, that was not true, for I have seen people who gave short measure, who seemed to have things given them pressed down and running over, and other really generous people who came out short. And always instead of trying to think out a meaning that was not foolish, I had quietly passed over the words with the gentle excuse for the author that he lived in different times from ours. But as I stood looking at those pigs I wondered whether he meant that the measure we used to judge things by showed the height of our own eyes, perhaps that was what he meant, and not that foolish thing that never did seem to stand a laboratory test, even in his day, for think what he gave and what was given him in return.

Then there was the day when a stretch came in a trolley car. It was crowded full, even in the aisle everyone was tight up together. Then a big, stout woman in the centre of the car stood up, with a bag, and tried to edge toward the door, saying, "I must get out here," and the people looked like a field of wheat when a gust bows it down in waves and no one felt very pleasant, though, of course, we all knew the woman could not help being stout, nor living at that corner, nor us all getting on that car at the same time. She was probably quite as uncomfortable as we were, but no one was smiling about it, till a cheery voice suddenly said, so that everyone heard, "Two bodies cannot occupy the same space at the same time," he had almost tumbled into a lady's lap. Then everybody laughed, and we all seemed to get into a good humor together, even the stout woman and the conductor, saw the fun of it. And it was funny, once you saw the fun of it. And, perhaps it was irreverant at such a time, but the words have been quoted so many times, they just seemed to come of themselves, anyway those words did come about when a person being struck on one cheek, and turning the other. They seem such foolish words if we apply them to a person meeting an enemy out alone in the woods or on a desert island, but, in a crowd, in a crowd, why the only person who gets along in a crowd, is the one who can be punched on one side and then take a punch on the other, and not get out of humor. And our Master was not laying down rules for Robinson Crusoe, he was telling people how to get along *together,* in a world

where we are getting more and more crowded up all the time. And as that car with its crowd rattled along, I wondered and wondered if I ever really had known what those words did mean, and I wondered whether people would have remembered them as long as they have, if everybody had seen as little in them as I used to see, before I thought about what a crowd we are in. ELEANOR SCOTT SHARPLES.

Bristol

The city of Bristol is full of Penn associations. William Penn lived here for two years, 1797-9, until he sailed for Pennsylvania on his second visit. It was the home of Hannah Callohill, his second wife, and here they were married. His father, Sir William Penn, is buried here. So it was that after a pleasant morning meeting with Friends at Bath, in their classical meeting-house, and a good dinner at the Empire, we motored over some fourteen miles, following the river Avon, Shakespeare's this time, to Bristol.

The First-day of the week is a poor one for sight-seeing in a city. Historic buildings, libraries and art galleries are usually closed. The citizens are sitting or walking around in their good clothes and you have a feeling that they feel you should quietly be doing the same thing and not be trying to improve your minds or receive new impressions.

But we proceeded quietly, steered by the city maps in the guide book, asked no questions of anybody, and easily located St. Mary Redcliffe, which Queen Elizabeth declared is "the fairest, the goodliest and most famous parish church in England." Bristol has a cathedral over in another part of town, but St. Mary's far surpasses it in beauty and interest. We arrived as the afternoon service was on, so taking seats in the rush-bottom chairs, we joined the handful of worshippers, almost entirely women and girls. The service over, application to the sexton for Sir William Penn's grave immediately aroused his interest and his kindly guidance.

Sir William Penn lies buried under the floor of the church, his stone covered with a carpet, which was removed to show us the name. His real monument, however, is on the wall in the west end of the nave, a classical tablet surmounted by his armor and draped with his battle flags, now but little more than silken streamers and tatters. The inscription is so high up, there is so much of it and the type is so small, that it is difficult to read, but the sexton has had it printed on a slip of paper and handed us each a copy. As the tablet seems to give the full history of the Admiral, and explains who put it up, it is quoted in full:—

To the just Memory of Sr. Wllm, Penn, Kt., and sometimes
Generall: Borne at Bristoll An. 1621: Son of Captain Giles
Penn, severall yeares Consul for ye English in ye Mediterranean;
of the Penns of Penns Lodge in ye County of
Wilts, and those Penns of Penn in ye C. of Bucks; and by
his Mother from the Gilberts in ye County of Somerset,
Originally from Yorkshire: Addicted from his
Youth to Martime Affaires; he was made Captain at the yeares of 21; Rear-Admiral of Ireland at 25; Vice-Admiral of Ireland at 25; Admiral to the Streights at 29; Vice-Admiral of England at 31, and General in the first Dutch Warres, at 32. Whence retiring, in Ao 1655 he was chosen a Parliament man for the Town of Weymouth, 1660; made Commissioner of the Admiralty and Navy; Governor of the Town and Fort
of King-sail; Vice-Admiral of Munster, and a Member of
that Provincial Counséill; and in Anno 1664, was chosen Great Captain Commander under his Royall Highnesse in ye Signall and most evidently successful fight against the Dutch fleet.

Thus, He took leave of the Sea, his old Element; But continued still his other employs till 1669, at what time, through Bodely Infirmities (contracted by ye Care and fatigue of Publique Affairs),

He withdrew,

Prepared and made for his End; and with a gentle and Even Gale, in much peace, arrived and anchored in his Last and Best Port, at Wanstead in ye County of Essex,
ye 16 Sept. 1670, Being then but 49 and 4 months old.
To whose name and merit his surviving Lady
hath erected this remembrance.

Once a year the church is strewn with rushes and all the municipal and perhaps other city and county officials, attend service. At some other date in the year, the church officials walk over the length of the two mile pipe or conduit which conveys water to the church, perhaps also to the district. There are all sorts of interesting brasses and monuments for those who are interested in such things. There is also shown the rib bone of the fabulous Dun Cow slain by that famous hermit, Guy, Earl of Warwick, but which is really a whale bone, and a big one at that.

It was not, however, until we had climbed to the top of the North porch to get a fine view of the city, that from a remark dropped by the sexton, that we were in the "muniment room" where the boy poet, Thomas Chatterton, pretended to have found in an old chest, the ancient manuscripts, the translation of which astonished the literary world. This chest and other old oaken chests, were still there and we felt we were in the midst of the tragedy, for our guide told us that Chatterton was the nephew of a predecessor sexton "just like me." Across from the corner of the church we saw Colston's school where the boy was educated and in the church yard itself, is a monument in which he is shown in the distinctive dress of a Colston boy. Two days later, August 24th, in the London *Times*, was this little item:—

"To-day is the 150th anniversary of the death of Thomas Chatterton, 'the marvelous boy' poet.

"Chatterton died by his own hand in his lodgings at Brooke Street, Holborn, from a dose of arsenic, on August 24, 1770, and his body, distorted with the death struggle, was found when his door was broken open the next day. Encouraged by the hopes given to him by London publishers, Chatterton had left his native place of Bristol in the previous April, but he died penniless and starving. He was born on November 20, 1752, so that he was less than 18 years old when he died. The great Rowley controversy, which broke

out after his death, and continued with much bitterness for a number of years, has now happily died out."

Just one more literary association with St. Marys Redcliffe. The poets, Southey and Coleridge, were married here in 1795, to the sisters, Edith and Sarah Fricker. Southey was born in Bristol and brought up in Bath.

We remained so long at St. Marys that there was but time enough to discover how much there was of interest in the ancient city. From here, John Cabot and his son Sebastian, sailed in 1497, the first Englishmen to discover the mainland of America. The *Great Western,* that pioneer of giant steamships, was launched here in 1838. One important centre of the town is the junction of Corn, Wine, Bread and High Streets. There are many picturesque gabled houses dating from the Fourteenth Century. The Friends' Meeting-house was built in 1669-70 on ground belonging to Hannah Callohill's grandfather, Dennis Hollister. George Fox was married to Margaret Fell in Bristol in 1669. There is a Municipal Museum and Art Gallery, a wonderful suspension bridge, started in 1831 and finished in 1864, a University, a floating harbor, the cocoa works of the Frys, a Quaker institution, and scores of other places of interest. Yes, it would take a week to see and absorb it all, and we had but a brief, sunshiny, summer afternoon. Well, we will go again some time, if we may. C. F. J.

———o—o—o———

The Wearing of the Star

It is at once a privilege and a responsibility, the wearing of this star of ours in foreign lands. It opens many doors; it has come to be widely known and respected—hence the responsibility. Some time ago I was *en route* from Frankfurt to Munich. The train was crowded; it is a nine hours' journey; I had no seat. As I stood in the corridor of the train, alternately reading my Baedeker and watching the passing scenery, I became conscious of the scrutiny of a woman beside me.

"Are you an American?" she asked. I acknowledged my nationality and she said—

"And you belong to the Child Relief Mission?" Again I assented.

"My maid has a seat which she wishes to give you," she said, and as I protested—

"Oh, do take it! You are feeding two of her children in the Berlin schools—and she cannot be content to have you stand. You will do her an honor! She begged me to bring you. She herself hesitated to speak."

Of course, I took the seat, the maid, a very sweet motherly looking person, smiling shyly upon me, joyfully taking my place in the corridor.

The mistress was an American traveling in Germany. She told me that everywhere she had been she had heard the praises of the Quakers.

"You are the most talked-of persons in Germany," she said.

Another day I was in Lindau, on Lake Constance. In a very poor little restaurant I sat beside a lovely pre-Raphaelite child, who would have rejoiced the eyes of Burne-Jones or Rosetti. She did mine. Midway in the meal, after various whispered conversations with her mother, she spoke to me:—

"Are you a foreigner, Gracious Lady?"—Yes, the Gracious Lady was foreign.

"Are you an American?" Again assent.

"Do you belong to the Child Relief Mission?"

"How did you know?" I asked.

"My mother thought that was what the badge meant."

"Yes," said the mother, "I have been in Italy all through the war, but I have heard and read much of your noble work. You are the only Christian enemies I have ever heard of, Gracious Lady."

The other night I talked to a German major—an exceedingly interesting, kindly man. He and his wife both thought with horror of the past war and its cruelties. I felt that I must put in my pacifist word.

"But do you not think that such things come in the train of all wars, Major B?" I asked. His head dropped—he is a man whose profession is arms; his plans for his life-work are frustrated at forty-five; he is making every effort to resign his commission—and then, with an effort, he said—

"Oh, Miss N., I sometimes think the Quakers are the only truly intelligent people."

He has practically every decoration coveted by the German officer; he finds them hollow baubles in his hands.

In our various offices our members have many requests for explanation of the teachings of a "sect" which urge its members to such work as ours.

The wearing of the star and the bearing of the name "Friends" is a great and immediate responsibility here. Does it not carry the same implication, wherever we are, at home or abroad? We have undertaken in this Mission of ours to Germany—to all of Europe—a task of which the implications are enormous, and they are not restricted in their application to the persons who are actually in foreign service. They challenge the thought and the life of every Friend everywhere. If we realize them and accept our responsibility, we may make a real contribution to the transformation of our world. A WORKER.

———o—o—o———

Where Uncle Sam's Money Goes

According to the United States Bureau of Standards, 93 cents out of every dollar of Uncle Sam's money this year goes for war, past, present or to come.

Only one cent out of every dollar goes for education and the improvement of the public health.

Whereas the cities spend an average of $6 per capita for education per year, and the States and private agencies about $3 per year per capita for education, Uncle Sam with his huge billions only spends 6 cents per capita for education,—and some of that goes to the "land grant" colleges for military drill!

The national government is levying a tax of $50 this year upon every man, woman and child in the United States, and of this amount $46.50 goes for war and militarism.

The Army Reorganization bill, passed last spring, has given us a permanent military cast of 17,000 officers, as contrasted with the 4,000 which we had four years ago. Now on top of it, Congressman Julius Kahn, of California, proposes a system of universal military training which will cost the country, according to Congressman Mondell, in the neighborhood of one billion dollars a year!—*The American Union Against Militarism, Washington, D. C.*

PUBLICATIONS OF INTEREST TO FRIENDS

HOW TO PRAY; A STUDY OF THE LORD'S PRAYER. *By Charles Lewis Slattery, D.D., Rector of Grace Church in New York.* NEW YORK, THE MACMILLAN CO. 1920. PRICE, $1.50.

Dr. Slattery examines the Lord's Prayer with its six petitions—half in behalf of God and half in behalf of those at prayer—for his answer as to how to pray. He concludes that the deeper significance of its introductory, *After this manner, pray ye,* is revealed only when the spirit of prayer within us seeks expression in accordance with the principles of this prayer of Jesus, and is subject to their control in all its devotions. A volume containing many suggestive and stimulating passages.

GREAT LEADERS OF HEBREW HISTORY, FROM MANASSEH TO JOHN THE BAPTIST; *by Henry Thatcher Fowler, Ph.D., of Biblical Literature and History, Brown University.* NEW YORK, THE MACMILLAN CO., 1920.

Another volume of the Great Leaders Series which received notice on a previous occasion, and which is intended primarily to meet the needs of students in the middle years of secondary education. The present volume, which deals with the period forming the background of the New Testament, is written from a historical point of view, endeavoring to give facts of this period of Hebrew history in a form readily intelligible to modern readers.

THE ABOVE PUBLICATIONS MAY BE OBTAINED FROM WALTER H. JENKINS, 140 N. 15TH STREET, PHILADELPHIA, PA.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The INTELLIGENCER is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

To the Editor.

DEAR FRIEND:—

AM much interested in the articles on education by Dr. Smith; it is a very timely subject, and taken from the viewpoint of what we owe to the rising generation of pupils, rather than of what is owed to the colleges and the teachers, should bring results. In only one place would I part company with him, and that may be due to my not waiting for his other articles, it is in that tiny parenthesis, including *money* with the scarcities. For the purpose of weeding out the teachers who are an injury to the cause, no automatic cure is so good as a lack of money. Good teachers with a *soul* for the job, just like good preachers, real artists, true singers, with teach or preach or paint or sing, no matter if they never got a cent for it. For proof see the history of all climes and ages. Those who are working for money, and wrapping their talent (?) up for fear they will not get paid, are better out of all schools even if we close the schools in consequence. It would cause little loss, for it has always been true that the "wrappers" never have much to wrap, the others can easily absorb and use the little they had.

ELEANOR S. SHARPLES.

To the Editor.

DEAR FRIEND:—

THROUGH THE INTELLIGENCER a Friend seeks answer to these questions:—

(1) Is the suppression of rivals a dominant motive in business or do competitors in a measure co-operate to preserve each other and to serve the public?

(2) Are not large fortunes beyond the expectations of most business men?

The suppression of rivals is not a dominant motive in business. The earning of profit is *the* dominant motive. In some cases the suppression of rivals is necessary to acquire the maximum profits. In our industrial history we find three of our greatest industries built upon the elimination of rivals in their field—The United States Steel, The Standard Oil and the Meat Packers. The suppression has often been kindly and not without great benefits to the competitors absorbed.

Business competitors, in a very large measure co-operate to preserve each other. Witness the campaign of the Chamber of Commerce against the "closed shop." Witness the campaign of the American Cotton Association to maintain a 40c price on cotton.

Business competitors co-operate to serve the public when such service can be rendered at a profit or when compelled to do so by legislation. (Railroads and other public utilities often render compulsory service.) Business competitors cannot, without profits, serve the public for humanitarian purposes or to meet social needs. We are now witnessing the closing of thousands of industrial plants and the throwing of tens of thousands of men out of employment, not because there are enough goods to meet human needs, but because the industrial plants cannot continue to operate at a profit in face of falling prices. Service must be incidental in business. Profits are essential.

Large fortunes are not beyond the expectation of most business men. It is the expectation of wealth which is the driving power of business, but the expectations can rarely become realities. Let us say, to illustrate, that a yearly income of $5,000.00 or over may be taken as one representing a large fortune. The 1918 income tax returns show only 321,252 of our people with incomes of $5,000.00 or more, less than ten per cent. of the 4,451,114 having incomes of more than $1,000.00. It is interesting to note that there are less than five million people with incomes of more than $1,000.00, although the population of the United States is about 110,000,000. Consider how many families there must be trying to live on less than $1,000.00.

SPENCER L. COPE.

To the Editor.

DEAR FRIEND:—

IN reading the article of Edward O. Janney on the first page of your paper, I must say I am in full accord with his suggestions; means employed to increase the membership a growth of our society. But it is, and has been, my opinion that the modern way of accomplishment, is through the business method of organization, and to organize properly, an organizer whose

business it will be to lead and draw our forces into a working unit is needed in every quarterly meeting. As at present constituted, it is everybody's business, and "what is everybody's business is nobody's business." True, we have this and that committee appointed for services of various kinds, but those appointed either are too busy or do not take their appointment seriously. This organizer should be paid a sum that will enable him to devote his time to this work; he should go into the neighborhood of a meeting centre and with the assistance of the leaders of that meeting learn its needs and apply the remedy. Money of this kind would be well spent, and in a short time not only would our meetings increase in attendance and interest, but new meeting centres would be established.

W. J. MACWATTERS.

———o—o—o———

Brief Items of Interest

RABINDRANATH TAGORE attended meeting in New York on the 21st. In his dun-colored sweeping robes and close-fitting scholar's cap, he was a striking sight. The graying beard and strong, clear-cut features had been made familiar to us all by pictures, which give also some idea of the quietness which we call "Oriental calm." To watch Rabindranath Tagore was to feel what is meant by "going into the silence." When at last, he rose and spoke a few sentences, it was as though he had returned from a great distance; and his theme was the simplicity of the soul.

IOWA Yearly Meeting was held at Bear Creek, Dallas County, beginning Tenth month 13th. A concern was felt, that in the disturbed condition of the world, "our influence be on the side of justice and universal brotherhood irrespective of race or nation; and that we suffer our hearts not to become calloused to the sufferings around us through familiarity with wrong."

"The meeting considered and adopted an address to all bearing the name of Friend from the Representative Meeting expressing a concern that there might be a reapproachment and renewal of fellowship along the lines of the fundamental principles as professed by Friends."—*The Friend.*

THE Dupont Scholarships, first offered to Swarthmore two years ago because of "the very satisfactory co-operation we have had from Swarthmore," of $350 each awarded to a Senior or graduate student majoring in chemistry or chemical engineering, have been awarded this year to Richard A. Darlington, '21, and Rogers C. McCullough, '22.—*The Phoenix.*

LATEST reports show that up to October 30th, there had been sales of 192,525 of Herbert Hoover's "food drafts," representing food worth $5,271,190. These drafts can be obtained from 4,500 banks and from Herbert Hoover's headquarters, 42 Broadway, New York, and are made payable in food. The system represents Hoover's "genius for organization and administration and the efficiency and honesty for which his name stands throughout the world."—From *Springfield Republican.*

"THE awful effect of the penetration of American ideas into Scotland is seen in the local elections in Scotland. Seventeen towns at least voted dry and two of them, Kilsyth and Kirkintilloch, are mining centers."

AT the recent election for Columbia's Hall of Fame, the names of William Penn, Walt Whitman and Susan B. Anthony were offered, but did not receive a sufficient number of votes for their election, our only member now occupying a niche there is John Greenleaf Whittier.

EVERY Friend should read Henry J. Cadbury's article in the *Survey* for November 27th, "A Nationwide Adventure in Friendship," which is a description and an appreciation of the meaning of the child-feeding work in Germany.

"The impressive thing," he says, "is not merely the co-operation of the German people, but their understanding of the spirit."

"You Quakers," said an ex-army officer from Stuttgart, as we chanced to ride a few minutes together in a train, "you Quakers are the real victors in Germany."

FRIENDS who read Charles F. Jenkins' account of a trip to Stonehenge will be interested to know that, according to the National Geographic Society, one of the other large "Druid Circles" of England is to be broken up into building stone. This is a modern example of "the fight for existence of the monuments and works of art of past ages against the activities of later generations."

ON October 27th, says the *American Friend,* about eighty Chicago Friends assembled to hear a report of the London Conference from their four delegates, Prof. Thomas Jenkins, Charlotte E. Vickers, Eva Marshall and Herman Newman.

A CUBAN wedding under Friendly auspices recently took place when Arsenio Catala, son of Gibara's chief of police, the pastor of the Friends' Church, was married to Manuela Garrido, the superintendent and teacher in the Sunday-school. It was of unusual interest, combining as it did the civil and religious ceremonies and the first of the kind to be performed in the Protestant church here.—From *American Friend.*

THE Committee appointed in the last London Meeting for Sufferings reported they had been unable to interview Sir Eric Drummond before his leaving England, and it was decided to forward to Sir Eric Drummond, Dr. Nitobe and John H. Harris and to the Quaker Embassy in Geneva the following:—

"The religious Society of Friends ('Quakers') is keenly interested in the forthcoming meeting of the Assembly of the League of Nations. It ventures to tell the members of the Assembly and Council of the League that in its own meetings for the discharge of affairs it has found great help from a period of silent waiting in the presence of God, in which His Spirit and guidance may be sought.

"Whatever may be our thoughts concerning the Divine, it is believed that such a brief period of quiet meditation or prayer may be of the greatest service in preparing the minds of members for meeting their responsibilities in the right spirit." E. K. B.

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.
WEEK ENDING NOVEMBER 22ND.

Five Years Meeting	$113.00
Illinois Yearly Meeting.	200.00
New York Mtg. (20th Street)	266.50
Orange Grove Friends, Pasadena, Calif.	20.00
West Branch Mo. Mtg., Iowa	80.00
N. Y. Friends' Service Committee	474.00
Rahway and Plainfield Mtgs., N. J.	35.00
Buckingham Mo. Mtg., Millersville, Pa.	10.00
Contributions for General Fund	2,334.25
For Germany	5,236.65
For Austria	1,725.22
For Russia	3.00
For Serbia	15.00
For Poland	16.00
For Chalons Maternity.	25.00
Clothing Department ...	182.07
Miscellaneous refunds and payments	146.20
Interest on Bonds	228.50
Total	$11,110.39

WANTED.

THE right kind of a young Friend to represent us in Mexico in Quaker Embassy work. The Committee has not yet been able to locate him. Just now we are planning some co-operation in the task of introducing better breeds of cattle and farm machinery.

CURRENT NEWS

A RECONSTRUCTION TEA.

ON Sunday afternoon, November 7th, about fifty returned reconstructionists gathered for tea at the home of Howard and Katherine Elkinton, 6514 Germantown Avenue, Germantown.

We were delighted to have with us Madame Brochereaux and her daughter Cecile, who were at Chatel Chihery in the employ of the Mission and before that at Vanault-les-Dames. It was such fun to speak French to them and reminisce a bit. Another welcome guest was Miss Joan Howson, who is over from England on a visit to her brother. She was formerly in charge of the embroidery work at Sermaize and later on at Dombasle. It was also the first appearance of James and Marion Norton, whom we are so glad to welcome home from their work in Frankfurt, where James Norton was Secretary to the Commissioner. Beulah Hurley has gone over there in that capacity, and James Norton is with Wilbur K. Thomas in the A. F. S. C. offices. Mr. and Mrs. Charles Rhoads were there, and also Emily Bradbury, who was in Russia, and Dr. Goudiss, recently returned from a tour of the Baltic provinces.

Toward the end of the afternoon, Edward W. Evans, of the Social Order Committee of Philadelphia Yearly Meeting, spoke to us of a concern that we should work with the Social Order Committee if way opened. Nothing definite was decided. KATHERINE S. MARIS.

———o—o—o———

SERVICE COMMITTEE MEETING.

THE following items outline the principal points considered at the meeting of the American Friends' Service Committee at Fourth and Arch Streets, Philadelphia, Eleventh month 18th:—

12,000 francs were allocated to the Unit under Miss Connah, still doing the needy social work at Grand Pre, France. This with what is being given by the English Friends will keep the work until 1922.

$1,000 worth of Viennese embroidery, worked by Vienna's middle class women, is being brought from England by Lucy Biddle Lewis. The Women's Work Committee has promised to take charge of selling this for Christmas presents.

A recent gift of 500,000 yards of Canton flannel for Germany was reported. We do not suppose that even this will clothe all the needy ones, but it is a big drop in the bucket.

Cod-liver oil is just as much needed as clothing, and remember, the children enjoy it as they would syrup.

Clement Biddle has been re-organizing the Unit in Vienna on a more economic basis. The twenty-five depots throughout the city have been united, and Martha Speakman, of Philadelphia, is supervisor of the depots.

POLAND.

The question of shall we, or shall we not, continue work in Poland was discussed. Just now the American members of the Unit are Augusta Townsend (starts for home November 15th), Annie Crawford, Frank Walser, James Ridpath, Mabel Brewer, Russell Lantz. Mabel Brewer and James Ridpath have recently married. We have not in the past put our best leadership there and not much money, so it was thought we should either draw out or put more effort there. Everybody was for the latter course,—these were the reasons: (1) Because the need is intense. (2) Poland is a strategic point in Europe. (3) We have started to unite with English Friends in all work and we want to keep it up. (4) It rounds out our work so that in our appeal we can say we help all countries in dire immediate distress. Devoted work and beautiful spirit has been shown by all the workers on the Polish Field—it is in organized leadership that the lack is felt. William Fogg is now in Poland filling that need,—Clement Biddle is to go in December, and with the arrival of two American workers—Hilda Holmes and Benjamin Collins, we will be pulling more on a level with the English Friends there. It is "up to" us at home who know the need to create a sympathetic spirit which will back the work with the necessary funds.

SERBIA.

Our little hospital in Petch, Serbia, is the only one for civilian population in a city of 20,000 inhabitants. There is a splendid opportunity for permanent educational and health work to be done in this country. Shall we make it permanent, is the question? This question aroused favorable comment, but was left for later decision.

In the evening about a thousand Friends gathered to hear the story of our work in Germany as told by four of our workers who have just returned. These speakers were: Robert Yarnall, Robert Balderston, Harold Evans and J. Edgar Rhoads. Rufus Jones presided over the meeting. The speakers reported that Germany is thoroughly democratic in spirit to-day, and that the child-feeding work is helping greatly to encourage the people of all classes in their desire to find the way of peace.

———o—o—o———

BURLINGTON QUARTERLY MEETING.

BURLINGTON QUARTERLY MEETING of Friends was held at Trenton, N. J., on the 23rd inst., in the historical meeting-house, corner of Montgomery and Hanover Streets, convening at 10.30 a.m.

The meeting was quite large. The speakers in the meeting for worship were Bernard Walton, Daniel Willets, Franklin Zelly, Elizabeth B. Satterthwaite, and Florence Satterthwaite.

Just prior to the commencement of the business meeting, a brief account of the Peace Conference was

given by Caroline Engle, of Mt. Holly.

At the business meeting Franklin Zelly and Dr. Laura H. Satterthwaite presided as Clerks. Reports from the different Monthly Meetings were read and the representatives called, and Queries answered as required.

A Minute was received and read from Seaside Monthly Meeting, Jamaica, introducing Monclair Hoffman, a member of said meeting, and he being present gave an interesting and instructive account of his country and the Friends' work in Jamaica. His report showed five Monthly Meetings on the Island.

———o—o—o———

AMONG OUR SCHOOLS.

One of the most interesting features of our school life this fall has been the more frequent "getting together" of our school friends; either in visits to our schools or in meetings outside school hours for discussion of school interests.

It is hardly necessary to discuss the value of such occasions here, but those of us concerned for the further development and growth of education among Friends welcome such an expression of interest and urge our friends, our teachers and our pupils to do all they can to increase such activity.

London Grove reports two occasions. One an outdoor picnic supper cooked over an open fire by parents and pupils, and a Mothers' Meeting and social tea, with an exhibit of school work.

Gwynedd Mothers' Club reports extending their membership to include all mothers of the neighborhood whether patrons or not, that all may feel "the civic touch." They are asking the School Committee for playground apparatus. Abington was the scene of "a gala occasion" on Eleventh month 13th, when members of committee, teachers and pupils both past and present gathered for the eleventh reunion of the Old Pupils' Association. Two hundred were 'present. The speaker of the evening was Edwin James Cattell, chief statistician of Philadelphia. Other features were music and readings, contributed by interested Friends. A fund was raised to be presented to the Abington Memorial Hospital. Plymouth Meeting also is making use of her "Old Pupils' Association." On Ninth month 5th, they entertained themselves at the school, and presented the principal with money for a class-room sand table.

Moorestown says, "We had a glorious time at our picnic supper of committee and teachers. The committee enjoyed the fun as much as the teachers." Their book exhibit with talks by Miss Williamson, of the Philadelphia Free Library, was most attractive. Mrs. John Cadbury and Mrs. Collins, on two occasions, told stories to the children.

West Chester patrons joined the children in their Thanksgiving plans and entertainment, making the season one of real rejoicing for their many friends.

Westfield patrons treated the school to an excursion to the Victor works in Camden. Camden children, through the courtesy of a city official, visited the various town departments.

The friends of Germantown School enjoyed meeting Miss Sara Mott, of the Ethical Culture School, New York, at an informal tea on Eleventh month 17th. Miss Mott spoke on Books and Reading. A book exhibit was arranged in one of the school rooms.

Media had a Hallowe'en party of weird and fantastic activities.

West Philadelphia Friends' Schools, 15th and Race Streets, Elem. and 17th Street and Girard Avenue, have had very interesting Parent-Teachers' Meetings, with Miss Mott, Mrs. Edwin C. Grice, Mrs. Earl Barnes, and Mr. C. B. Walsh, Principal of Friends' Central School, as speakers.

Friends' Central patrons have come together socially at different times this fall for class teas.

The Old Pupils' Association met with large attendance Eleventh month 19th. Lectures given by Charles Kendrick Bangs and Mary McCloud Bethune have been most interesting occasions for friends of the school.

Ida Palmer Stabler, *Ex-Secretary to Com. of Ed. of Phila. Yearly Meeting.*

DEATHS.

George.—On Ninth month 16th, at Detroit, Michigan, Marianna Wood George.

Hendrickson. — Margaretta Y. Hendrickson, daughter of Mahlon Hendrickson, on Eleventh month 3rd, after a lingering illness.

She was a member of Trenton Friends' Meeting. Her lovable nature had endeared her to a large circle of friends.

Lamb.—In Sioux City, Iowa, Eleventh month 20th, Exene H. Lamb, widow of Restore B. Lamb.

Miller.—At Salem, N. J., Eleventh month 27th, Josiah Miller, aged 61.

Price.—Suddenly, at Plymouth Meeting, Pa., on Seventh-day, Eleventh month 27th, Charles C., husband of Alice A. Price.

Roberts.—At Rushland, Pa., Eleventh month 26th, Lydia A. Roberts, wife of Peter Roberts. Interment at Wrightstown Burial Ground.

Twining.—On Eleventh month 23rd, Eleanor Twining, aged 92 years. Interment Wrightstown Friends' Burying Ground.

COMING EVENTS

TWELFTH MONTH.

4th—Conference under care of the Young Friends' Movements of Arch and Race Streets Yearly Meetings, at Race Street Meeting-house. See Notice.

5th—First-day at 2.30 p.m. The Stanton, Del., Meeting for divine worship, under the care of the Circular Meetings Committee of Concord Quarterly Meeting will be held as usual. Wilmington Friends' School motor bus will leave the corner of Fourth and Market Sts. for Stanton Meeting-house about 1.55 o'clock on that day. Also trolley cars leave at same place and hour. Friends of both branches and all interested persons are asked to attend. A community meeting for everybody.

5th—Daniel Batchellor expects to attend Meeting at 110 Schermerhorn Street, Brooklyn.

5th—Public service at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m. All welcome.

5th—Lincoln Steffens, prominent journalist, just returned from Europe, will speak on Evolution or Revolution at the Open Forum of the Young Democracy, at White's Auditorium, Wilson Building, 15th Street, below Chestnut, Philadelphia, 3 p.m.

5th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Topic: "Friends' Neighborhood Guild. History and Work." The discussion will be led by Louise M. Lawton, of the Guild.

6th—Meeting of the Philadelphia delegates to the London Conference, at 20 S. 12th Street, Philadelphia, at 6 p.m. Bring box lunch. A hot drink will be served.

6th—Fishing Creek Half-Yearly Meeting, at Millville, Pa.

9th—Salem Quarterly Meeting, at Woodbury, N. J.

10th—Illustrated talk on Porto Rico, in the New York Meeting-house, given by Ramona Savage, at 8 o'clock. This will be followed by

a social gathering in the Friends' Seminary gymnasium, adjoining. Admission, 50 cents. The proceeds are for the benefit of the Vacation Schools held annually in the Friends' School grounds in New York and Brooklyn.

11th—Philanthropic Conference at Chester Friends' Meeting-house, Third and Market Streets, Chester, Pa., at 3 p.m. Addresses by Edith Stratton and Walter H. Abell.

11th and 12th—Co-operative Conference, under the auspices of the Joint Committee, at Woodstown, New Jersey.

12th—O. Edward Janney expects to attend Meeting at Washington, D. C.

12th—Daniel Batchellor expects to attend Meeting at Flushing, L. I.

13th—The regular meeting of the P. Y. F. A. in the Auditorium at 8 p.m. A Christmas Program to consist of Dramatic Readings and Musical Selections.

13th—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn, at 7.30 p.m. Supper will be served at 6 o'clock to all present.

16th — Haddonfield Quarterly Meeting, at Moorestown, N. J.

19th—Daniel Batchellor expects to attend Hopewell, Va., Meeting. Christmas exercises will be held.

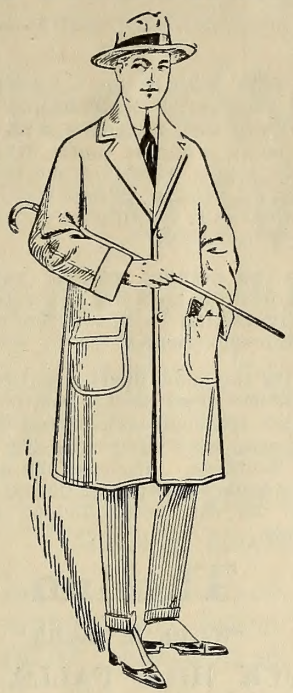
19th—Dr. Jesse H. Holmes expects to attend Meeting at Washington, D. C.

19th—Chester Monthly Meeting, at Chester, Pa., at 2.30 p.m.

23rd — The Brooklyn First-day School's annual Christmas Tree Festival in the Meeting-house, 110 Schermerhorn Street.

NOTICE — West Philadelphia First-day School, 35th and Lancaster Avenue, will hold its Christmas Entertainment on Second-day, Twelfth month 20th, at 7.30 p.m. Mrs. William Harrison Smith will arrange the exercises from the classes. W. J. MacWatters has the musical program and training in charge. In addition to the school, the children of the Friends' Home for Children will be heard in special exercises. It is hoped that as many Friends as can will come, remembering to bring along a contribution (a can of some vegetable or fruit or other usable gift) which will be placed in baskets to go to a worthy object—"Bearing gifts they traveled afar," this is the Christmas spirit—Come.

MANN & DILKS
1102 CHESTNUT STREET



TYR WOOL
REG. U.S. PAT. OFF.

SOLD HERE ONLY

Men's Overcoats

at

Replacement Prices

Old costs have been forgotten it's today and tomorrow—with up-to-date price markings.

All Weights

MANN & DILKS
1102 CHESTNUT STREET

The Ballinger Company

ARCHITECTS ENGINEERS CONSTRUCTORS

SUCCESSOR TO

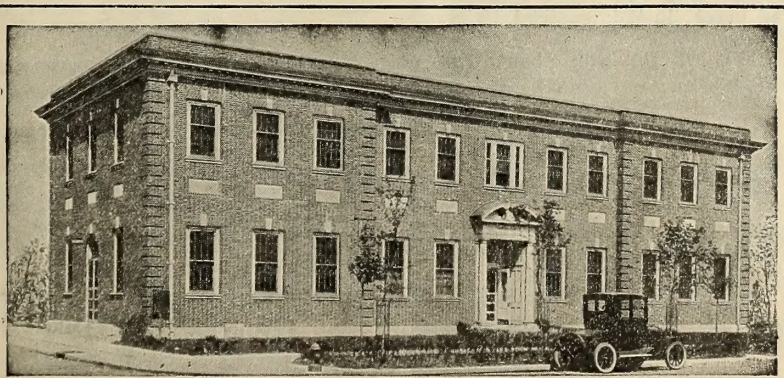
BALLINGER & PERROT

329 South Broad Street, Phila. Marbridge Building, New York.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



HOLIDAY TIME IN TEN LANGUAGES AND FOUR RELIGIONS.

CHRISTMAS! A time of holidays and merrymaking everywhere, and nowhere more a season of rejoicing than at Friends' Guild, with its truly cosmopolitan membership. There must be parties for the little ones and parties for the big ones, and a great tall tree glowing with light for everyone. No party is a real party without ice cream, and during this period of festivity, at the Guild there is a truly astonishing amount consumed. The serious business of basket-ball and of kindergarten will be laid aside, and there will be eyes and ears only for the man who threads needles with his tongue, and pulls silver dollars out of the sleeve of the smallest boy, and the lady who tells the marvelous tales of fairies and dragons and beautiful princesses. Happiness unites and elevates, and there is always a perceptible improvement in spirit in the whole House when the schedule is resumed in January. How will you help us to make this holiday the best one ever?

LOUISE MARIE LAWTON.
534 N. Orianna Street.

What Life Insurance Does

It protects your family against the stopping of your income in case of your death.

It helps you save money.

It can give you an income when your earning power declines.

That's our Endowment Policy payable at 65. It does all these things; and the yearly amount you invest in it is easily laid by.

Shall we tell you about this personally?

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.

HOTELS AND RESORTS.

Buck Hill Falls

COME with us for a hike through the woods to one of the near-by hill tops where we will prepare and enjoy a picnic lunch, where our minds easily wander from the petty things of life to things worth while and where our day dreams of yesterday become realities.

In the evening we will gather in front of a big open fire at the Inn with an interesting book or the companionship of friends.

With the snow flurries and crisp air of the past week we are reminded that Winter will soon be here and with the beginning of Winter come the Christmas Holidays. Reservations are now being made for this rest period and we hope we can accommodate all our friends.

The Inn

"Wealth in Health,"
BUCK HILL FALLS, PA.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open.
MRS. A. W. WHEELER

WASHINGTON, D. C.
Transient boarders desired in a refined home. Rates reasonable. Laura N. Wilson, 46 Bryant St., Washington, D. C.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone, Walnut 70-26. Established 1866.

GENEALOGIST

ELIZABETH B. SATTERTHWAITE,
52 N. Stockton St., Trenton, N. J.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION
Winter Term Begins First Month 4, 1921.
The great opportunities before the Society of Friends call for trained leaders.
For catalog and other information write
ELBERT RUSSELL, *Director*
Woolman School Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa.
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

WANTED.

WANTED—POSITION AS SUPERVISing housekeeper either in hotel or private family. Address C. 352, FRIENDS' INTELLIGENCER.

POSITION WANTED—AS MANAGING housekeeper, or companion; experienced. Address Mrs. E. Ridgway, Huntingdon Valley, Pa., R. D. 1.

WANTED — POSITION AS COMpanion to nervous, elderly or semi-invalid; mending and light duties. Capable of taking full charge of lone person. Philadelphia or vicinity. Address B. 391, FRIENDS' INTELLIGENCER.

WANTED — POSITION AS COMpanion; with experience in light nursing; would supervise household; willing to leave Philadelphia. Address D. 392, FRIENDS' INTELLIGENCER.

WANTED—A YOUNG WOMAN AS companion and helper in light duties, in suburbs of Philadelphia. Address S. 390, FRIENDS' INTELLIGENCER.

FUN.

A CHINESE boy had just come to America. "This country must seem very strange to you, Lo," said an American. "Yes, very strange, honorable sir," replied Lo. "And what do you think is the queerest thing about us?" asked the American. For a moment Lo struggled with his native politeness. Then he replied, with an amused laugh, "Your funny, round eyes!"—*Everyland.*



Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

REST OF 1920 FREE

To NEW subscribers we will send the FRIENDS' INTELLIGENCER from date of subscription until Jan. 1, 1922, for the yearly subscription price, $2.50. The sooner you subscribe the more you get for the money.

Address FRIENDS' INTELLIGENCER,
140 N. 15th St. Philadelphia.

Strawbridge & Clothier

Men's Winter Suits
At Half Price!

The number of Suits that has been brought into this remarkable collection amounts to fully two thousand—another lot from the manufacturer and an equal number from our regular stock—all marked at exactly ONE-HALF the prices at which they were made to sell, and at which we sold them earlier in the season. Youthful and conservative styles, of worsted, cheviot and cassimere, in a variety of handsome medium and dark weaves. A good range of sizes at each price:

MEN'S $45.00 SUITS—now $22.50
MEN'S $50.00 SUITS—now $25.00

$60.00	Suits—$30.00	$65.00	Suits—$32.50
$70.00	Suits—$35.00	$75.00	Suits—$37.50
$85.00	Suits—$42.50	$90.00	Suits—$45.00

Overcoats

Men who are critical of style and quality—and know the real thing when they see it—will be interested in a new shipment of those splendid Hart, Schaffner & Marx Belted-back Ulsters of the famous Crombie Scotch overcoating, with quilted satin yoke lining; original price $122.50, now $84.00

One striking item among dozens—our entire stock of Suits and Overcoats is marked at reduced prices.

Strawbridge & Clothier—Second Floor, East

STRAWBRIDGE & CLOTHIER

MARKET STREET EIGHTH STREET FILBERT STREET

PHILADELPHIA, PA.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.



We EXERCISE THE SAME CARE AND CAUTION IN THE ADVICE WE GIVE YOU AS TO THE PURCHASE OF A SECURITY THAT WE DO IN THE INVESTING OF OUR OWN FUNDS.

MONTGOMERY & Co.
INVESTMENT SECURITIES
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

FRANKLIN NATIONAL BANK
PHILADELPHIA
INCORPORATED 1900
Capital $1,000,000 Surplus and Profits $5,250,000
OFFICERS:
J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice-President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges
Investment Securities
To Yield from 6 to 10 per cent.
List on request

The Swarthmore National Bank
SWARTHMORE, PA.
Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.
EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier C. WALTER STUBBS, Assistant Cashier
DIRECTORS
Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain Garrett E. Smedley Thomas S. Safford John F. Murray
C. Percy Webster

ABBOTTS CERTIFIED MILK
Produced at
Edgewood Dairies, Woodside, Pa.
Approved by
Philadelphia Pediatric Society
Contains 4 per cent. Butter Fat
Abbotts Alderney Dairies, Inc.
31st & Chestnut Sts.
Philadelphia, Pa.

THE SALEM COUNTY TRUST COMPANY
OF WOODSTOWN, N. J.
Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00
Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 4 per cent. per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.

Lansdowne and Darby Saving Fund and Trust Company
LANSDOWNE, PA.
ESTABLISHED 1903
GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*
Banking and Trust Service of the Better Class.
Interest Checking Accounts 2% **Savings Deposits 3.65%**

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.
EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES
S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

Cards for Christmas
If you have that list ready, order by mail to-day
25 cards and envelopes, good selection $1.75
50 cards and envelopes, good selection $3.25
WALTER H. JENKINS,
140 N. 15th St., Philadelphia

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TWELFTH MONTH 18, 1920 VOLUME 77 NUMBER 51

This Sight Remains

THIS sight remains, intense, seared in my soul,
Faces of children, pale and of a greenish tint—
Children in long lines waiting for food.
With spoon and bowl;
Innocent victims of a war fought to protect
Women and children.

Pathetic, wistful, dynamic in their potentiality
For good or evil:
For good, if we but show them the power of
God's all-conquering love;
For evil, if we turn our backs and let them grow
Crooked in body, mind and soul.

This sight remains, intense, seared in my soul—
Expectant mothers, with babes upon their knees,
Taking food, not for themselves but for those
Yet to be born into a world
Darkened with hatred, cruelty and woe.
A doomed and stunted generation!

Mothers and children—mile on mile—in Central Europe!
If God is One and God is Love
Those mothers and those children are part of us.
If America is still the lover of the good, the brave, the true,
She will awake and answer the call of Love
That brings repentance.

RACHEL DAVIS-DUBOIS.

Friends and the Present Hour

BY RUFUS M. JONES.

FRIENDS all over America have risen to the many emergency calls that have come to them so repeatedly during the strange and critical years since 1914. Nobody dreamed in the quiet mid-summer days of that eventful year that Friends were to have such a momentous part to play in the affairs of the world as has come to them in the unfolding chapters of the sad story. It has been possible to carry through large variety of relief and reconstruction efforts of an extensive sort and in a number of countries, because all Friends have taken a share in the work and have come under the burden of it. This corporate activity has not always been as pronounced as some of us would have liked, but where there has been slackness it has generally been due to the fact that there had been a failure on the part of our Committee to interpret the situation to the whole group and, because the general body of Friends in their homes and in their meetings knew too little in vivid detail, of the great work which was being done in their name. This matter of successful publicity, that is of bringing all the membership into vital contact and relation with the needs and the operations is one of the most difficult of all the tasks that have confronted us. We have always wished that every meeting in America might clearly see and know exactly what was being done, but there is no easy and effective way of transmitting the problems and the experiences which come in rapid succession before the Service Committee.

We have succeeded, after long continued efforts, in getting a representative from America into Russia with a large supply of relief material, designed espe-

cially to save the lives of the little children there, who have been the most terrible sufferers through the inhumanities of war and the aftermath of war. It should concern every Friend to know that this unusual opportunity has come to our people to be the bearers of loving assistance to these innocent victims of the gigantic tragedy.

But the opportunities for our humanitarian service in Germany are so immense that they stand without any parallel in our history. There was a time, in the early stages of this work, when some few persons were critical of it, if not hostile to it. That stage has pretty completely passed by. It is an interesting matter of record that President-elect Harding pleaded in the Senate, almost two years ago, for a national appropriation to feed those who were starving in Germany and Austria, the enemy countries. He said then: "If we are going to indulge in mercy and help a suffering people out of the abundance of the American storehouse, I want somebody to tell me why the starving mouths of Germany and Austria should not be administered to as well as those in Bulgaria and Turkey." To back up this position taken in advance of public sentiment, our next President has sent his check for twenty-five hundred dollars.

We had hope that by the middle of last summer the countries involved in the tragedy of hunger and starvation would be able to feed their people. That has not happened. There are still three and a half million children who cannot get sufficient food to live upon. They must still be fed and carried on at least until next harvest time. Something like a million of these underfed and diseased children fall to our care, a large proportion of whom cannot be saved to grow up, and make their contribution to the new life of Europe without our help. In fact, the very structure of the future civilization of Central Europe depends in a very real degree upon this work of humanitarian relief, and America is so interrelated with the life and prosperity of Europe that our own life and prosperity is involved in the issue.

Friends have been generous and sensitive when human need has made its appeal to them. The time has come when the funds for this extensive work are well nigh exhausted and a new source of supply must be gathered. The Service Committee has united with all the other major organizations for European relief, under the direction of Herbert Hoover in a campaign to raise $33,000,000. We hope that every Friends' Meeting will share in the creation of this fund and that every individual Friend will take a part in it. The emergency is a staggering one and we must rise to meet it. We all hope that nothing of this size and extent will remain to be done after the children have been fed during the next eight months. Inasmuch as we do it unto these little ones we do it unto Him who loves them.

———o—o—o———

Mrs. R. and I wish to add $25 to our subscription made upwards of a year ago to the wonderful relief work you are doing in Germany and Austria. Our Fathers were very fond of children, and we send this money in memory of them. To-day happens to be my own Father's birthday."



Germany in 1920

Its Need and Our Response

Extracts from the reports of American delegates to the London Conference who inspected our child-feeding work in Germany.

The six days I spent in Germany visiting the child-feeding work were quite enough to convince me that the many stories I had heard of the great suffering of the German children were all too true.

The children's gratitude was almost pathetic. When they were told the visitors were from America they cheered and cheered and when we drove away they ran after us for two blocks or more eagerly shouting words of appreciation.

One German mother we talked with said, "If you only knew how good it makes us feel that somebody cares enough to save our children at least."

West Chester, Pa. MARGARET JAMES.

After visiting devastated and reconstructed France we went into Germany. The contrast was overwhelming! What was it that made devastated France seem joyous in comparison with untouched Germany? At first it was very puzzling—then one realized what it was that was so striking the minute one entered Germany. It was the lack of Hope. In France the people were reconstructing their homes and lives, their faces shining with hope for the future. In Germany the faces were dull with—Despair.

There were no spectacular signs of starvation, just the evidences of the slow undermining of health by constant underfeeding. The child-feeding centres were the only happy places one saw in Germany. One day it was hot cocoa and rusk made of American white flour—and—oh horrors, spread thickly with—lard. It was amusing to see the children eat the lard off as if it were butter and sugar. A little girl came bringing her little brother—who had no card from the examining physician showing he needed the food—so had to stay outside, in tears.—Yes, Germany is suffering. If that it what we want in our bitterness we can feel perfectly content.

Cardington, Pa. FRANCES M. WHITE.

My visit in Germany this past summer for the purpose of seeing the child-feeding centers was a most depressing experience. For those people who think that

The Friends' Intelligencer is published weekly at 140 N. 15th St., Philadelphia, by Friends' Intelligencer Association, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Germany was the aggressor in this past war and should be the sufferer, even a hurried visit would undoubtedly prove to them that she is the sufferer. You experience the greatest mental depression among all people due to their dark outlook for the future but the poor little innocent children upon whom the physical burden falls are the ones who need your urgent help.

What sight could call forth more sympathy from every one alike than the hospitals for children under four years, every one of whom was there for no other reason than malnutrition? And such aggravated cases of the various forms of disease are almost unheard of in this country. Surely the least that we can do now is to make a still greater effort to help alleviate these innocent sufferers, for whatever was our duty in war, it is plainly now our duty to pursue peace with all our energies.

Riverton, N. J. EDITH S. COALE.

When we went into the Berlin office the morning of Ninth month, second, the spacious rooms told of their former elegance, and we felt it was peculiarly appropriate that this place which was once a palace of the Crown Prince should now be the central point in the child-feeding organization. German and American secretaries busily at work at their several desks showed the extent of the work, but the maps on the wall showing with red and blue dots the 4000 feeding centres in 130 cities in Germany gave an even more vivid impression of how the work has grown. It was nearly nine o'clock when we reached the office, and when the force was all present we drew the chairs around in a circle and had a few moments of silent prayer, which is held every day and which shows plainly the spirit of the workers.

Barnesville, Ohio. RUTH BALDERSTON.

"Were you ashamed today that you were a Friend, belonging to a church carrying on such a work as this?" It was in the Atlantic Hotel one night in Hamburg, after an inspection of the child-feeding work, that we heard one Friend ask this question of another in an adjoining room.

The Friend's question was its own reply. But it suggests another whose answer may not be taken for granted with such complacency. Or, "Are we as Friends, am I as a Friend, so making the personal sacrifice for this work that we can share in the credit, without shame for an unworthy part therein?"

Richmond, Ind. WALTER C. WOODWARD.

It is not a time to discuss the causes of this distress or to fix the penalty for wrong-doing. Suffice it to say, that very few who are suffering now had any desire to engage in war or can be held responsible for any part in it.

The conqueror can keep his enemy down with foot on his neck for a time, but not always. And all this time the victor is planting the seeds that often will bring a harvest of strife and carnage. The course toward better things is open to us if we will take it, and better things than past experiences in the adjustments of international differences are promised if the conquering nations exercise wisdom in this strategic hour.

Wichita, Kansas. EDMUND STANLEY.

Words are very inadequate to describe conditions in Germany and Austria to people in this comfortable country. As one walks through the hospitals from one little cot to another and looks at the tiny, patient sufferers, one gives thanks that in other parts of the city American Friends are doing all that can be humanly done to offset these conditions.

In the big, clean kitchens of the Friends' organization, the rows and rows of smiling little children waving spoons and cups at American visitors, and giving little cheers between mouthfuls make one feel that if Americans could only see these things, there would be a tremendous outpouring of help from our land of plenty.

The only stop to the efficient work in Germany and Austria is lack of funds from our side.

Villa Nova, Pa. LILLIE F. RHOADS.

Almost as long as these children remember there have been war and poverty. They take it all in stark simplicity. This, then, is life—this sour black bread and watery soup; this wearing little clean patched clothes and shivering when the wind blows cold; this having no father for he went away one day and never did come back and "die Mutter" cried all night once and always ever since she was so pale and quiet and never hungry at all, which he always was.

All of us sitting in a class-room in one of the big schools in which the feeding is carried on, and the Principal speaking his word of gratitude for the feeding. Now he has finished and a great deep-eyed Shepherd-faced man steps slowly forward and asks that he may speak a word. He is pastor of the flock. He, too, speaks in German. "I want to thank you. It is very hard for us to let strangers come and feed our children. I know. My own little child you feed. More however, than for the food we thank you that you come as those who forgive . . . at least our children."

He spoke quietly under pressure of deep feeling. We shall never forget his face. We would not forget the fellowship of suffering which that moment brought, that sense of something bigger than our false isolations and conflicting loyalties.

Moylan, Pa. EDITH STRATTON.

The incident of the Hebrews crossing the Red Sea on dry land, with the waves standing high on either side, held back by the mighty hand of Jehovah, was always to me, an impressive story. If only God would hold back the obstacles that stood in the way of His children going forward today as He did then, how wonderful, I thought, it would all seem.

A little time spent in Germany makes me feel that I have seen this miracle in 1920 with my own eyes. Surely every obstacle in the way of entering what for us at the moment, is truly a promised land, has been removed. The opportunity of Friends to bear testimony to truth is unlimited, except by our own lack of response. It is truly remarkable that we have been able to feed more than a half million children per day for sometime, but when one sees great masses of children who yet need, but cannot be fed because of lack of resources, he feels like pleading earnestly with those of us who are left at home, so well fed and comfortable, that we share with these our brothers and sisters, who are in such dire need.

Richmond, Ind. CLARENCE E. PICKETT.

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, THOMAS A. JENKINS,
J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, TWELFTH MONTH 18, 1920

The Call of the Hour

WE have dedicated this issue to the work of the American Friends' Service Committee. We believe that this work will go down into history as the greatest achievement of the Society of Friends to-day. It is not something apart from our religion. It *is* our religion as it finds expression in concrete form. It has done more in the last four years to bind us together, to rekindle our vision and to spread our message, than was done during the whole century preceding its inception. It has given hundreds of young men and women opportunity to learn by actual practice that the voluntary service of love sounds a higher call and offers a worthier reward than anything else in the world. In the midst of turbulent war conditions, it enabled the Society of Friends to reveal the way of peace when otherwise we should have passed unnoticed and without influence. Most important of all, this work has saved thousands of innocent lives and relieved inestimable suffering. It is the most worthy monument which Friends of to-day can leave to future generations.

But this work cannot be carried on without material support. Napoleon said that it took four men behind the lines to keep one man at the front. This is as true of the armies of peace as it was of the armies of war. If our Service Committee and the other organizations engaged in European relief are to meet even the most desperate needs of Europe they must have increased financial support. The eight leading American relief organizations, of which the American Friends' Service Committee is one, have accordingly formed themselves into the European Relief Council under the leadership of Herbert Hoover, and have instituted a drive to raise $33,000,000 for the continuance of their combined work. As its part in this national drive, the Service Committee is beginning a campaign for funds among all groups of Friends in America. Contributions made by Friends will be counted as a part of the total sum collected by the European Relief Council, but it is desired that they be sent directly to the Service Committee at 20 South Twelfth Street, Philadelphia, Pa. To all who bear the name of Friend the call comes to wholeheartedly support our corporate work of service and relief. Other denominations and organizations are doing their part. We must not fail to do ours. Hoover has agreed to allocate $8,000,000 of the total $33,000,000 to our Service Committee for child-feeding work in Germany. But the support of our work in Russia, Poland, Austria and Serbia is dependent upon the Service Committee alone. The time has come for us to show how fully we believe in the service of love.

To-day in Europe there are 3,500,000 children whom the destinies of war have starved in body and mind and whose only possibility of developing "the light within," it lies in our power to withhold or to afford. If we respond to their call, even to the point of personal sacrifice, the lives of these children can be largely reclaimed. If we do not take steps at once to support an effective campaign of relief, they must either die or wear out dwarfed and crippled lives. Shall we save them or shall we "pass by on the other side" and leave them to perish alone? This is the question which confronts us. Unless we stand ready to do our part manfully, we have no right to proclaim longer that we believe in brotherhood. Brotherhood is more than a matter of words.

This appeal is not one which can be loyally met without the guidance of our deepest religious and social convictions. Few of us have any large surplus above the means which provide for our daily lives. If we give in this cause as we ought to give, it must in many cases be from the stock of our own daily bread. It would be well for every Friend, in seeking to determine his just share in this responsibility, to read over some of the words of the founder of our religion which deal with our relation to our fellow men,—the parable of the good Samaritan, Jesus' teaching in regard to our responsibility for the welfare of each "of the least of these," his estimate of the value of "little children" such as are starving in Europe to-day. We find no uncertainty there as to the measure of our responsibility.

The fundamental basis of our faith is the conviction that the seeds of divinity are implanted in every human soul and that, therefore, humanity is a single brotherhood. The greatest task which we as Friends and Christians have undertaken, is to live each day as though that brotherhood were already universally recognized and established. When one has fully grasped the wonder of this vision and made it, not simply a matter of distant theory, but the inmost conviction of his life, he ceases to look upon such an appeal as this which comes to us to-day as an unfortunate necessity. He sees in it rather an opportunity to realize the vision which has established itself as the goal of all human life. He feels that all children are his children and that all men are indeed his brothers. So far as he can, he gives toward the saving of other lives as gladly as he gives for the well-being of his immediate own family. He rejoices that he has been given strength to uphold the weak and means to relieve the suffering.

It is not necessary that each of us should give in great proportion, but that each should give to the fullest measure of his ability. The mediæval church was able to construct its wondrous cathedrals because great and small alike joined in the task. Kings gave

of their wealth. Peasants lent their oxen to haul the blocks of stone. Men, women and children co-operated in the work of realizing the ideal which infused them all.

We to-day are building a cathedral of human lives. Every life we save, every suffering child whom we relieve, adds a stone to the great building. Its walls are already towering so far above their foundations that we recognize in it one of the world's supreme masterpieces. Whether the last stone shall be lifted into place and the cathedral of the twentieth century left for the wonder of future generations, depends upon whether each one of us to-day will freely make his contribution toward its completion.

An Appeal to Christians

BY HERBERT HOOVER.

It is not wise nor proper for men to claim indiscriminately the blessing of Christ on the tasks they undertake. Yet surely concerning the vital duty to the performance of which American charity has dedicated itself this winter—the protection of 3,500,000 children from the indescribable miseries of starvation or death by disease—it is not presumptuous to call on His followers in His name. Quoted word and recorded act assure us that Jesus had no passion more intense than His love of children.

Eight organizations, working among every race and creed, have come to the unanimous conclusion that three and one-half million children in Eastern and Central Europe have no alternative to disaster between now and next harvest except American aid. The European Relief Council, comprising eight great relief agencies, was formed in the deep conviction that this heartrending peril to helpless children should have absolute right of way until the situation is met.

I know America has tasks and needs at home, but I make no apology for seeking to lay on your hearts our obligation to avert the incredible tragedy that threatens these children. They are no more my children than they are yours. Neither of us can dare let them suffer through our indifference and then claim servantship to Christ.

———o—o—o———

WANTED!—Christmas Voices.

Come all ye lovers of children! On Christmas Eve put a candle in your window. Then Christmas carolers will come to sing before you and to take your offering towards the relief of suffering children in Central Europe.

First-day School and day school classes, boys' and girls' clubs, here is a chance to do your bit for Peace. Someone volunteer to get the group together, practice a few carols, go out on Christmas Eve from house to house. Let the leader carry a bag to receive the offering. There should be a banner bearing the words "For the Starving Children of Europe."

In order to avoid the collection of money under false pretenses, no contributions should be given to unknown persons. Service stars for collectors may be had by applying to the American Friends' Service Committee, 20 South Twelfth Street, Philadelphia.

The Future of Swarthmore College

II.

BY J. BARNARD WALTON,

Secretary of the Advancement Committee of the General Conference.

The fact that one who did not attend Swarthmore is asked to contribute to this series on the future of Swarthmore College is evidence that a wider group than the alumni have an interest in the college. The future leaders of the Society of Friends are being trained there and whatever influences are paramount in the college are bound to have their effect in every community into which its graduates go.

Anybody can print pictures from a photographic plate, but it takes an artist to interpret nature in water color or oil. Many colleges are doing excellent work in the training of young men and young women to be scientists, engineers, or administrators of business—perfecting men in handling the materials of life. It is a rarer gift to build the character—to develop the man in dealing with the spiritual things of life. Every college makes its contribution to character in a greater or less degree, and after its own model. We all recognize these differences in what we call "college spirit." To Swarthmore College has come the heritage of building character in a distinctive way. This is a heritage from the Friends who were founders, but it is a far more vital thing than any sectarian form or label. Possibly a few illustrations will make the meaning clear.

Student government is generally accepted in theory. Does this mean the faculty give up all interest in the conduct of the students—or that they devote themselves to a higher and more effective method of influence? Must they not realize that the life of a man is more potent than his precepts? Therefore in the selection of teachers for a college with the ideals of Swarthmore the all-round character is as important an element as the academic caliber.

Religious education in the public schools is a moot problem of the day—how to produce citizens with a sense of brotherhood and desire for service without coupling the teaching with the denominational differences which offend. Driven to do something and in despair of a better solution, educators are now sending the pupils from the public schools to the different churches for set periods of religious instruction. In this they are driving the future citizens apart when religious education should first of all bring them together and foster their fellow feeling.

In this field Swarthmore has a vital contribution. Our own revered President Joseph Swain has taught us how Swarthmore may train teachers who can go into the public schools and teach the very most vital part of religion without offence to Catholic, Jew, or Covenanter. She can do this because to her the essentials of religion are not doctrines or outward sacraments or forms of speech, but rather something of the heart—an appreciation of the best in art and literature, a feeling of human brotherhood toward men of all nations, a passion for service. These are things which cannot be divorced from the English classroom, the map, the chemical laboratory, and the football field. Only a teacher can succeed in this task whose own life is imbued with the qualities in which

the pupils are to grow and whose personality can win by contagion.

Swarthmore has been able to see how such teachers can be made. The college which trains them must not only set a high ideal of character by its spirit, but also give its students faith in its ideals—give them to see the possibilities of this method. Swarthmore has both these assets. They have come as a precious gift from the lives of President Magill, Dean Bond, and countless others, who both set the highest standards of personal character, and lived in unbounded faith in the responsive character of others.

Let us take one more illustration. Old ideals in education are passing, passing with the age that gave them cause. No more shall we be satisfied to give a privileged class that lovely culture which they could enjoy only on the fruits of other men's labor. New ideals are in the experiment. We know not what the new education will be, but it is certain that it will be democratic. It will probably be vocational, but will it merely fit men to earn a living? Will it lose all the beauty and all the value of the old culture? Will it teach hate or love between different sections of men, and how? Swarthmore has the freedom and untrammeled tradition that should enable it to be in the forefront of American colleges in the experiments that will solve this—the great problem of to-day.

Other examples could no doubt be drawn which would illustrate even better the distinctive, intangible thing which is Swarthmore's greatest possession—an attitude toward life and life's problems which it is the purpose of this article to suggest is Swarthmore's contribution to the future.

———o—o—o———

Threshing Knowledge Into the Serbs

In the days of the little red schoolhouse, knowledge was thrashed into unwilling heads by means of the hickory stick. The fact that America had those "centres of learning" all over the country is the biggest reason why she stands among the leaders of the world. Because Serbia lacked such a wide educational policy is one reason why she is still a backward nation. The Quakers, who don't believe in fighting, do believe in international education. In Serbia, instead of using the hickory stick, they supply a threshing machine or a tractor plow.

After the liquidation of the mission work in France, supplies were sent to Leskovatz and Petch. French workers, who did not feel their call for reconstruction activity was finished when France was able to help herself, went to Serbia. These active, practical, pioneer-loving young people believed that a service of love will develop the same qualities in other people.

The agricultural part of their work in Serbia dealt with hundreds of land settlers around Petch. These Montenegrin families had been brought down from their mountain homes by the Austrians, during the occupation, and remained in the neighborhood waiting for the fertile land promised them by the Jugo-Slavian government. They were without tools, stock or household goods, and had been living in ill-kept army barracks under leaky roofs, on a meager supply of food. The land offered them by the government was rich, but covered with scrub-oak, which had to be removed before a crop could be planted. The people had been handicapped, not only by the lack of tools, but because, while working on the land, they had no means of income, and therefore could not supply themselves with food.

The Unit gave them a food ration, which was rather scanty for a family, but compared favorably with the ration of three-quarters kilo of bread per day given to them by the Austrians. Tools were loaned by members of the Unit. Twenty oxen for ploughing, and a tractor, were secured from the War Department. One of the finest aspects of this work was the enthusiasm of the people, who were glad of an opportunity to work. Great thorn bushes had to be pulled out of hard ground before it could be ploughed. Imagine the faces of the mountaineers, when they looked at the tractor laying over two furrows at once and deep enough that the maize would not be scorched in dry weather. But best of all was the enthusiasm over the threshing machine. Men and women and children helped, with eagerness, in this new method of getting the pure grain. No more flour filled with black dirt after having been tramped out by the clumsy oxen!

They were shown how to build houses from the limited material at hand. Experiments had to be made, before the right formula for sun-dried bricks was found. The districts in which the building was done had suffered especially during the Bulgar occupation. And it is interesting to note that the manual labor for the building was supplied by the Bulgar prisoners. At one time 100 prisoners were working under the direction of Unit men. The materials of construction were native wood and mud. Nails, tools, meat and bread had to be brought in over the mountains by pack mules, since the scene of the building operations was three days from Nish, which is the nearest railroad centre.

The Friend's Dispensary at Petch is a constant example of impartiality to all races and religions. The maimed, the halt and the blind gather there every day and receive attention from the lady doctor of the Mission, regardless of whether their church is Catholic, Greek or Mohammedan or their nationality Turk, Albanian, Montenegrin or Serb. The fusion of races seems the most difficult thing in the world but as Americans, our workers come from the country where the greatest and most successful experiments in such fusion have been made, and as Friends, internationalism is an intrinsic part of their creed. They refuse, therefore, to regard it as impossible. "Neither Jew nor Greek, neither barbarian, Scythian, bond nor free." Strange that the doctrine which was preached with such conviction and such persuasive eloquence 2000 years ago, by one of the first of the followers of Christ should be regarded by most of the Christian nations nowadays as impossible, and even absurd. Fuse Serbia and Bulgaria, Roumanians and Magyars? Impossible!

It was an inspiring sight, on the journey from Mitrovitza, to see gathered about the crossroads restaurant, a motley crowd, and on pushing through, to find Dr. Antionette Russell, of Philadelphia, sitting at a table, treating the blind, the lame and the sick. A painter of scenes in Christ's life could have gotten all the local color necessary in order to depict an Oriental crowd about the door of Simon Peter's house on a Sabbath evening.

The reclaimed land and newly built villages will soon be left by the Friends, for the natives there now know how to continue. Women are now teaching their daughters those precious arts of weaving which were

threatened to be lost, because of the lack of looms. The boys now know how to use the thresher and the plough. They also know where to buy new and better machinery.

Even the hospital, the only one in a city of 30,000, will soon be left to native hands. But they have been trained by Americans who have long known what sanitation means. Education in sanitation is the Serbians' greatest need. Mere hospital relief does not strike at the root of the evil. Welfare centers must be started thoughout the country. There is need for agricultural centres in other places similar to the one established at Petch.

———o—o—o———

Our Monument to France

What is Chalons?

Take 650 French Missionites, young men and women from England and America, fired with a zeal to do their bit, four years of work filled with many trials and three millions of dollars gathered from everywhere, boil it all down and drain off all temporary relief and you have the Memorial Hospital of the *Mission Des Amis* at Chalons, 110 miles due east of Paris.

Edith M. Pye, the founder of the work, gives this short history of the hospital:—

"The Maternity Hospital of the Friends' War Victims Relief Committee, now well on the way towards its birthday, has had an eventful history. From the day in December, 1914, when the Prefet offered us the epileptic block of the *Asile des Vieillards* and we fell upon it with scrubbing brushes and disinfectants under the awed gaze of the aged and the imbecile inhabitants of the other blocks, until the day we re-entered it after a month's exile in 1918, we have lived and moved and had our being in a series of crises; but crises or no crises, babies have continued to pour in upon us in a steadily increasing flood, and our thousandth is well within sight.

"Our first real taste of war came in September, 1915. Until that time we had heard the continuous thunder of the guns about fifteen miles away; but one fine day shells from a long-range German gun arrived among us, and a Zeppelin gave the town a peppering in the night. We had no cellars of any kind, so we made what preparations we could against fire, put out the lights, and waited . . . for what did not come that time! French aviators had sighted Bertha, and put her out of action.

"Like a bolt from the blue came one of the thin yellow official telegrams early in April, asking us to come at once to Reims to evacuate the Maternity there. To obtain permits at that time took at least three days, but that flimsy yellow paper was potent and we were off in less than two hours. Not only the Maternity, but the civil hospital had to be evacuated under very heavy fire. Our cars worked from five a.m. till eleven p.m. all week. Surgical and medical cases went to the Hotel Dieu, but maternity cases and babies came to us. From the villages, too, they came pouring in; we brought away thirty or forty babies at once. On our heaviest night we had three hundred *extra* children on our hands. Food and clothing seemed to arrive by magic just in time, mostly cases from America, and a special providence averted the epidemics we imagined with horror among so mixed a crowd. Air raids were very bad all that spring, but we are some distance from the center of the town, and fortunately escaped damage.

"An army order to evacuate our Maternity came on the eleventh of July, 1918. We had a place ready to receive us, two hours away by car, but we kept a *poste de secours* in Chalons, moving most of the women down to Mery. The Maternity building was now in a place of particular danger both from long-range guns and aircraft, so we installed three maternity beds in a house which was somewhat safer. For the nights we had our *poste de secours* in the great champagne cellars under the hill, where all the inhabitants of Chalons sheltered. . . . Three babies were born there, about twenty more in the daytime, and all were taken down to safety at Mery immediately after. Our building having been severely damaged, we had to wait five months before we could return; but with new paint everywhere, electric lights and hot water, the days of crises now seem over.

"There is one more crisis, which might be the worst, and that would be the hospital's closing down. During these four years and a quarter about one thousand babies have been born. Only two mothers died. One arrived much too late, hopeless from the first. The other died from long standing heart disease, which became acute. Only four and one-half per cent. of babies have been born dead, or have died in their first month. The hospital is badly wanted—everybody wants it to remain. We began with twenty-six maternity beds; now we have forty, with twenty-four cradles, and we need them all. There are forty cots for children, and these are never empty.

"There is a committee of French people willing, nay eager and enthusiastic to take over the management when the Friends go; there is a French staff ready to carry it on in the same spirit and with equal skill. The question is, can the Department of the Marne afford the necessary grant now that the war is over? With Reims a heap of ruins, Suippes, Murmelon, and countless other little towns, not to speak of villages, half or totally destroyed. Chalons itself much damaged, the funds of the department will have a heavy strain upon them. The *Conseilleurs* look very grave and shake their heads when we speak of the 120,000 francs a year that will be necessary to keep it going. According to our calculations, four hundred dollars will maintain entirely for one year a mother's bed and a baby's cradle. Ten thousand dollars will endow them for ever. The cost of each baby, including the care of its mother at the time of birth, the housing and care of all its little brothers and sisters at the same time, if necessary, and the assurance of a cot in the *pouponniere* should it fall ill at any time up to two years old, is eighty dollars.

"Will not Friends come forward and give France the cost of the birth of a baby, or keep a cradle full of them for a year, or better still for ten years, when the country will have recovered from her losses? To reconstruct; a country must have children. The Maternite helps her to keep them and to keep them healthy. The women come with tears in their eyes to beg us not to go, saying, 'We must keep the Maternity'—will Friends not help to keep it open?"

Mlle. Merle, the present director, a woman of forty, with an alert, kindly face and boundless energy, says of the present work and hopes:—

"Of course, many things are different since the eventful years of the war. There's no more great

excitement, no unexpected calls to rush to this or to that dangerous post. We live now in the calm of peace-time trying to establish our house on a permanent basis. The only thing that has not varied is the arrival of babies. We have left the thousandth well behind, and the other night a pair of twins were numbered the 1,143rd and 1,144th. The women always come with the same trust; women from the Marne, from little villages where there are still no doctors or midwives and where tumbled walls abound. Many come for the second, the third and even for the fourth time; with gratitude they recall the difficult days of the war and the help they received from the Friends. Some still bring with them their elder children, but since the end of the war we have less often those tribes of five or six children arriving with their mothers. Often the mother brings the last one of the family, a baby two or three years old, but the rest of the tribe can now be more easily entrusted to some grandmother or aunt.

"We still live in the block of Asile Departmental, but we also live in the great hope of soon being able to move into the beautiful new Masion Maternelle the Friends are building for us as their parting gift. That hope has helped us to carry on the work through many difficulties. We should like the same spirit to animate us which has animated the Friends, the founders of this home—the spirit of self-devotion and of love for the weak and the suffering, also the spirit of general good will between different classes and nations.

"That is why we hope to always have an international staff. Along with the permanent nursing staff our wish is to see English, American, and French girls coming here to work together, to know each other, to be friends together. The best way to know the people of another nation is not to spend a season at a seaside place or a month in the capital. Any English or American girl who spends six months at la Masison Maternelle will really come to know something of the mentality, character and customs of French women and children. They will no longer have the excitement of war-time, but they may have the more interesting experiences of nursing delicate children, and of seeing young lives flower under their eyes, they will have the privilege of knowing French women as they really are, for a woman when a young mother is truly her real self. Not only will they learn to know the French people, but their presence will constantly remind us of the 'Amis' who have established our work, who have enabled us to live on after the war and who, we hope, will always remain our best as well as our oldest friends."

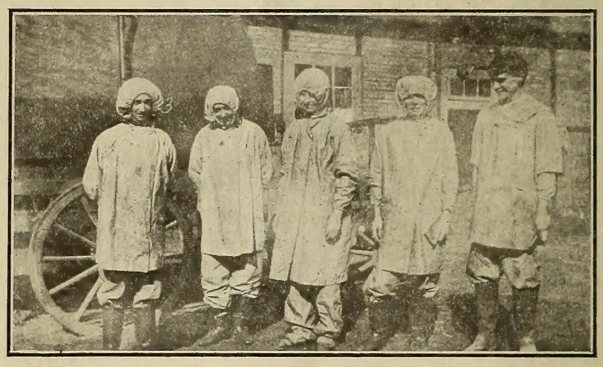
Melvin A. Cawl, the representative of the American Friends' Service Committee at Chalons, says about our part in the work:—

"These are the things we want to do for our Maternity Hospital at Chalons: (1) To create interest in the work. (2) To tell people what kind of a hospital we are building at Chalons. (3) To make known the fact that we want more English and American aides, for the larger the number of applicants the easier it will be for the Home Committee to choose good workers. It is like any young growing business, it needs advertisement; you may sink as much money as you like in this building, and wish as big hopes as you want about the future, but unless you put out a few 'Want ads.' for workers your factory is not going to go very well and the products and the reputation of the house will not be worth much.

"The thing is there are hundreds of girls who want to come to Chalons only they don't know what a fine place Chalons is. They do not know they can get a very practical and valuable training in the care of babies, they do not know that this is an excellent opportunity to learn French; they do not realize that the living accommodation in the new building is going to be just as comfortable and convenient as that at home; they do not figure that if they spent six months or more in this service to humanity they would be giving one of the very largest gifts possible to internationalism. Let's get *busy* and *boost Chalons.*"

On the whole, if a good healthy, broad-minded, American girl wants to spend a very profitable six months, from an educational standpoint, she can't choose anything better than the Chalons Maternity if she is at all inclined towards *nursing, babies or internationalism.*

———o—o—o———



"THE BLUES."

The Wearing of the Blues

THE "Blues" do not refer to a usual Monday morning expression but to the uniform worn by those who preach the gospel of soap and water in wasted Poland. A devastated area many times larger than that in France; a vast army of refugees scattered through communities where the native population is destitute; a nation without sufficient food, clothing or fuel; widespread unemployment in face of a 2,000 per cent. increase in prices, a menace of typhus, dysentery and other epidemic diseases—these are the problems that faced the Friends' Service Committee and other organizations in Poland.

English Friends who began their work in 1919, were asked by the Polish Department of Health to engage in anti-typhus work. This scourge threatened to wipe out large sections of the population and spread westward. Since the disease is communicated solely by body-lice, anti-typhus work consists in thoroughly disinfecting the bodies, clothing and homes of all persons upon whom lice are found. In Zawiercie, a squalid factory town of 30,000, and in the neighboring villages a complete program was carried through. It is gratifying to learn that, as a result of this work, the number of typhus cases in this area, in the early part of 1920, was 90 per cent. less than in the corresponding period of 1919. Most of the delousing work carried on by the Friends is among the mountain folks of East Galicia where living conditions differ only in degree of intensity from that of our own Kentucky

mountaineers before the revival of learning within the last two decades.

The "Blues" is the name by which the uniform worn by anti-typhus workers is popularly known. It is worn by both men and women with pajamas underneath. Once put on for the day, the uniform is kept on until it is put in the disinfector and deloused at night. An anti-typhus mobile column consists of a dozen English and American members of the Friends' Unit, assisted by several natives. When the mobile column starts on a delousing expedition, it rides in a "Formanka," an indestructible open cart used on rough mountain roads.

Before the war the children of the Carpathian mountains spent their days watching over little flocks and herds grazing among the trees. The war, however, with its military requisition of cattle has stripped those descendants of Abel of their ancient means of livelihood. Log cabins are the rule in the mountains that form the southern border of Galicia. Usually they consist of one room for the family and another for the live-stock. Luxuries like beds, mattresses, blankets and even chairs are rarely seen in the mountain huts. Smoothly-worn shelves line the walls and serve as chairs and beds.

Having reached a hut remote in the mountains where filth covers floors and walls, and vermin crawl over everything, the Unit proceeds to clip the hair of the children and adults. Hot baths are prepared for all and while the bath is being taken the clothing is disinfected in live steam. The hut is thoroughly cleansed with the aid of the occupants, and a lesson in healthy living is given. When Mr. Hoover's representative was asked as to the value of the comparatively small amount of work the Friends could do against typhus, he replied, "By all means continue, you are showing them how to do it for themselves."

The best scientific care is taken by the Unit so as not to become infected with typhus; however, as in the battle against any disease, some fatalities occur. Two British workers have sacrificed their lives in this humanitarian service. Amid the danger and dirt a squeamish person shudders. Not so these smiling workers. They have found that it is only possible to undertake this work, "as filthy a task as man's folly ever set his goodness to work on," with a determination to shirk no task, however loathsome, and keep smiling. That is the secret of secrets. This smiling acceptance of service is, perhaps, a further manifestation of that mutual responsibility which universal brotherhood implies—a responsibility inalienable from the faith that there is in all men a spark of Divinity.

———o—o—o———

Bargain Day in Vienna

BY FRANCES B. TOPLITZ.

Strange things have happened since war broke down the world and peace broke it up! Nothing stranger could be imagined than a bargain day at the Hofburg, or Court of Austria. The New Hofburg! What pictures that conjures up, that great stone pile. Vienna's court, her inner sanctum, where Emperors and Archdukes and Princes have tread, where her brilliant but most rigid and formal top of the "Creme de la creme" have gathered. Bargain days there! And it it not crowns and sceptres, nor ermine robes, nor strings of pearls that are on those bargain counters. It is clothes, just plain good practical everyday clothes, necessities, barest necessities, just what Hanel or Gretl must have first.

All the world loves a circus and all the world loves a bargain, although just now much cannot be said about a circus in Vienna, for times are too sad, life too hard to think of the joys of the sawdust ring and pink lemonade, and this generation of little people will probably grow up without having known that thrill, or the Viennese interpretation of it. But bargain days have come again. In rain or shine, in cold or heat, under the clear blue skies of June, the blazing skies of July, and strange to say, the grey wet skies of August, those patient mothers of Vienna, hatless and sometimes shoeless, parasol-less in the sun, umbrella-less in the rain, they have stood at the door of the New Hofburg and waited their turn. That great door, in a time not so very remote, how formidible, how forbidding it seemed to them! And now they pass through,, when their turn comes, unceremoniously mount the great stairway, stream the corridors to the big room that serves as a clothing depot and here is no one to say them nay.

They wait, smilingly, patiently, their hearts quicken as they think of the warm things they are going to buy for their children. Haven't they already seen their neighbors' purchases the day before. Do they not inspect each armful as it comes out of the depot, and do they not chat and compare as they make up their bundles in the outer corridor? With true feminine instinct their pulse must beat a little faster at the thought of it all—and for many, very many, the first shopping expedition since the war. A nice orderly well-managed sale it is. No pushing and crowding, no elbowing and scolding, no tearing the clothes off one another's backs. No fighting to get near the tables. Not at all, they come in small detachments and they are served by those who make service a religion and not a matter of pay-envelope or time-clock. And in their simple way they wonder and puzzle why people from so far away, people they thought from enemy countries, why they should take the trouble to see that they have clothes for their children, not all they need, but more, far more than they ever dreamed of possessing in these times of grotesque prices.

And as they come day after day, not the same, but new numbers, five hundred families a day are served at this Clothing Depot of the Friends' Relief Mission. They come at the exact hour given them, in fact they come hours ahead of their time for fear they might miss their golden opportunity. There are forty thousand or more that must be served by these untiring workers of the Mission, forty thousand before the mild days of autumn are swept away by the harsh ones of winter. As the piles of material melt away the hearts of those workers become leaden lest there be not enough for the last of the forty thousand, even with rations restricted. The mothers are thinking of their own little ones and their needs. They want to buy, who knows, perhaps even at the risk of an empty stomach. They look with covetous eyes at the counters of shoes and stockings, of shirts and aprons, of snug warm underwear, at the hats of flannelette or serge or gingham and while they talk and feel and examine they are mentally clothing their Hansls and Greth. But they take it very philosophically when they are told the rule: 'Three pieces of anything for the baby, two for girls, two for boys, two for mother and one for father.' It is all so wonderful to get even so much

when they have been without for so long. And they know that they are only paying enough to make them feel that they are being helped and not pauperized. Forty-five kronen is what the Mission asks for material that in the shops costs four hundred and forty-five. Even at that, there are some who cannot pay that little and they are given free. Only themselves and the "Good lady of the Mission" need know. They would like to buy a double length if they were permitted but they are good natured these mothers of Vienna. And it is so little to want after all these weary years of having nothing at all.

These sales are a place for a quick and warm understanding of the mother heart, of the mother desire to do all she can for her children and for the eternally feminine that loves to shop and knows a bargain. And she finds it there among those devoted untiring workers of the Friends' Relief Mission who go to the New Hofburg to be clothing depot day after day, week after week, long hours at a stretch. The only thing that ever disheartens them in their work is that the material may not last until the entire forty thousand or thereabouts have been served. And that simple Viennese mother, she knows what the Friends are doing for her on those sales days, and she is grateful even if she does not express her gratitude more lavishly than in a smile, and perhaps a glistening eye.

She may not be able geographically, to locate the source of all that generosity. It does not matter, England and America have come to mean something more than mere territorial boundaries. Important as are those bolts of flannelette, serge, gingham and piles of ready-made garments to the workers of Vienna, the message of service to humanity is still more important. They go out of that Clothing Depot daily, happy not only because of the bundle under their arms, but happy in the thought that there are people somewhere else in the world thinking of them. Sad would it be indeed if that supply gave out too soon. Like Oliver Twist the Friends' Relief Mission cries, "more, more." There are thousands yet to be clothed.

———o—o—o———

Friends' International Magazine

The London and Jordans Conferences this year saw the formal inauguration of an International Society of Friends. The Continuation Committee of the London Conference, and the International Young Friends' Committee are the concrete forms for providing channels of expressing our "Universal spirit."

Immediately following the Jordans Conference the International Young Friends' Committee appointed by the Conference met to define as clearly as it could what were its functions. Of the many possible openings for service, one emerged very clearly as an immediate need. There must be some means of International publicity. The news and the deepest thought of various groups and individuals among Friends and like minded persons must become the common property of all Young Friends everywhere.

The idea was not a new one. For about ten years Friends' Fellowship Papers, published in England, has held this as its ideal. It has gone far on the road to realization of its ideal. With the coming of the Conferences of this summer, bringing Friends together from all over the world, the opportunity to fully realize this hope seemed at hand. After a full discussion of the matter with the present editor, arrangements were completed for the International Young Friends' Committee to take over the publication of the papers. An Anglo-American editorship consisting of Elizabeth Fox Howard and Eliza M. Ambler was appointed. Plans are now on foot for securing news and articles for publication from Young Friends everywhere. The current issue (Eleventh month) is a good illustration of its true international character. Margaret Thorp, of Australia; Julia Eves and Paul J. Furnas, of America; Walther Koch, of Germany; Cynthia Crowley and Alan H. Penney, of London; John E. Douglas, of Ireland; S. H. Fang, of China, give us a symposium on the Jordans Conference; Esperanto, the international language, is treated; Ireland, India and South Africa receive special attention, the Minutes of the International Conference of Young Friends is published both in English and German, and "Notes and News" are filled with items of special "gossipy" interest.

This new venture offers an excellent opportunity for American Young Friends to touch the whole Quaker world. It is greatly to be hoped that the papers may have a very wide and general circulation among Americans. They are published bi-monthly, and are only one dollar per year. Subscriptions should be sent to Grace W. Blair, Media, Pa.

Richmond, Ind. CLARENCE E. PICKETT.

THE OPEN FORUM.

This column is intended to afford free expression of opinion by readers on questions of interest. The* INTELLIGENCER *is not responsible for any such opinions. Letters must be brief, and the editor reserves the right to omit parts if necessary to save space.

HOW EVERYONE CAN AID IN ABOLISHING LYNCHING.

To the Editor:—Two days before Thanksgiving Day a Mississippi mob battered down the doors of a courtroom, seized a prisoner who was being tried at a special term of court, and dragged him at the end of a rope tied to the rear axle of an automobile, finally hanging the lifeless body and riddling it with bullets.

On Thanksgiving Day a New York newspaper published the following headlines:—

"Lynch Negro by Mistake.
"Georgia Posse Shoots Brother of
Man Who Killed White."

In Mississippi the sanctity of a courtroom was violated. In Georgia an innocent man was brutally murdered. No one will be punished for participation in these or the fifty other atrocities which have disgraced the United States before the world in 1920.

The American people are now given opportunity to end this disgrace. Senator Curtis and Representative Dyer have introduced in Congress a Federal anti-lynching bill which provides:—

1. For $10,000 fine to be paid by any county in which a lynching occurs.

2. For prosecution of negligent State and county officers in United States courts.

3. For trial on charges of murder in a United States court of all participants in lynchings.

May we through the Friends' Intelligencer ask those citizens who want lynchings in the United States stopped, to write their Senators or Representatives urging enactment of Federal anti- lynching legislation?

JAMES WELDON JOHNSON,
Secretary of the National Association for the Advancement of Colored People.

PUBLICATIONS OF INTEREST TO FRIENDS

LONDON CONFERENCE—THE OFFICIAL REPORT. Published in London for the Conference Continuation Committee by the Friends' Bookshop, 140, Bishopsgate, E. C. 2. English price: 6/6 by post. No American price given.

The Official Report of the London Conference is a finely printed, paper-covered volume of 212 pages. It contains the opening addresses in full, a digest, averaging 5 pages each, of the discussions, the chief minutes and all the documents issued by the Conference. There is also a full register with addresses of all the delegates and a photograph of the Conference with key.

Copies will be sent direct from London to those who ordered the report during their stay in London. For the benefit of those who did not leave orders, a certain number of copies will be forwarded to America for sale. Persons desiring to order one of these may do so through the American division of the Conference Continuation Committee at 20 S. 12th Street, Philadelphia, Pa.

PORTRAITS AND SKETCHES OF SERBIA; by Francesca M. Wilson. The Swarthmore Press, Ltd. 72 Oxford Street, London, W. 1. 1920. English price 2/6.

A delightful collection of stories reflecting the atmosphere of Serbia. Francesca Wilson is an English woman now in our relief unit in Vienna, formerly connected with the Serbian relief work. She has given the sunshine as well as the shadow of a war-ridden country and reveals the fact that there are students, flatterers and heroes, and just simple folk as in every land at all times. This book is indorsed by Wilbur K. Thomas as calculated to arouse interest in Friends' relief work in Serbia.

Brief Items of Interest

The house of J. Earnest Grubb, of Ireland, was recently surrounded by fully armed soldiers with orders to search the house for seditious literature. The officer in charge also asked for a Republican flag. J. E. Grubb was unable to supply these demands, but the officer examined a number of Quaker and other pamphlets on peace, against war, and in favor of temperance. The occasion furnished the opportunity to distribute these to the officer and others who entered and also, in answer to the questions as to the meaning of "Society of Friends" which appeared on many of them, and whether it were not a branch of Sinn Fein, to testify to an unusual and uninvited audience on peace, war, abstinence, and the Lord's command to "love your enemies." The intruders, made happy with a gift of apples, eventually departed.—*American Friend.*

Prof. George Hare Leonard says:—"I should like to ask you whether you could not see your way to prepare the lives of some of your great Quaker saints for India. I would suggest first of all a life of Geo. Fox. Woolman and his Journal and Stephen Gullet, the Indian mind could also understand."

"Japan has cut its military estimates by $5,000,000. This way lies peace."

All the conscientious objectors who were placed in confinement because of their refusal to perform military services have now been released. It is said that nearly all political prisoners, including Mr. Debs, will be free by Christmas.

It is estimated that half a million babies die annually in this country from ignorance and neglect. About a dozen national woman's clubs are making efforts to put through the Sheppard-Towner maternity and infancy bill at the short session of Congress. The passage of this bill should greatly lower the death rate.

The statement by County Judge Frank L. Young, of White Plains, N. Y., that 90 per cent. of the men being sent to Sing Sing to-day are veterans of the war is rather startling. The veterans were picked young men, tested for physical and mental soundness, and should be able to find worthy places in the social scheme. The judge's statement ought to be submitted to proof.—*Springfield Republican.*

3,808 persons were killed in 1919 by auto accidents, a constantly increasing number.

The Irish Relief Society in Philadelphia is fitting out a Christmas ship with clothing, food and medical supplies for Ireland. It will unload at Belfast, Cork, Queenstown, Moville and Derry. A medical unit will follow it shortly.

Denver reports the discovery of two cliff-dwelling settlements in northwestern Colorado, west of the junction of the Yamoa and Green rivers. Prof. Jeancon says discoveries of "incalculable value to science and history have been found in the ruins."

Twenty-four Belgian students have been admitted to American universities, and twenty-two American students to Belgian universities.

Governor Sproul has adopted a little orphan girl from the State Sanatorium at Mount Alto for Christmas Day. Her wishes were a doll's bed and a pair of white mittens. The gifts from the foster-parents-for-a-day will be given them Christmas morning.

"The little town of Schluchtern, among the wooded hills of Hesse, has lately become the meeting-place of many of the choicest spirits of young Germany." . . . "Their links with Friends are many, and they look to us for a concrete expression of sympathy in their venture of faith."—*John Stephens.*

Baron Shidehara, the Japanese Ambassador, has put his two boys, fourteen and sixteen years old, in the Friends' School in Washington. The daughter of the Secretary of War is also a pupil there.—*The Friend.*

E. K. B.

CURRENT NEWS

THE SCHOFIELD NORMAL AND INDUSTRIAL SCHOOL.

On Twelfth month seventh, the Board of Directors of Schofield School held its annual meeting in Philadelphia. The Superintendent of the school, S. Louise Haight, was present, and gave a most comprehensive report of conditions at Aiken, and of the educational awakening in regard to the negro all through the South. She said: "This period of 'second reconstruction' is not merely a catchword, but an actual constant readjustment. It is a far cry from the old days when matters ran on from year to year with only slight changes."

The past months have seen the compulsory education law put into operation in South Carolina, and although its enforcement is lax as yet, there is marked improvement in conditions. Statistics show the gain in attendance from 249,616 to 331,451. In Aiken County alone the effect has been to place 2,232 additional children in the schools. But as the 1919 county survey reported 3,000 negro children of school age not attending school, there are now probably 800 children for whom no provision is made.

It might seem, under such conditions, that the decision of the Board of Directors of Schofield School to drop the elementary grades at the close of the school year 1919-20 was unwise. The action was taken for two reasons:—First, as long as Schofield School provided for children of all the grades, there would be no demand for good public schools. Second, the awakening interest in education in the South will immediately make the need for greater than ever before for better trained teachers. It is the aim of Schofield School to meet this requirement by sending out young men and women of high moral character, well prepared to teach. The colored people have for years felt the injustice in the expenditure of city taxes, and a committee of their best citizens was formed two years ago to urge the Aiken School Board for a good building. This committee raised $3,500, secured a lot, and now has the assurance of a school-house. Thus Schofield School by forcing an issue, has helped the cause.

This curtailment of grades has also been a benefit to Schofield School. Older pupils are coming in larger numbers; in the last three years a full eleventh grade has been added, and next year there will be a twelfth grade. Miss Haight also hopes in the near future to regain the right of issuing State licenses for teachers, which privilege the school held in its early days, as the District Superintendent has made a most favorable report of the school to the State Superintendent.

With limited resources it has been impossible for the school to erect new buildings. However, by use of the best pupils in the industries, during summer months, the buildings and grounds have been put in good condition, unsightly buildings removed, etc.

Also, through the generosity of one member of the local board, the laundry equipment is greatly improved. Twelve new porcelain tubs and a laundry stove have been installed this summer.

Industrial classes are at work, and students are looking forward to the new brick forge room, and dust-proof room for carriage and automobile painting, the gift of the same family, through a very successful rummage sale in Aiken.

The garden, about the size of a city block, has seen intensive farming for three years, and this summer yielded enough tomatoes to can 1,200 quarts; string beans, 800 cans; 100 bushels of potatoes; 10 bushels of onions; 3 tons of oats; beside plenty of turnips, kale, collards, rape, spinach and mustard, which are picked fresh for the school table daily.

The past years of financial stress and upheaval in the country have caused almost all schools and colleges to face a deficit. Schofield School is fortunate in having had a Superintendent whose business ability and wisdom have kept it from being among this number. Therefore, the Directors have great hopes for the future of the school when progress will not be limited by war conditions. However, if the school expects to expand and to keep pace with other industrial schools for the negro, it *must* have more financial support, and it is hoped that Friends will assume more responsibility in this direction.

———o—o—o———

PHILANTHROPIC CONFERENCE IN CHESTER.

The Friends' Philanthropic Conference, which was held in the Chester Meeting-house, Third and Market Streets, on Saturday afternoon, was addressed by Edith Stratton, of Moylan, and Walter H. Abell, of Philadelphia, and the Friends and others who were present had the opportunity of hearing good discourses on the London Peace Conferences held last summer by about one thousand representatives of Friends from all over the world, from many different nations and several races.

The Chester Conference was presided over by Charles Palmer, of this city, who opened the meeting by reading a portion of the fourteenth chapter of John. After the speakers concluded, a discussion followed, in which Dr. William Tomlinson, of Swarthmore; Elizabeth Newlin, of Wilmington, and others took part, and at the conclusion of the meeting, Chester Friends passed around a light lunch during a pleasant social session, in which the speakers and the audience were entertained by them.

BIRTHS.

Kirk.—On Sixth month 26th, to Pinkney J. and Mary Stubbs Kirk, of Nottingham, Pa., a son, named Charles Richard Kirk.

Wood.—On Twelfth month 4th, to Galen and Verna Way Wood, of Chrome, N. J., a daughter, named Lucretia Way Wood.

DEATHS.

Betts.—At Frankford, Pa., on Twelfth month 9th, Charles C. Betts, husband of Jennie Y. Betts, aged 65 years. Interment Buckingham Friends' Burying Ground.

Cadwallader. — On Eleventh month 25th, in Memphis, Tenn., Mary E. Cadwallader.

Eastburn. — At Asbury Park, N. J., Twelfth month 3rd, Anna Hibbs Eastburn, widow of Alfred Washburn, and mother of Mary Washburn Lippincott and Caroline Washburn Wells, of White Plains, N. Y., and also the widow of Robert Eastburn, aged 65.

Anna Hibbs Eastburn was born on a farm near Newtown, Pa., August 4, 1855. After graduating at the Westchester (Pa.) Normal School, she took a course at the Emerson School of Oratory in Boston. While she was a teacher at the Chappaqua Mountain Institute, a Friends' (Quaker) school at Chappaqua, Westchester County, N. Y., she met and married Alfred Washburn, a son of Joshua Washburn, of Chappaqua. Her husband died in 1885, leaving her and two little daughters, one but three months old. When her children were older she again taught at the Institute. In 1905 she married Robert Eastburn, of Yardley, Pa., who died about three years after their marriage.

Several years ago her naturally

strong constitution was weakened by a nervous breakdown brought on by hard work and the effects of the Chappaqua cyclone, which swept away her house and caught her in the ruins.

Albert R. Lawton and Effie Danforth McAffee attended the funeral at the home of Harry H. Wells, White Plains, N. Y., and spoke words of consolation and uplift.

ANDRUS. — At Silver Springs, N. Y., Third month 26th, NELLIE COX ANDRUS, aged 72 years, daughter of Stephen and Susan Summey Cox. She leaves one sister, Elizabeth Easton, of Silver Springs.

LIVEZEY.—On Twelfth month 6th, MARGERY S., wife of Jacob S. Livezey, and daughter of the late Watson and Amy Smith, aged 76 years. Funeral at the Wrightstown Friends' Meeting-house.

MULLIN.—At Horsham, Pa., on Twelfth month 6th, THOMAS M., husband of Elizabeth L. Mullin, aged 75.

THOMAS.—At Woodbury, N. J., Twelfth month 8th, ANNIE HUNT, wife of Charles H. Thomas, daughter of late Lloyd J. and Sidney T. Hunt, formerly of Darby, Pa.

WOLLASTON.—On Eleventh month 13th, HARVEY J. WOLLASTON, of New Garden, Pa., in his 42nd year.

COMING EVENTS

TWELFTH MONTH.

19th—Daniel Batchellor expects to attend Hopewell, Va., Meeting. Christmas exercises will be held.

19th—Dr. Jesse H. Holmes expects to attend Meeting at Washington, D. C.

19th—Chester Monthly Meeting, at Chester, Pa., at 2.30 p.m.

19th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Jacob Billikopf, of the Federation of Jewish Charities, will lead the discussion. Topic: Relief Agencies in Philadelphia.

19th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Haverford Meeting, at 10.30 a.m.

19th—Open Forum, under auspices of the Young Democracy, at White's Auditorium, 15th Street, below Chestnut, Philadelphia, at 3 p.m. Subject: Militarism in the Far East. Speaker: Gilbert Reid, Director International Institute of China.

20th—West Philadelphia First-day School, 35th Street and Lancaster Avenue, will hold its Christ-

SCHOOLS.

Woolman School
A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION
Winter Term Begins First Month 4, 1921.
The great opportunities before the Society of Friends call for trained leaders.
For catalog and other information write
ELBERT RUSSELL, *Director*
Woolman School Swarthmore, Pa.

GEORGE SCHOOL
Near Newtown, Bucks County, Pa
Under the care of Philadelphia Yearly Meeting of Friends.
Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to
GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' CENTRAL SCHOOL SYSTEM
Write for Year Book and Rates.
CHARLES BURTON WALSH, Principal.
15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY
LONG ISLAND, N. Y.
A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends.
For further particulars address
S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y.

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.



Cream Buttermilk
HEALTHFUL—REFRESHING
Supplee-Wills-Jones Milk Co.
PHILADELPHIA—ATLANTIC CITY

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

HOTELS AND RESORTS.

Buck Hill Falls

"An apple a day keeps the doctor away"—so we have long been taught. The belief that it is true has prompted us to store fourteen hundred bushels of apples, gathered from the orchards of this Township.

The Barrett Apple Club, an organization formed by the producers for the co-operative sale of apples and fostered by members of the Settlement, has suddenly grown into a large-sized child. Orders have been received from more than five hundred sources, with each mail bringing in more.

Upon entering the Winter Inn one will notice two baskets on the table just in front of the big fire-place, the larger basket filled with these home-grown, health-promoting apples—Baldwins, Greenings and many other varieties to satisfy the taste of every member of our Family.

The smaller basket is filled with peanuts. Can you think of a more wonderful combination with which to top off a hike through the woods?

Do not be discouraged because at some season of the year we have been unable to accommodate you. Advance reservations are suggested, but those who are unable to plan in advance can very often be accommodated by a last-minute cancellation.

The Winter Inn
"Wealth in Health,"
BUCK HILL FALLS, PA.

HOTEL WARWICK
SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR
First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.
Reasonable rates. Write
SARAH H. FULLOM, Prop

THE PENNHURST
MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach
Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

WASHINGTON, D. C.
Transient boarders desired in a refined home. Rates reasonable. Laura N. Wilson, 46 Bryant St., Washington, D. C.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D
S. D. Hall
CLEAN HIGH GRADE
COAL
39th and Parrish Streets

mas entertainment at 7.30 p.m. Special exercises by the school. All are welcome.

22nd — Monthly Meeting of Friends of Philadelphia, 15th and Race Streets, Philadelphia, at 7.30 p.m.

23rd — Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p.m.

23rd—The Christmas exercises of the First-day School, at 17th Street and Girard Avenue, Philadelphia, will be held at 7.30 p.m. Two short sketches will be given by the classes, and the "Story of the East" will be illustrated with lantern slides.

23rd — The Brooklyn First-day School's annual Christmas Tree Festival in the Meeting-house, 110 Schermerhorn Street.

26th—Supper meeting, under the care of Joint Committee on Co-operative Conferences, at 15th and Race Streets, Philadelphia. Paul M. Pearson, speaker.

FIRST MONTH.

9th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Reading Meeting at 11.00 a.m.

FUN.

SPECIAL Correspondent: "When they released me they said that if I should be shot." Editor: "I'll let these Sinn Feiners see that I am not to be intimidated. You'll go back by the next train."—*Punch.*

"WHAT!" said Lord Coleridge once to a puzzled cabman, "you a London cabby and don't know where the Law Courts are?" "Oh! the Law Courts, is it? I know them; but you said the Courts of *Justice!*"

PROFESSOR BLANK was a most venerable instructor, and he could be just a trifle irritable at times. Once, noticing that a member of his class who sat right under his eye never took any notes or paid the slightest attention to his lectures, he stopped abruptly and demanded, "See here, young man, what do you mean by coming into my classroom day after day and never taking notes?" "I have my father's," was the student's complacent reply.—*Youth's Companion.*

"Now," said the fairy, "I will grant you three wishes." "Lady," was the reply, "three wishes wouldn't mean anything to me. I'm a Socialist."—*Washington Star.*

The Ballinger Company

ARCHITECTS ENGINEERS CONSTRUCTORS

SUCCESSOR TO

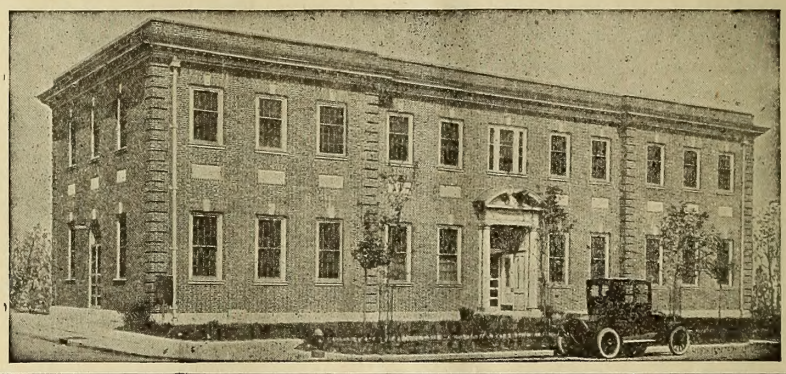
BALLINGER & PERROT

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



NEWTON COAL
Answers the Burning Question

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

ESTABLISHED 1903

GEORGE FOSTER WHITE, *President and Treasurer.*
W. LANE VERLENDEN, *Vice-President*
WALTER RHOADS WHITE, *Trust Officer*
MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH *Solicitor and 2nd Vice-President*
M. L. KENNEY, *Assistant Treasurer*
W. RAYMOND EVANS, *Real Estate Officer*

Banking and Trust Service of the Better Class.

Interest Checking Accounts 2% Savings Deposits 3.65%

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA. ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1866.

WANTED.

WANTED—A MOTHER'S HELPER IN family of three, to assist with the care of boy of four, and with light duties in the home. E. S. Palmer, 72 E. Penn St., Germantown, Pa. Phone Germantown 1507J.

POSITION WANTED—BY CAPABLE companion-nurse with semi-invalid or elderly patient. Sewing and light duties. Address B. 411, FRIENDS' INTELLIGENCER.

POSITION WANTED — AS COMpanion and household assistant to person or persons going west for winter. Address E. 413, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY REFINED middle-aged lady as housekeeper for elderly gentleman. Excellent cook and reliable. Best of references. Address T. 410, FRIENDS' INTELLIGENCER.

WANTED—PRACTICAL, RELIABLE farmer to cultivate 60-acre farm in suburbs of Media, on rental, or such terms as may be agreed on. Isaac Forsythe, 200 N. 15th St., Philadelphia.

WANTED — POSITION WITH RE-sponsibility by an active, vigorous well-educated man somewhat advanced in life. Preferable in Philadelphia. Accustomed to traveling. Address C. 412, FRIENDS' INTELLIGENCER.

WANTED—FRIEND WISHES POSItion as nurse; experienced and trustworthy. Address W, 414, FRIENDS' INTELLIGENCER.

WANTED — HOUSEKEEPER FOR private, modern bungalow home near Philadelphia. 3 adults. No washing. Address F. 416 FRIENDS' INTELLIGENCER.

MOTHER'S HELPER WANTED — Small family in Germantown. Address R. 415, FRIENDS' INTELLIGENCER.

NOTICE.—A meeting and social gathering will be held at the Meeting-house, 15th and Race Sts., Philadelphia, First-day, Twelfth month 26th, at 7.30 o'clock. Dr. Paul M. Pearson will speak on "The Impelling Force of Good Will." All are invited to have supper in the Auditorium, Young Friends' Association, 15th and Cherry Streets, at 5.30 o'clock—75c. Kindly reply to Hannah F. Perrot, 140 N. 15th Street, before the 20th. A short program of Christmas music will follow supper.

FUN.

THE station-master, hearing a crash on the platform, rushed out of his room just in time to see the express that had just passed through disappearing around the curve and a dishevelled young man sprawled out perfectly flat among a confusion of overturned milk-cans and the scattered contents of his traveling-bag. "Was he trying to catch the train?" the station-master asked of a small boy who stood by, admiring the scene. "He did catch it," said the boy, "but it got away again!"—*Youth's Companion.*

Strawbridge & Clothier

Favored Among Gift Gloves



Hundreds and thousands of gifts are being bought in the Glove Store. FAVORITES FOR WOMEN ARE—

Double-silk Gloves—In the strap-wrist style, in black, white, brown, beaver, taupe and navy—$2.75.

Washable Fabric Gloves—Twelve - and sixteen-button, in white, cafe and biscuit—$2.50 and $2.75.

Two-Clasp Lambskin Gloves—In brown, tan, beaver, gray, black and white—$1.95.

Twelve Button Kid Gloves—In brown, tan, mode, gray and black—$7.50.

Strap-wrist Capeskin—$6.75
Slip-on Capeskin—now $4.95
Mocha Gloves—$3.65 to $5.50
12-but'n Mocha Suede—$5.45

Men's Mocha and Capeskin Gloves, from $4.40 to $6.00
Men's Lined and Unlined Buckskin Gloves, Special—$3.15
Men's Fur Gloves and Gauntlets, from $5.50 to $16.00
Children's Wool Gloves and Mittens, from 85c to $2.25.
Children's Lined Mocha and Capeskin Gloves—$2.40 and $3.20
Children's Kid Gauntlets with flannel lining—$1.40
Misses' 2-clasp French Kid Gloves—$4.50

Strawbridge & Clothier—Aisles 12 and 13, Market Street

A Fine Oriental Rug will make a rich and lasting gift—and may now be bought at a great saving. Our entire stock, augmented by a large special collection, now marked at 25 to 50 per cent. less than to-day's retail value.

Strawbridge & Clothier—Fourth Floor

STRAWBRIDGE & CLOTHIER

MARKET STREET EIGHTH STREET FILBERT STREET

PHILADELPHIA, PA.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 232 South Seventh St.

If YOU HAVE MONEY TO INVEST, EVEN A MODERATE AMOUNT, GREAT CARE SHOULD BE TAKEN IN THE CHOICE OF A SECURITY. WE TAKE GREAT CARE IN MAKING RECOMMENDATIONS.

MONTGOMERY & Co.
INVESTMENT SECURITIES
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

ABBOTTS CERTIFIED MILK

Produced at
Edgewood Dairies, Woodside, Pa.

Approved by
Philadelphia Pediatric Society

Contains 4 per cent. Butter Fat

Abbotts Alderney Dairies, Inc.
31st & Chestnut Sts.
Philadelphia, Pa.

Cards for Christmas

If you have that list ready, order by mail to-day

25 cards and envelopes, good selection $1.75
50 cards and envelopes, good selection $3.25

WALTER H. JENKINS,
140 N. 15th St., Philadelphia

MANN & DILKS
1102 CHESTNUT STREET

Up-to-Date Prices

At Replacement Costs

Comfort in Shopping Here—With Dependable Merchandise—Proper Boxing—Everything Exchangeable—Or Money Refunded

MOST EVERYTHING FOR MEN

Neckwear
Handkerchiefs
Gloves
Bath Gowns
Sweaters
Wool Vests
Silk Hose
Golf Hose
Silk Shirts
Pajamas
Underwear
Madras Shirts
Overcoats (Tyrol Wool)
Wool Hose
Dress Studs
Dress Sleeve Buttons
Lounging Robes

For Ladies and Misses

Silk Hosiery
Handkerchiefs
Leather Coats
Suits (Tyrol Wool)
Coats " "
Coats (Camel's-Hair)
Shirts (Ready-to-Wear)
Gloves
Tailored Waists
Wool Hosiery
Neckwear
Wool Scarfs
Silk Reefers
Underwear

ALL WITH A TOUCH OF MANNISHNESS

MANN & DILKS
1102 CHESTNUT STREET

TRY A CAN OF
"STRINGHAM'S HONEY"
if you want pure honey of fine flavor.
6 lb. can $2.25 delivered
12 lb. can $4.25 delivered
Your money returned if not satisfactory.
I. J. STRINGHAM, Glen Cove, N. Y.

FRANK PETTIT
ORNAMENTAL IRON WORKS
Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

Immigration of the Irish Quakers Into Pennsylvania 1682—1750
By ALBERT COOK MYERS
From type. Limited edition—only small portion remaining. Handsome royal 8 vo. 499 pp. Cloth. Gilt top. 61 illus. Price $6, net, and postage.
A full history with an almost complete annotated list of Irish Quakers who settled in Pennsylvania, particularly in old Philadelphia, Chester and Delaware Counties.
For Sale Only by
ALBERT COOK MYERS
Moylan, Penna.

Friends' Intelligencer

ESTABLISHED 1844 PHILADELPHIA, TWELFTH MONTH 25, 1920 VOLUME 77 NUMBER 52



"He That Should Come"



He is coming—He is coming,
Lo, He comes! He is here.
Hush e'en thy heart-beat,
The Lord Christ is near.

In the dark of the storm cloud,
As He said, lo, He comes,
In the storm of the battle,
Mid the thunder of drums,
With the hearts of men failing,
And nations perplexed,
E'en the skies full of threatening,
And all peoples vexed.

Raise thy eyes, He is coming!
Hush thy heart, He is near,
The Lord Christ is coming,
Is coming, is here!

He is there in that soldier
With face white and drawn,
He is there in that mother-heart
Watching the dawn,
He is there in that little child
Begging for bread,
He is there in each human soul,
Torn for its dead.

Hush—every son of man,
Raise thy eyes—see—
Wait—e'er ye strike again,
Look—it is He!

ELEANOR SCOTT SHARPLES.

The Living Silence

The following paper, which is largely the work of Walker E. Linvill, was written in connection with a Query of the Philadelphia Yearly Meeting on the instruction of young members, and has been issued by the Overseers of the Green Street Monthly Meeting.

FRIENDS believe that God leads His people and speaks directly to every receptive heart. No class of members or phrases are set apart for the direction of our worship, which is regarded as an experience and not a ceremony. We know that this spiritual guidance is best recognized by meeting together and in the "silence multiplied," awaiting its manifestation without distracting outward influences. It is, therefore, obvious that the Meeting for Worship must be the basis of our strength and the use of the meeting hour to obtain the maximum of spiritual growth is vital to our life.

There is a live silence and there is a dead silence; the first results in inspiration, and the second in a deadening of sensibilities. The period usually is only sixty minutes. If we are to derive during that short time the full amount of inspiration, advice, vision and power for action, we must use every one of the sixty

minutes to advantage. What steps can we take to train the mind and the spirit to the use of this brief period?

Much can be said concerning the outside preparation before the meeting hour, but it is the purpose here to suggest five recommendations as to the use of that hour itself. A point of loss with most of us is that the mind is prone to wander into non-productive thought and frequently we find that fifteen minutes or more have passed without turning our attention definitely to worship.

The first recommendation is that upon taking one's seat each one should begin the meeting period with silent prayer. Prayer is the expression of an earnest desire for communion with the Deity. It is an opportunity to leave the complex daily relationships, and to talk over with God the things which should be talked about. Prayer has been the source of strength to countless men and women throughout all time. God talked with Moses. David said, "Evening and morning and noon will I pray." George Washington was found kneeling in the snow, in supplication. President Lincoln prayed earnestly to God and received strength. The Master frequently retired from His associates to pray. As regards our use of the meeting hour, therefore, it seems evident that the proper approach is prayer. We say approach, and yet it sometimes occurs that the entire period will be taken up in this way.

The second recommendation is the inward consideration of some definite subject, such as a chapter from the Bible, particularly one of the discourses of the Greatest of all Teachers. Do not allow the mind to wander from one subject to another, but concentrate upon one selection. What was the author's purpose? How does each statement contribute to that purpose? Analyze it in the same manner that a new subject would be analyzed. Around this analysis gather such related thoughts as may occur; other passages from the Bible or quotations from any valuable book, or your own thoughts in connection therewith. Then gather these thoughts and express them to yourself in words, as though you were about to write a report for some one else to read, and wished to convey to him the full meaning of that chapter of the Bible together with your own comments. Imagine that you are expressing this for the first time to some one who has never heard it. In expressing it do not be content with general ideas, but describe the thoughts in words.

Recommendation three is self-analysis:—a searching review of the past week to measure development. Make it a report on progress, sufficiently vivid to be remembered for comparison with the next week: not in generalities but in detail according to standards which will mark progress as God measures progress. Exactly what those standards will be is a matter between the worshiper and his God, but as a general suggestion the following is presented:—

I. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."
   (*a*) Daily Prayer
   (*b*) Daily Bible reading
   (*c*) Spiritual development, desire for growth.

II. "Thou shalt love thy neighbor as thyself.
   (*a*) What acts have I performed which are in no way for personal advantage?
   (*b*) Self-satisfaction, superiority
   (*c*) Truthfulness
   (*d*) Honesty.

The self-analysis should cover two phases: (1) the week's work, (2) the understanding of God's work for the worshiper over a period of years.

If a life is lived in harmony with that "far off Divine plan toward which the whole world moves," that life will help in the world's progress. If it is not in harmony with the Divine plan, it will be a hindrance. No matter how forceful the person, how large the things which he accomplishes, if the life is not kept in harmony with the Divine plan, the results of his work will be inevitably swept aside. God wants workers, common-sense, hard-headed, two-handed workers. The quiet hour of the First-day meeting affords unusual opportunity for studying His purpose in order that such work as we are able to do may be done in harmony with that Divine plan toward which the whole world moves.

Fourth. The particular cares, worries, or problems, large or small, which have claimed our attention in the last few days, can be considered during the quiet of the morning hour. Not that it is to be used as an opportunity for working out a plan for material gain, but, on the other hand, a recognition that problems of the day should be solved in a manner reflecting credit upon the Christian profession.

Fifth. Many of the foregoing observations have been self-centered. Some morning it occurs that the friend sitting near you is also engaged in worship, in communion with the Father, in seeking advice, in considering his relations to the Divine plan. Then comes a new sense of friendship, because of a common cause, a realization that although his views on some subjects may be different from your own, yet he is earnestly seeking advice and inspiration from the same source as you are. There comes a keen desire to know what inspiration the fellow-worshiper has received, what helpful thoughts he can give to us. If the hour has resulted in profit to you and in profit to him, why should not an exchange of views result in greater profit to both?

These five recommendations are not new. The purpose in assembling them is to suggest that they be used as rules of procedure, as helps to promote a live period of worship by the active exercise of the proper faculties. The law of Nature is to use or lose, and if we are to derive high value from the period of silent worship, we must work at our job. The recommendation is not that all of these suggestions for the direction of our worship be tried at once, but that one be tried at a time for several continuous weeks.

———o—o—o———

"I HAVE been dipping into the Report of the All Friends' Conference with much interest. It is seldom now that I come across any words that give one hope. Your report shows that Reason and Humanity have still a strong body of support." The writer of the above is Jerome K. Jerome, the well-known author.

H. W. PEET.

THE FRIENDS' INTELLIGENCER is published weekly at 140 N. 15th St., Philadelphia, by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Telephone, Spruce 5-75. Entered at Philadelphia Post-Office as second-class matter. Subscription in the United States, Mexico, Cuba and Panama, $2.50 a Year. Subscriptions may begin at any time. Subscription in Canada and other foreign countries (on account of extra postage charges), $3.00 a year. Single copies, 6 cents.

Religious and Social Service Work at an American University

Do the students of a modern university participate actively in religious and social service organizations? Conditions at the University of Chicago were investigated last spring by a special committee of the President's Board of Christian Union. In the course of the social survey over two thousand completely filled out questionnaires were returned by the undergraduates of the institution. These revealed some significant facts.

Over 88 per cent. of the students claimed membership in some organized religious group. Two-thirds of the entire student body recorded itself as Protestant; one-eighth at Jewish; one-twelfth as Catholic. Strange as it may seem a larger proportion of women was without any official connection than men. Ninety-two per cent. attended a formal religious service at least once a month and 45 per cent. went at least once a Sunday. In addition to this Church-going, 89 per cent. attended a University Chapel service once a week, and one-third of the entire number attended a class for religious education or a Young People's Society at least once a month. One-eighth of the students engaged in some form of responsible religious work; 91 men and 53 women were Sunday-school teachers; 25 men and 4 women were General Superintendents or Departmental Superintendents. Six undergraduates were actually engaged in pastoral work. The women were heavily represented in Aid and Missionary Societies and as pianists.

All kinds of social work were carried on by University men and women. Two-fifths of those with homes in Chicago were identified with social service organizations.

A still larger proportion of the student body worked in social service activities than belonged to formal organizations. Some of the more common enterprises were: United Charities case work and Juvenile Psychopathic Institute Work (22), Boys' Clubs and Boy Scout Troop Leaders (29), visiting sick, sewing and caring for children at settlements, teaching English to foreigners (and one Chinaman who reversed the order and wrote "Teaching Chinese to English"), work for soldiers' families and war relief, Legal Aid Society work, campaigner for Women's Suffrage Amendment, Amnesty Committee of Chicago.

This does not include the hundreds of students and the hours of time spent in campus religious work in the Christian Associations or in the religious clubs and study groups. It must be remembered that this tremendous volume of social and religious service was carried on in addition to the household and remunerative work done by students.

One encouraging fact of great importance was the number who were contemplating some form of social or religious work as a life vocation; 76 men and 68 women indicated that they had definitely made up their minds so to dedicate themselves, and several others let it be known that they were considering it.

The facts brought together by this survey indicate that university men and women not only function in religious and social activities, but that they are actually encouraged to function on a larger and larger scale by the modern university. If such a survey could be made in our Friends' colleges, it would be interesting to learn what place our own students hold in the undergraduate religious and social work of the country.

———o—o—o———

How to Plant Some Seeds of Peace

Here is an opportunity for American Friends, young or old, to help in cementing the bonds of international friendship, which are the best guarantee against future wars. Mary N. Chase, the secretary of the New Hampshire Peace Society, has a list of children in Germany who have received food at the Quaker feeding centers and who desire to write to Friends in America. She is seeking to find American children or others who would be interested in corresponding occasionally with these German children. The correspondence may be either in English or in German, as there are many students in the German high schools who are able to write in English. Perhaps American high school or college students who are studying German may like to get the practice of corresponding in that language. The letters need not be long, nor more frequent than is desired.

The following is a translation of about half of a letter received by an American correspondent from one of the German children:

"Dear Friend:

"I am very much pleased, altho I do not know you, to find a dear friend in you. I have the wish, even if the wide world separates us, to form a firm friendship with you.

"The long war brought us very much suffering. We are all thankful that the dear Quaker friends help us. How happy we are when in the morning at nine o'clock the auto sounds its horn and stops before the school and the kettle filled with delicious soup is unloaded. Then the food is taken to a place where the teacher deals it out to us. Of all the beautiful soups, the one that tastes the best is the chocolate soup. We eat with a spoon so that nothing shall be left. These gifts strengthen and comfort us very much for altho the war is over, food is still very scarce and very dear. Perhaps, dear friend, you live in happier circumstances and can be very thankful for that. But we are thankful with all our hearts when good people are found who care for us and who wish to bring comfort and joy to us children.

"Now, dear friend, I have chatted long enough with you, is it not so! Write me some day a little letter which will give me joy.

"In happy anticipation of hearing from you very soon, I remain,

"With hearty greetings, your new friend,

"GERTRUD EHMER."

All those who are interested in undertaking such correspondence, should send their names and addresses to Mary N. Chase, Secretary of the New Hampshire Peace Society, Andover, N. H. Does not this offer a chance for some of the older classes in our First-day schools to help along the cause of peace?

———o—o—o———

Don't work ignorantly, nor excuse yourself because you are ignorant. Get prepared to be of use to your generation. You can make much progress in this direction by reading the right things an hour daily and practicing the suggestions that you gather up.—*Social Progress.*

FRIENDS' INTELLIGENCER

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

The INTELLIGENCER is interested in all who bear the name of Friends in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

Officers of Friends' Intelligencer Associates:

Chairman, ELLWOOD BURDSALL.
Secretary, BERTHA L. BROOMELL.
Treasurer, HERBERT P. WORTH.

Trustees:

HORACE ROBERTS, E. PUSEY PASSMORE,
ROBERT PYLE, HARRY A. HAWKINS,
HENRY SHARPLESS.

Managers of Friends' Intelligencer Association:

EDWARD CORNELL, ELWOOD HOLLINGSHEAD,
ALICE HALL PAXSON, THOMAS B. HULL,
PAUL M. PEARSON, CHARLES F. JENKINS,
ANNIE HILLBORN, EDITH M. WINDER,
FRANCES M. WHITE.

Editorial Board:

ELIZABETH POWELL BOND, THOMAS A. JENKINS,
J. RUSSELL SMITH, GEORGE A. WALTON.

WALTER H. ABELL, *Editor.*
SUE C. YERKES, *Business Manager.*

PHILADELPHIA, TWELFTH MONTH 25, 1920

Peace on Earth, Good Will Among Men

WE have come to associate the above words, more than any others, with the Christmas season. In them is summed up a vision. It is a vision which took root in the destinies of Isreal and Judea, and which found perfect expression in the life and words of him whose coming we honor today. It is a vision which has never entirely left men during all the twenty centuries since its first clear utterance. And what does it mean to us in the end? Is it *only* a vision? Is it nothing but a sentimental emotion with which the men and women of the world's fortunate classes please themselves during the holidays, as their children please themselves with toys and Christmas trees? Or is it true that there lies within the nature of all men in all lands a leaven of good will which makes peace on earth a concrete possibility?

One of my friends in a devastated French village was a woman who understood no patriotism beyond the narrow patriotism of the provincial, and who had experienced no religion more personal than the Catholicism which she followed but did not attempt to understand. Her home had been shattered by the cannons of war. She declared that she hated the Germans and would hate them to her dying day. Five hundred German prisoners were encamped near that same village, working as laborers at the task of reconstruction which engaged us all. One evening when I called on my friend, I found her indignant over the fact that her neighbor had fed some of these prisoners who were helping him clear away the debris of his ruined home. "Think how much suffering they caused us." she exclaimed. "Now we ought to let them suffer in return."

But the next day my friend obtained the services of some German prisoners herself and when I passed by during the noon hour a week later, I found her giving her own prisoners cake and wine. "After all," she said, "they are only human. You can't see them hungry without trying to help them." In that transformation of her outlook toward the Germans, I caught the revelation of seeds of good will which were more deeply implanted in human nature than even the barriers of national enmity.

Another evening in that same village there came a knock at the door of our hut. I answered it. Outside stood the forlorn figure of a Russian,—one of the many who were being "detained" in France. In a mixture of half the languages of Europe, he begged me for food. I found him some bread and raisins. His face grew bright when I gave them to him and he drew a small bag from his pocket. Then, unable to explain his purpose in language, he took my hand in his and slipped over one of my fingers a silver ring which he had fashioned himself from the metal of melted francs. I made him understand that I had no money with which to buy this ring of him, but he laughed and went through the gesture of throwing a handful of something to the winds. Which meant that to one who had shared the needs of life with him, he did not give with the thought of receiving money in return. Somehow this incident convinced me that gratitude and fellowship were native to the soul of the Russian people also, however much they might have been crushed by the harshness of a life which had long denied them free expression.

Weeks passed. The time arrived when I must leave that village to return to my home over the ocean. On the day before I left, one of the German prisoners came to me. He and I had labored together rebuilding homes all summer. We had talked and played and sung together during our hours of rest. We had come to esteem each other highly. Now I was about to return to peace and prosperity in America, while he would remain a prisoner in France—we did not know for how long—and would return eventually to a homeland that was caught in the throes of famine. And as we shook hands at parting, he gave me a little shell case which he had converted into a vase. On it he had engraved his own name and the name of the village in France where we had worked together; and then below in German, he had added the words, "To My American Friend."

To me that vase has always stood as a symbol of the fact that in the German nation, too, there resides a potential nobility of spirit which—though it has often been suppressed by error, just as it has in the rest of us—is nevertheless a reality and can be built upon for peace if we are willing to build upon it.

Wherever we meet with men as man to man, whether in our own social class or that which is farthest removed from it, whether in our own nation or in the nations that we have thought our enemies, we find that there is in each man's breast a sense of gratitude which makes him seek to return kindness by kindness, and a sense of honor which prompts him to answer truth with truth. A lack of opportunity to enjoy the finer sides of human life may cripple its development, selfishness may overcome it at times, but deep down in human life some vestige of it always remains. And if this is so, what does it mean? It means that the spirit of Christmas is more than a passing sentiment. It means that good will is not a fancy but a quality of human nature which can transform the world if it is guarded and cultivated, and that therefore peace on earth *can* be achieved if we set out earnestly enough to achieve it.

The Future of Swarthmore College

III.

BY ANNA GRISCOM, '10.

THE function of education is to enable the individual to make correct choices; to train him to distinguish the true from the false; to help him live his life in harmony with the laws of social progress. This type of education calls not only for the presentation of facts, and the discipline of the mind in the assimilation of these facts, but necessitates the development of the moral and spiritual perceptions.

The Swarthmore College motto, "Mind the Light," is an evidence that the founders of the college recognized the value of spiritual training in advanced education. There are, however, many kinds of light and there is the danger of following "wandering fires, lost in the quagmire!" unless the individual is aided to distinguish the steady uncolored light of truth from the changeable, many hued lights of opinion.

The social progress of the world has been retarded, and the fate of our present civilization hangs in the balance, because education in the past has not taught the laws of moral control with the same thoroughness that it has taught the laws of material control. Swarthmore College has the opportunity of leading the way in this newer education if it has the eyes to see, and ears to hear the signs of the coming age.

What can be done now to prepare the college to embrace this opportunity for leadership? The Society of Friends in the past and to a large degree in the present, has given to the world men and women of spiritual vision and moral stamina out of all proportion to its numbers. Let the college reveal to its students by direct teaching and by the "Friendly atmosphere" of the college life, just what is the source of this leadership.

The Swarthmore College of the present is ranked amongst the first of the smaller colleges of the country in its physical and scholastic equipment. President Swain has served the college loyally and has helped give it a place in the sun. The time has now come for it to utilize a power that will enable it to radiate its own light when the clouds cover the sky. That this may be achieved, the election of members to the Board of Managers, to the executive and to the teaching staffs should depend not so much upon the financial, social, executive or even intellectual qualifications, valuable as these are, as upon those qualities of spiritual leadership which are easily recognized but hard to define. Men and women are not manufactured to order, and it is almost impossible to get the qualities of a financier, an executive, an intellectual and a seer combined in one available person. In selecting the next President of the college the Board of Managers must make its choice, and since the Board itself can and should assume the financial and to a degree the executive functions, the remaining two qualifications are the absolutely essential ones in the future President of the new Swarthmore.

The Managers, President, Faculty and Alumni must represent the college to the students and the world as an institution where principle is put before expediency, and moral courage before popularity. Such a college, only, will develop that *quality* of leadership in its graduates which is the result of a true education, and is the greatest need of the world.

A Call to Christian Thought and Practice

The following paragraphs constitute the latter half of a Message to all Christians issued by the Fourth Quadrennial Meeting of the Federal Council of the Churches of Christ in America. After reviewing the needs of the world to-day and the consequent demand for constructive work on the part of the churches, the Message continues:—

WHAT is this work to which our Master summons us? It is to help men everywhere to realize the kind of life that befits free personalities who accept the standards of Jesus Christ. We must show men not by word only, but by deed, what Christian discipleship means for men living in such a world and facing such conditions as confront us to-day—what it means for the family, what it means for industry, what it means for the relation of race to race and of nation to nation.

We must show them what it means for the family. In the home God has given us in miniature a picture of what He means His world to be—a society in which the welfare of each is the concern of all and he is greatest who serves most. The home is the nursery of religion and where family life is neglected, the family altar forgotten, the sanctity of marriage questioned, the opportunity lost which the Lord's day affords for rest, fellowship and spiritual nurture, and pleasure substituted for duty as the law of life, there can be small hope of producing men and women who will be Christian in their business and their civic life.

We must show men what Christian discipleship means for industry. Whether it be manufacturing or commerce, farming or finance, all forms of business are primarily concerned with human personalities, in whom Christ's church has a rightful interest, and need for their true success the mutual confidence and helpfulness His Spirit inspires. We have recognized this in principle in the "Social Creed of the Churches." The time has come to prove our faith by our works. We must make human welfare our test of business success and judge the machinery of industry by what it does for those who use it. We must grant to those who labor the same freedom of association and representation which those who own capital claim for themselves and require of both alike that they use this right of association, freely granted, for the interest of all those whose welfare is dependent upon the product of their work.

We must show what disciplineship means for the relation between men of different races. Deeper than all differences of color is our kinship of spirit in the family of God. This kinship requires mutual respect and the free expression of the aspirations of personality, and should lead to the persistent endeavor on the part of all to secure justice and fair dealing in all human relationships and to safeguard the rights of all peoples to their share in our common heritage of Christian democracy.

We must show what discipleship means for our international relations. With all the power we can command we must protest against the claim that the nation is exempt from the obligation of the moral law which controls the life of the individual. We bear our witness that God requires of the nation as of the individual to do justly and to love mercy, and that the nation which violates that law in its dealings with

other nations He will hold to account. Of the nation as of the individual it is true that the way of love and trust is the way of salvation, and that he that would be greatest must be servant of all. We welcome, therefore, the development of a League of Nations which shall be in truth an association of free peoples for the achieving of world peace, for mutual disarmament, and for constructive service, and we call upon our own nation to join with other nations in moving along this new pathway of hope.

Above all, we must show what Christian discipleship means for the individual human life. Home and business and nation and race will be what the men and women who compose them make them. Most important, therefore, of all the responsibilities that rest upon the church to-day is it to educate men and women and children in the meaning of the Gospel and its consequences for the life of the individual and of society. Through our churches and Sunday-schools in our schools and colleges, by the printed and the spoken word, by all the avenues through which mind touches mind, we must bring our Christian message home with convincing power.

But that our witness may be effective, our conduct must match our profession. A self-centered church cannot rebuke the selfishness of business. A self-complacent church is helpless before the arrogance of race. A church which is itself the scene of competition and strife is impotent in face of the rivalries of the nations. When men see Christians forgetting their differences in common service, then and not till then will they believe in Christ's power to break down the barriers between classes and between races.

In this hour fraught with the possibilities of healing or of disaster, one thing only can save the nations and that is a will to united service, born of faith in the triumph of the good. To this faith we summon all men in the name of Him who died that we might live and who is able by His spirit to bring out of the failure and disappointment of the present a far more abundant and satisfying life. In this faith we would rededicate ourselves to the service of the living God, whose Kingdom is righteousness and peace and joy.

———o—o—o———

The 1920 Christmas Gift

Edward W. Bok writes to the Editor of the *Public Ledger*:

"Sir.—I am sending this year to those of my friends to whom I have in the past sent Christmas presents and who have sent me gifts, the following card:

"'Instead of sending you a Christmas gift this year I am giving its money equivalent to Mr. Herbert Hoover to send to the starving and clotheless children of Europe. Won't you kindly do the same if you have it in mind, as in previous years, to send me a gift, and make my Christmas a day of real happiness?'

"Mr. Hoover's marvelous organization feeds and clothes these little emaciated ones and we know that every penny given him will go, with efficiency, to the purpose he asks for.

"For $10 Mr. Hoover takes care of a child all winter; sees that it is nourished and clothed and kept well. Could $10 be spent on a better Christmas present?"

The New College of the Democracy

II.

BY J. RUSSELL SMITH.

The other day I met a man with an idea and a vision. That is not unusual; many people have ideas and visions. Such people may be divided into three classes:—

1. Those who have ideas and visions. The number of such is comparatively large.

2. Those who have ideas and visions and who can so express them that others may share them. The number of such is comparatively small.

3. Those who have ideas and visions and who possess the power to bring the vision to pass. The number of such is a very small group of very useful people. I believe Arthur E. Morgan, civil engineer of Dayton, Ohio, is a member of the rare Class 3.

He has a new vision of what a small college ought to do in modern society and he has set out to bring the vision to pass. His experiment is one that persons interested in education will follow with close attention.

Arthur Morgan's concept of the service of education to society is very similar to that which animated Friends when they founded their Swarthmores and Earlhams. Those colleges were founded to train people to live and to be leaders in helping to bring to pass things that make for progress. These Quaker colleges were founded about a thousand years ago by an agricultural people who wanted to educate young persons who would afterwards go back to live on the farms and in the small towns of that ancient period. I say it was a thousand years ago because the world in which educated men live has changed more since the Quaker Colleges were founded than it had in a thousand years before this time. Not one of us is sufficiently imaginative to appreciate the newness of the world in which we live. It is a new kind of world because there have been discoveries in science, a host of inventions, the rise of manufactures and the coming of the city epoch. These things have made a new society and this demands new types of education for at least a part of the population. Mr. Morgan is at work on plans to develop a college that will fit the new need of this our new world. He has set his hand to making over Antioch, an Ohio college which in the last century was a leader as a democratic educational institution, having been the first to establish unequivocal co-education. After a period of usefulness, Antioch declined and last year was nearly defunct. A change of policy was not only easy, but necessary. The old Board of Directors resigned. A new one in sympathy with President Morgan's ideals has been found. In this century Mr. Morgan hopes to make Antioch a type of the new kind of small college which shall be built around three definite policies or ideals and thus serve a nation which is experiencing an amazing and alarming rural decline of population and an equally alarming metropolitan increase of population.

The three Principles are:—

1. The democratic gospel of work and equality of opportunity as expressed by the self-support of students achieved through two weeks in college alternating with two weeks on a real job.

2. Training for individuality and proprietorship

rather than for subjugation of the individual as a cog in the great standardized trust of to-day.

3. Education in culture and citizenship that will focus the lessons of the past and the philosophy of the present in the mind of the trained business man so that he can go out into his community and help to bring about the orderly changes that mechanical inventions has made imperative, if our society is to realize even a small part of the possibilities that now lie within the reach of educated men.

Later articles will explain each of these three principles as Mr. Morgan aims to work them out.

J. RUSSELL SMITH.

———o—o—o———

Pacifists of the Desert

THE native American Indian has been so much portrayed as a blood-thirsty warlike individual that readers of the FRIENDS' INTELLIGENCER may like to hear of an Indian tribe of decidedly pacific tendencies.

I have reference to the Acoma tribe of New Mexico. These pueblo Indians had to suffer a great deal from the persecutions of the Apaches, and in earlier days from the Spanish soldiers under Coronado. As a result, these people enjoy a perfectly secluded life on top of a high almost inaccessible *mesa* far in the desert of New Mexico. When the writer visited Acoma in the early spring of this year, he was the first white man in many a day, and the first welcome was not a particularly cheerful one. The Acomas love isolation more than anything else, and they are not, therefore, very fond of visitors. However, when I left them I had made some good friends. Their love of isolation is not only indicated by their almost inaccessible desert retreat but, like other pueblo Indians, they consider their houses as a fortress, having the ladder as a drawbridge and a fierce dog on top of the ladder so as to be sure to scare off any intruder.

At first sight this does not look very peaceable. But it should be remembered that all of it is calculated to avoid a fight and to insure a peaceful life, undisturbed by the outside world.

This particular trait was first observed by Hernando de Alvarado, an officer in the expedition of Coronado (1699). The following is taken from his report to Coronado: "The houses are of earth, two stories high. The people have a good appearance, more like laborers than a warlike race." Castanada, another Spanish officer, reports: "The people are not cruel."

Another discovery which, by the way, confirmed some of my economic views was the presence of our capitalistic system of society. One should think that these lonesome desert folks would enjoy perfect equality. But far from it. The presence of a particularly well-built pueblo house with some almost modern windows in it, was traceable to the fact that the proprietors had a monopoly of the egg supply, being the sole possessors of a few hens. The family looked more prosperous than anyone on this Gibraltar of the desert. There was, furthermore, no end of outdoing each other in fancy dressing. All of which goes to show that our present civilization is merely the outcome of a perfectly natural evolutionary process to which every form of life is subjected.

Perhaps the most interesting feature of the Acomas is the fact that they are reputed to be the last remnant of the Aztecs. The similarity of the Acoma dialect and the Aztec language is so close as to hardly permit a doubt. The historic background of the emigration of this great race to Mexico is furnished by Clavegero, as follows: "Having passed the Rio Colorado from beyond latitude 35 degrees they proceeded towards the southeast as far as the River Gila, where they stopped for some time. From thence they stopped at a place which is more than 200 miles from the city of Chihuahua, towards the northwest."

It appears that the Acomas at the time of the great emigration of the Aztecs were left behind. As the last remnant of a great civilization, they offer to-day an interesting proof of a people who have kept the peace for many hundred years, and who, if they fought at all, fought only in defense of their little rocky island in the vastness of the desert of our great southwest.

H. MURRAY JACOBY.

———o—o—o———

Advancement

THE Committee on Advancement of the Baltimore Yearly Meeting has just published the first number of a leaflet entitled *Advancement*. It is heartening to find that groups of Friends everywhere are feeling an increasing sense of the need of finding ways of actively practicing our faith. The desire which we feel to serve, and the problem which we all face of finding means of service, are well set forth in this number of *Advancement* in the following article:—

"The recent Yearly Meeting has sent a strong impulse throughout our borders that will be felt by every member.

"It was the experience of all who attended that it was an unusually good Yearly Meeting, and many returned to their homes with renewed confidence in our future and a determination to do some hard and effective work during the coming year for the upbuilding of our Society.

"Just how to carry this laudable desire into action, however, is not so clear. We all wish to enter into Christian service and do our part in the extension of our principles, but many of us do not know just how to begin. We realize that we should be in position to offer some form of service to every member, but are at a loss what to suggest.

"It is just here that the Advancement Committee comes in. It now offers a definite program of Christian endeavor. This program should appeal to all, regardless of age. Anyone past the period of childhood may take part. It would be fine if the greater part of a meeting would enroll in the departments of work outlined in the plan.

"Our people need waking up. They need the impulse—divine in its origin—which lifts people out of their habits of ease, and urges them to take part in Christian service. Nothing could be better for us than to throw ourselves heartily into such work. There would then develop that spirit of devotion that would enable us to be willing to give time and thought and effort, yes, and money, to advance God's Kingdom on the earth."

The Advancement program referred to is substantially the same as that given in the INTELLIGENCER recently by O. Edward Janney, in his article, "The Immediate Need."

Success to *Advancement!*

———o—o—o———

IT makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do.—*George Eliot.*

The Gift

By Laura Spencer Taylor.

The following poem, which appeared in the December issue of the Atlantic Monthly, expresses the Christmas message in a form which should appeal to old and young alike.

Caspar, Melchior, Balthazar,
These are they who followed the star.

Frankincense and myrrh and gold,
These were the gifts they brought of old.

These were the precious, wonderful things
They brought, as befitting three wise kings.

The nameless Shepherds were quite too poor
To lay such gifts on the stable floor;

But one, I'm told, left his cap, and another
His shepherd's coat and his crook; and his brother,

Who had carried a lamb across the wild,
Left that as a gift for the Holy Child.

Oh, Mary might better have liked a gem
For the best of women are fond of them;

And Joseph, no doubt, the gold approved,—
'T is a thing men's hearts have always loved;—

These thing I suspect; but sure I am
That the little Lord Christ preferred the lamb.

———o—o—o———

Exchanges

Ever since the time of Christ there have been Christians who have believed that he would return to set up his Messianic kingdom during their own life-times. Paul, in 1st Thessalonians, speaks of the impending return of Jesus, adding that "we who are still alive will be caught up into the air" to meet him. Later the author of Revelations urges that "the time is at hand!" The early centuries of the church are full of the same expectation, one result of which was that the leaders of the church never felt that it was worth while to attempt much in the way of reforming human institutions, since the Lord himself was about to make all things right. The year 1000 A. D. was naturally a time when many believed that the end of the present order was come. It is such an appropriate date in a world given over to the decimal system, for a general wind-up, that a large part of the Christian world spent the year in dread rising at times to terror; and its passing away with the earth essentially unchanged was followed by a great reaction of frivolity and vice.

Our own time keeps up the folly of setting dates for "the new Heaven and the new earth." Some of the older of the Intelligencer readers will remember the Millerite craze some time in the fifties of the last century, when hundreds of people were persuaded that the last days were at hand and indulged in all sorts of follies in preparation for them. "Billy" Sunday has a special sermon in which he more or less solemnly announces that the end might come any day, and that when it came the righteous would go up like rockets. The war has resulted in a large number of Biblical literalists coming to believe that we are on the verge of the great change, and it is referred to in many of the religious magazines. The *Evangelical* says, referring to the growth of spiritism:—

"Among the many signs that we are living in the perilous times spoken of by the Master Teacher, signs that would indicate the last days, none are more startling and portentous, and dissipating of the faith once delivered unto the saints, than the rapid spread of this strong delusion."

The *Reformed Church Messenger* quotes (not with approval) a preacher who gave to the people this somewhat doubtful assurance, "There are many in this city who will probably never need the service of an undertaker or a lot in the cemetery." No doubt many readers have met with the publications or the preachers of the cult of "Elder" Russell, who died recently after trying a few dates for the end of the world, and working a great many people into violent excitement. A little paper called the *Word of the Spirit,* states on its editorial page that it is "edited under the guidance of the Holy Spirit," and adds, "We make no charges for our literature. The time is short; Jesus is coming soon and whatever is done must be done quickly."

The *Moody Bible Institute Monthly* publishes the following:—

"Walter Scott, a well-known writer on the subject of the Lord's return, and author of an exposition of the Revelation, has recently announced five prominent signs of the near return of the Lord. The first sign is the present state of the church. The second is the Jewish sign. The third is the industrial sign. The fourth sign is the political situation. The last sign is the chronogolical."

The effect of this point of view now-a-days is the same as in the early days of the church. One who accepts it necessarily loses his interest in the affairs of this world, and becomes useless as a citizen. Very commonly the belief of the pre-millenarian is tied up with an unthinking credulity about all sorts of miraculous happenings going on about him, and especially as to the activities of the devil, who according to the book of Revelations, has a very large part to play just before the millenial period. Thus I read in a magazine telling of faith healing, "God did not create the herbs which are used for medicine. They were created by Satan." The *Latter Rain Evangel* quotes a missionary as to India, "It was a land of Satanic power. The powers of darkness rule and reign in that land." In another paper one reads, "Satan always arranges his control in such a manner that no one would ever discover it. He knows that if anyone ever thought that he was their master, they would be horrified and flee at once to God for deliverance. It is for this reason that he makes his control suitable to deceive each different individual, so as not to arouse their suspicion."

The *Christian Evangelist* says of Bolshevism, "it is the present hour tactic of the devil in his tireless, ceaseless effort at world-control."

The writer is not at all prepared to condemn those who personify evil, even as they personify good,—though he does not believe there is an equally good reason for such personification. But he does believe that these various datings of a second coming of Christ and of a new world by divine interposition, is only evil and that continually. Such a course means virtually a giving up of responsibility for the affairs of this world, and devoting oneself wholly to "other-worldliness," which as George Eliot says, is "worse than worldliness." It would seem that a little knowl-

edge of history would show the folly of such expectations. There is hardly a generation since the beginning of the Christian era that has not fogged itself with such predictions, yet such is the vanity of people that they are fully persuaded that they cannot be mistaken, however others may have been.

What a curious kind of God they do believe in anyhow! JESSE H. HOLMES.

———o—o—o———

The Invisible Guest

"I APPEAL to you to take as many of these invisible guests into your hearts as your means can afford." Herbert C. Hoover in launching the drive for thirty-three million dollars for the Central European children made the above appeal to several hundred main line people at Haverford, Pa. "Within sixty days if America does not furnish the money, three and one-half million children will be turned into the streets of Europe, to hunt, beg or steal food; the American flag will be taken down from 17,000 institutions and torn out of the hearts of millions of children. When they grow up, those who do survive,—our sons and daughters must deal with them. I tell you to maintain the affection of those children is a greater protection than all the ships we have on the sea! Peace is not made by documents, but in the hearts of men!"

It is asked that this idea be given as much publicity as possible in the various Friends' Meetings and through them in their local communities. Friends are asked to send their contributions to 20 South Twelfth Street—there it will be counted toward the thirty-three million dollars being asked for by the European Relief Council, of which Mr. Hoover is chairman.

———o—o—o———

Dove of Peace to Mexico

SINCE the days of Noah, various messengers have been used by man to test the unknown. The dove has usually been considered the bird of peace, but the American Friends' Service Committee has hit upon a more practical bird to carry its message of peace on earth, good-will to man. A crate of thoroughbred poultry has been sent to the Friends' Mission at Tamolipus, and it is hoped they will soon be good Mexican citizens. Eggs for hatching will be sent later. Arrangements are being considered for sending breeded immunized cows and hogs.

But most important just now is to find the right man to represent the Service Committee in Mexico City for the purpose of studying various means of making contacts for Peace, contacts which will not merely multiply tasks already being well done, but contacts that will be unifying and creative so that future peace will be made possible. Here is a rich field for those who wish to be missionaries of peace that war may cease.

———o—o—o———

THERE is not a heart but has its moments of longing—yearning for something better, nobler, holier, than it knows now.—*Beecher.*

What the Leaders In Other Churches are Thinking

Some things that were said at the recent meeting of the Federal Council of the Churches of Christ.

"WE need to-day something of the same spirit of adventure which the Pilgrim Fathers had. If they had put on the *Mayflower* the motto, "Safety First," they would never have reached this country."—*Bishop William Lawrence.*

It is of supreme importance that the churches have a common mind and that they move together. The international responsibility of the Church is so vast, so difficult and so urgent that nothing less than united plan and action will avail."—*John R. Mott.*

"The root of the difficulty in our greatest American racial problem is our failure to recognize the Negro as a man. We talk democracy, let us act democracy." —*Bishop Wilbur P. Thirkield.*

"Personal service is getting to be the great function of government and of society. Shall the Church of Jesus Christ abandon this idea? The great commission involves it, so it is our peculiar business."—*William O. Thompson.*

"Now that the world has found itself as one body it can no longer be a matter of indifference to one part of the body what is taking place in any other part of the body. A cancerous or leprous growth in Eastern Europe, or in the Far East, or in Latin America, will sooner or later profoundly affect America."—*John R. Mott.*

———o—o—o———

Brief Items of Interest

FRIENDS may be surprised to know that there is a good sized meeting in the State of Alabama at Fairhope near Mobile. There are nearly one hundred attenders. It is under the care of Stillwater Quarterly Meeting and Ohio Yearly Meeting. Quite a number of Friends from Iowa and New York State come there for the winter. There is also a Friends' school adjoining the meeting-house.

THE Nobel peace prize for this year has been conferred by the Norwegian Storthing on President Wilson December 10th. The money value of the prize is about $40,000. The only two Americans to receive the peace prize in the past were Theodore Roosevelt in 1906, and Elihu Root in 1912. The Nobel peace prize for 1919 was awarded to Leon Bourgeois, President of the French Association, for the Society of Nations.

CHESTNUT groves may be restored by crossing the chinquapin with a Japanese chestnut that is blight resistant.

THERE will be one woman member in the next Congress, Miss Alice M. Robertson, of Oklahoma. Her father was a missionary to the Indians sixty years ago.

Henry J. Cadbury has contributed an article to the November *Survey* on "A Nation-wide Adventure in Friendship," describing the work of child-feeding in Germany, and its present effect, not only upon the German people, but upon men of various religious beliefs.

It is said that as the result of the election Indiana will have five Quaker members in her Senate and six members in the lower house.

Tulsa County, Oklahoma, recently elected a Quaker woman, Frances E. Harvey, to the office of Court Clerk. Her husband is a lawyer and she has three children. Fourteen deputy clerks will serve under her.

At Baltimore Yearly Meeting (Eulaw Street) a large number of visiting Friends were in attendance. An invitation from Park Avenue Friends to join with them in the celebration of the 250th anniversary of the founding of Baltimore Yearly Meeting (1672) was cordially accepted and a committee appointed to act. A special minute regarding militarism was passed and it was directed that a copy should be sent to Senators and Congressmen of the States in which the Yearly Meeting has established meetings, urging the evils of compulsory military training and of its enormous cost and petitioning that they use their influence to bring about an agreement of nations for mutual disarmament, friendship and good-will.

There has recently sailed from the United States a deputation of experts in industrial education under the auspices of the Phelps-Stokes Fund to study conditions and possibilities in Africa. All phases of life will be studied. In Southern Rhodesia there are three-quarters of a million Negroes living in abject poverty —in a country suited to produce abundant crops. Not a single government school is in the entire country. Practically the same conditions exist in Portuguese East Africa and in Angola. The problem is to carry to these people the means of earning an honest livelihood for their toil as well as a knowledge of the teachings of Jesus Christ.—*Christian Advocate.*

A former Westtown student now at Oberlin College writes:—"The Meeting is about half and half Hicksite and Orthodox, more students being Orthodox and more of the townspeople and adults being Hicksite."

A "religious census" of the students of Princeton University, recently taken, shows there are now 20 Quakers in attendance.

Countess Olga Constantinova Tolstoy has been admitted to membership with Friends. Her husband is a son of the great Russian author. Her deep sympathy with Friends is of long standing and she desired a closer relationship with the Society.—*London Friend.*

An unusual number of visiting Friends from seven States and Canada were present at the Yearly Meeting of Conservative Friends of North Carolina and Virginia, held at Cedar Grove, Woodland, from the 17th to 24th of Eleventh month. E. K. B.

PUBLICATIONS OF INTEREST TO FRIENDS

SOCIAL AND INDUSTRIAL CONDITIONS IN GERMANY TO-DAY: The November Issue of THE ANNALS of the American Academy of Political and Social Science. Editorial Office, 39th Street and Woodland Avenue, Philadelphia.

The special editors of this issue are Robert W. Balderson and Richard L. Cary, who are both Friends and who collected the material during their service in Germany with the Child-feeding Mission of the American Friends' Service Committee. Most of the articles are by German authorities on the subjects which they present, and so give the inside point of view. The contents is divided into four main divisions: Observations of American, English and neutral business men who have been in Germany since the Armistice, Labor Conditions and Labor Legislation, Industries, Economic and Social conditions. This volume should prove of great service in revealing true conditions in Germany to Americans. It marks a step in the re-establishment of scientific fellowship between the nations.

ENSLAVED; *By John Masefield.* new york. the macmillan co. 1920.

This remarkable poem, with its vivid word pictures, will commend itself to lovers of literature by its masterly English. It is given notice in this column, however, principally because of the fine ethical thought which forms the basis of its climax. Love, self-mastery and devotion overcome evil in the end. The true Christian ideals triumph because they are really tried. With many of the situations of the last five years in view, the mature mind will find this poem an interesting study.

PLAYS AND PAGEANTS OF CITIZENSHIP; by F. Ursula Payne. Harper & Brothers, New York. 1920. Price, $1.50.

The plays in this series of dramas for children are childlike and forcible. The third in particular, with slight changes for the sake of "the Friendly attitude" toward the flag, would be useful in both our schools and First-day schools.

THE CONVICTIONS OF CHRISTOPHER STERLING; A Novel; by Harold Begbie. Robert M. McBride & Co. New York. 1919.

Those who read the former books of Harold McBride, "Twice Born Men" and "Souls in Action," will welcome this new book by him. It was one of the books which passed from hand to hand and which was eagerly read by many of the delegates returning on one steamer from the London Conference. The author states in his preface that his purpose in writing this story is to set forth without bias "the antithetical ideals of nationalism and religion."

American Friends' Service Committee

WILBUR K. THOMAS, EX. SEC.
20 S. 12th St. Philadelphia

CASH CONTRIBUTIONS.

TWO WEEKS ENDING DECEMBER 13TH.

Five Years Meeting	$3,417.28
Mickleton Mo. Mtg., Thorofare, N. J.	15.50
Newtown Preparative Mtg., Camden, N. J.	75.00
Philadelphia Yearly Mtg., 15th & Race Sts.	1,653.50
West Union Mo. Mtg., Monrovia, Ind.	5.00
Green St. Mo. Mtg., Philadelphia	186.00
Bear Creek Mo. Mtg., Earlham, Iowa	20.00
Centre Preparative Mtg., Port Matilda, Penna.	16.00
New Garden Preparative Mtg., Avondale, Penna.	50.00
Green Plain Mo. Mtg., Selma, Ohio	100.00
Plainfield Quarter Collection Society, Plainfield, New Jersey	45.00
Contributions for General Fund	5,055.74
For Germany	30,748.05
For Austria	6,434.11
For Russia	465.00
For Poland	7.00
For Syria	365.00
For Armenia	358.86
For Serbia	10.00
For France	50.00
For Clothing Department	502.41
Miscellaneous Refunds & Payments	1,290.66
For Food Drafts	50.00
Interest	98.15
Bonds, matured	2,000.00
	$53,018.26

CURRENT NEWS

TAGORE AT SWARTHMORE.

SWARTHMORE COLLEGE has just added another to its list of great experiences in the visit of the poet-philosopher of India, Rabindranath Tagore. Our visitor was very generous in giving us his time and energy; for in addition to the evening lecture on The East and The West, he spoke to a class in Philosophy on the Indian System of life, to a literature class on the interpretation of poetry, and also read from his own writings to the assembly of students and their friends.

Tagore is a wonderfully handsome man of about sixty, with a calm, benignant countenance. He speaks a precise and careful English which is easily heard and easily understood. His addresses centered on the idea of the necessity for brotherly understanding and union between the East and the West. He fees that there is no hope of such understanding so long as the West maintains a contemptuous attitude of superiority. He is not prepared to admit that a superiority in the way of trolley cars and telephones necessarily outweighs the spiritual superiority of poise and ideals. He feels that our Western civilization is lacking in an appreciation of the larger issues and unities of life, being absorbed in details and minor interests. His own people lack this attention to details and the accuracy it involves.

He is planning to establish a university in the neighborhood of Calcutta, where he hopes to bring together representative students from both Eastern and Western nations. His readings from his poems were most effectively given and although they probably suffered from being translated into English, gave his hearers an impression of his great power as a poet. Most delightful of all were his child poems.

Tagore is accompanied by his son, who is a graduate of the University of Illinois, and who is to be a teacher of Biology in the proposed Indian University.

JESSE H. HOLMES.

———o—o—o———

RABINDRANATH TAGORE IN GERMANTOWN.

BY the courtesy of Coulter St. Friends' School, to the Friends' School of School Lane, this school and one of its guests had the great privilege of listening to the Hindu poet and teacher—Rabindranath Tagore who has recently visited colleges and schools in this neighborhood. For thirty years his life has been chiefly devoted to his own school for two hundred boys and girls. Very pleasant word pictures were given us, of their school-life in the "open," beside the still waters and underneath the palms. This teacher's chief concern for his pupils seemed to be—that they should be happy. They are taught to sing and to dramatize their great poems. The color of their dress is changed with the changing seasons. They live with their teachers, literally entering into one another's lives.

There was not a hint of what Marjory Fleming characterized "the horrible, wretched plague of the multiplication table."

The poet's gentle soul was pained that the large audience of young listeners could not know him as his own pupils do—since he was a stranger among them, and revealing himself in a language not his own. He deplored the inadequacy of our books of geography and history, in portraying the life of his country. He read from his own poems in English—of which he has complete mastery; and their simplicity and delicate humor sent many a ripple of laughter over his charmed company.

We are seldom privileged to listen to a discourse more saturated with the Christian spirit, than was this story of the happy teacher. His sympathetic listeners will not easily forget his impassioned plea that we remember that God is our Common Father, and that we may all love one another as human beings—one race—the children of one Father. ELIZABETH POWELL BOND.

Germantown.

———o—o—o———

HADDONFIELD QUARTERLY MEETING.

"IT is not so much our notions of Christ as our likeness to Him that counts," said Daniel Willets, of Trenton, in Haddonfield quarterly meeting yesterday at Moorestown.

The speaker enlarged on individual responsibility in the matter of influence and example in the promulgation of the great principles of the Society of Friends.

He was followed by George A. Walton, principal of the George School, who in plain and simple manner demonstrated the necessity of becoming "coupled to the engine of God" to receive not only illumination but power as well.

Other brief messages were given and the business session was entered upon with Ellwood Hollingshead serving as clerk and Deborah Walton Coles as assistant.

The monthly meetings of Haddonfield, Chester and Medford sent representatives.

The query on participation in war was answered by the constituent meetings, showing that Friends try to maintain a testimony in favor of peaceful settlement of difficulties, and against war, and also oppose compulsory military training. This meeting also has a committee opposed to military training, which made a report. In considering this, Dr. Nathan Thorne felt something more substantial than writing letters should be done, and as a result it was decided to make a contribution to the American Union Against Militarism.

A number spoke regretfully of Secretary Daniels' proposal for the cruise of the navy, but no decided action was taken.

It was shown that more than 100 persons between the ages of sixteen and twenty-four were being carefully instructed in the faith and

ideals of the Society by means of First-day school classes and a course of lectures.

The total membership of this Quarterly Meeting is 871.

Another matter for congratulation was the fact that Westfield Preparative Meeting—a part of Chester Monthly Meeting—desired a monthly meeting. This request came from the young members.

This proposal met with a hearty indorsement and the following committee was appointed to arrange matters: Horace Roberts, Dr. Nathan Thorne, Tacy A. Lippincott, Howard M. Cooper, J. Lawrence Lippincott, Robert Biddle, Tacy P. Paul, Emmor Roberts, Mary E. Cowperthwaite, Susanna Parry, Mary L. Thomas and Joseph L. Thomas.

ARABELLA CARTER.

———o—o—o———

YOUNG FRIENDS CONFER.

About thirty delegates, representing the Young Friends' Movements of New York, Baltimore and Philadelphia, gathered at Woolman School last Saturday for a week-end conference. Genesee Yearly Meeting was also represented, Mabel Brown being present. The purpose of this meeting was to take stock of the Young Friends' Movements and to map out a course for the future.

We all agreed that what the Movements lacked was the active application of our faith. We must be more willing to talk of our religion. We must try to change existing economic, political, national and international problems, not simply by overcoming evil after it exists, but by going to the roots of the matter and making them so healthy that the evil cannot exist. After all, it is not the organization which counts, it is the individual. Has any one a right to be a pacifist when war breaks out who has not tried to get at the roots which bring about war in peace time, and make war impossible?

Perhaps the biggest service which we as Friends can render the world to-day is through the American Friends' Service Committee.

EDITH SHARPLESS BLACKBURN.

The First-day sessions of the Young Friends' Conference had for their subject, concrete suggestions as to the needs of the Young Friends' Movement. It was felt we ought to give more active service, a better expression to others of our belief. We should deepen our own faith and power and live more consecrated lives and strike out and talk in our communities of our ideals.

Several definite ways to encourage Young Friends to prepare to serve were given, which the Philadelphia Young Friends are preparing for print. 1. Daily thought and prayer and reading. 2. Attend and take part in the Meeting for Worship. 3. Attend and take part in business Meetings. 4. Some form of concrete service to the community.

We felt deeply the necessity of taking up work that would prevent future wars. Cherished hatred is only provocation of war. In this connection mention was made of proper use of Peace Plays as a means of spreading the message of peace. The definite thing which we can help at the present time seemed to be the American Friends' Service work. Another channel for work is in Prison Reform. Study groups were suggested, part time for the study of the Bible and part might be taken up in giving information of Friends' Service. We were urged to subscribe to the Friends' Fellowship Papers.

The advisability of holding an All Young Friends' Conference in the East was discussed, but it was not felt feasible at the present time. As many as possible were urged to attend the Conference at Earlham next summer. It is not leaders which we need so much as the acceptance of personal responsibility by everyone.

PHEBE SEAMAN.

BIRTHS.

Darlington. — At Wilmington, Del., on Eleventh month 24th, to Charles J. and Marie B. Darlington, a son, named Charles Leroy.

Reeder.—On Twelfth month 15th, to Walter L. and Edith S. G. Reeder, of Columbus, N. J., a daughter, who is named Dorothea Harned Reeder, a granddaughter of Martha E. and the late Thomas S. Gibbs, and Horace G. and Alice H. Reeder.

MARRIAGES.

Zavitz-Haight.—At the home of the bride's parents, at Union, Ont., on Eighth month 3rd, by Friends' ceremony, under care of Lobo Monthly Meeting, Russell W. Zavitz, of Coldstream, Ont., and Eva Marguerite Haight.

Zavitz-Zavitz.—At the home of the bride's parents, on Twelfth month 2nd, by Friends' ceremony, under care of Lobo Monthly Meeting, George Mabley Zavitz and Helen A. Zavitz, both of Coldstream, Ont.

THOMAS OGBORN ATKINSON.

Thomas Ogborn Atkinson, well known banker, and prominent member of the Society of Friends, died Sunday at his home on Maple avenue, Doylestown, after an illness lasting many months.

Thomas Atkinson was the son of Edmund S. and Ruth (Simpson) Atkinson, and was born in Wrightstown township on October 12, 1834, on the homestead farm. He was reared there until he reached manhood.

He received an ordinary education in the public schools and in the school of the Rev. Samuel Aaron in Norristown, known as Tremont Seminary. In early manhood he taught school for several years, working on the homestead farm during vacation season.

Thomas Atkinson was one of the best known business men in Bucks county, and always stood deservedly high in the estimation of the people. He held many positions of trust. Like all of his ancestors he was a member of the Society of Friends. A birthright member of Wrightstown Monthly Meeting, but changed his membership to Buckingham on his removal to Doylestown nearly fifty years ago (March, 1871). He was an elder of Buckingham Monthly meeting for many years, and also one of its trustees. He was a Buckingham member of the committee in charge of Friends' Boarding Home, Newtown, since its establishment, and will be greatly missed in its councils.

Mr. Atkinson was a member of the corporation "Trustees of Philadelphia Yearly Meeting of Friends," being one of the original members, and also a member of Philadelphia Yearly Meetings' "Committee on the Joseph Jeanes Fund." He was a member of The National Federation of Religious Liberals since its organization in 1908; one of the few life members of the Bucks County Historical Society; a member of Bucks County Natural Science Association; a member of Pennsylvania Forestry Association, and for a number of years a member of its council, succeeding the late Alfred Paschall.

DEATHS.

Farquhar.—At Montevue Hospital, Frederick County, Md., on Twelfth month 6th, Joseph W. Farquhar, a member of Pipe Creek Monthly Meeting, Md., aged 78 years.

Kaighn.—Twelfth month 11th, Mary Morgan, daughter of the late

Charles and Mary Cooper Kaighn, aged 80.

MILLER.—At West Chester, Pa., on Twelfth month 11th, ANNA WHITSON MILLER, of 225 N. 63rd St., Philadelphia, in her 81st year. She was the daughter of William and Elizabeth Whitson, and the widow of William Miller. Interment was at the Brick Meeting, Maryland.

MOORE.—Near Woodstown, N. J., Twelfth month 20th, SAMUEL H. MOORE, aged 75.

NICE. — In Philadelphia, Pa., Twelfth month 19th, CYNTHIA J., widow of Thomas Nice, aged 86.

PAUL.—In Orlando, Fla., on the 17th of Twelfth month, HANNAH T. PAUL entered into the rest that is promised to the faithful. Truly it may be said of her "she died in harness." Faithful to her duties and to the comfort of her many friends she kept up, though old age and weakness were her portion. Twelfth month 6th, she was attacked by cardiac asthma.

She had devoted attention from nurse and members of her immediate family, and everything possible done for her.

In the early morning of Sixth-day 17th, she passed quietly away. The guests of the house and a few friends from outside gathered at half-past four and had a brief service. A Congregational minister, an old friend, who, with his wife, had spent several winters with her, read from the Bible, made a few appropriate remarks and an eloquent prayer. "Eternal Goodness," a favorite poem of hers, was read. Her remains were sent to Moorestown, to be interred by relatives. Many who have enjoyed the kindly hospitality of her comfortable home will miss her and feel they have lost a friend indeed.

M. D. H.

THOMAS. — Suddenly, Twelfth month 15th, at Haverford College, Haverford, Pa., ALLEN CLAPP THOMAS, in 74th year.

WORTHINGTON. — Near Doylestown, Pa., Twelfth month 14th, LUCIA A., daughter of Harry and Katharine B. Worthington, aged 14 years. Interment Buckingham Friends' Burying Ground.

COMING EVENTS

TWELFTH MONTH.

26th—First-day School and Conference Class at 15th and Race Streets, Philadelphia, at 11.40 a.m. Speaker: John R. McIntyre, superintendent of the Whosoever Mission and President of the International Union of Gospel Missions.

SCHOOLS.

Woolman School

A FRIENDS' SCHOOL FOR SOCIAL AND RELIGIOUS EDUCATION

Winter Term Begins First Month 4, 1921.

The great opportunities before the Society of Friends call for trained leaders.

For catalog and other information write

ELBERT RUSSELL, *Director*

Woolman School Swarthmore, Pa.

GEORGE SCHOOL

Near Newtown, Bucks County, Pa.

Under the care of Philadelphia Yearly Meeting of Friends.

Course of study extended and thorough, preparing students either for business or for college. For catalogue apply to

GEORGE A. WALTON, A. M., Principal
George School, Penna.

FRIENDS' CENTRAL SCHOOL SYSTEM

Write for Year Book and Rates.

CHARLES BURTON WALSH, Principal.

15th and Race Sts., Philadelphia.

FRIENDS' ACADEMY

LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address

S. ARCHIBALD SMITH, Principal,
Locust Valley, N. Y

COUNTRY HOME SCHOOL FOR young children, Friends' family, near meeting. Six resident pupils. Terms, $750. MARY NICHOLS COX, D. Sc., Directress, Chappaqua, N. Y.

SUPPLEE

Cream Buttermilk

HEALTHFUL—REFRESHING

Supplee-Wills-Jones Milk Co.

PHILADELPHIA—ATLANTIC CITY

When you write to advertisers say, "I am a reader of FRIENDS' INTELLIGENCER." They all want the custom of Friends, and will give you their best terms.

HOTELS AND RESORTS.

Buck Hill Falls

"An apple a day keeps the doctor away"—so we have long been taught. The belief that it is true has prompted us to store fourteen hundred bushels of apples, gathered from the orchards of this Township.

The Barrett Apple Club, an organization formed by the producers for the co-operative sale of apples and fostered by members of the Settlement, has suddenly grown into a large-sized child. Orders have been received from more than five hundred sources, with each mail bringing in more.

Upon entering the Winter Inn one will notice two baskets on the table just in front of the big fire-place, the larger basket filled with these home-grown, health-promoting apples—Baldwins, Greenings and many other varieties to satisfy the taste of every member of our Family.

The smaller basket is filled with peanuts. Can you think of a more wonderful combination with which to top off a hike through the woods?

Do not be discouraged because at some season of the year we have been unable to accommodate you. Advance reservations are suggested, but those who are unable to plan in advance can very often be accommodated by a last-minute cancellation.

The Winter Inn

"Wealth in Health,"

BUCK HILL FALLS, PA.

HOTEL WARWICK

SOUTH CAROLINA AVENUE
ATLANTIC CITY, N. J.
OPEN ALL THE YEAR

First house from beach and boardwalk. Steam heat, electric lights, elevator. Excellent cuisine, quiet, dignified surroundings and attentive service.

Reasonable rates. Write
SARAH H. FULLOM, Prop.

THE PENNHURST

MICHIGAN AVENUE AND BEACH
ATLANTIC CITY, N. J.
Ownership Management. First-Class Service. Garage. WM. R. HOOD.

Directly on Beach

Opposite Heinz Pier, Atlantic City, N. J. Ocean rooms. Table guests. Always open
MRS. A. W. WHEELER

WASHINGTON, D. C.

Transient boarders desired in a refined home. Rates reasonable. Laura N. Wilson, 46 Bryant St., Washington, D. C.

BELL, PRESTON 23-74
KEYSTONE, WEST 44-28 D

S. D. Hall

CLEAN HIGH GRADE COAL

39th and Parrish Streets

Topic: Relief Agencies in Philadelphia II.

26th—Open Forum, under auspices of the Young Democracy, at White's Auditorium, 15th Street, below Chestnut, Philadelphia, at 3 p.m. Subject: Democracy and the Peace Treaties. Speaker, Nathaniel Schmidt, Professor in Cornell University.

26th—Supper meeting, under the care of Joint Committee on Co-operative Conferences, at 15th and Race Streets, Philadelphia. Paul M. Pearson, speaker.

FIRST MONTH.

9th — Philadelphia Quarterly Meeting's Visiting Committee expects to visit Reading Meeting at 11.00 a.m.

GRISCOM HALL.

THE annual meeting of Stockholders of the Griscom Hall Association will be held in Room No. 4 of the Meeting-house, 15th and Race Streets, Philadelphia, Pa., at 2.00 p.m., Seventh-day, First month (January) 8, 1921. All Stockholders are urged to be present in person if possible.

GRISCOM HALL ASSOCIATION.

NOTICE—A supper meeting, under the care of the Joint Committee on Co-operative Conferences, will be held Twelfth month 26th, at 15th and Race Streets, Philadelphia, Paul M. Pearson, speaker.

Immigration of the Irish Quakers Into Pennsylvania 1682—1750

By ALBERT COOK MYERS

From type. Limited edition—only small portion remaining. Handsome royal 8 vo. 499 pp. Cloth. Gilt top. 61 illus. Price $6, net, and postage.

A full history with an almost complete annotated list of Irish Quakers who settled in Pennsylvania, particularly in old Philadelphia, Chester and Delaware Counties.

For Sale Only by

ALBERT COOK MYERS

Moylan, Penna.

TRY A CAN OF

"STRINGHAM'S HONEY"

if you want pure honey of fine flavor.

6 lb. can $2.25 delivered
12 lb. can $4.25 delivered

Your money returned if not satisfactory.

I. J. STRINGHAM, Glen Cove, N. Y.

FRANK PETTIT
ORNAMENTAL IRON WORKS

Iron Fencing, Fire Escapes, Stairs and Ornamental Iron Work.
809 Master Street Philadelphia, Pa.

What Life Insurance Does

It protects your family against the stopping of your income in case of your death.

It helps you save money.

It can give you an income when your earning power declines.

That's our Endowment Policy payable at 65. It does all these things; and the yearly amount you invest in it is easily laid by.

Shall we tell you about this personally?

THE PROVIDENT
Life and Trust Company of Philadelphia
Fourth and Chestnut Sts.
Member of Federal Reserve System.



W. J. MacWATTERS
Representative

For every room of every home there is an appropriate

Bundhar Wilton
DURABLE AS IRON

Rug or Carpet

Made by Sold by

Hardwick & Magee Co.
1220-1222 MARKET ST.
PHILADELPHIA

WALTER RHOADS WHITE,
Attorney and Counsellor-at-Law
Lansdowne Trust Co., Lansdowne, Pa.
Also Member of the Delaware County Bar

GENEALOGIST
ELIZABETH B. SATTERTHWAITE,
52 N. Stockton St., Trenton, N. J.

NEWTON COAL
Answers the Burning Question

CALIFORNIA WALNUTS

Fine quality, unbleached Santa Barbara soft shells. Natural flavor not injured by bleaching in chloride of lime and sulphuric acid solution. When bleached enough weight is added by the bleaching material to more than pay for the process:

Ten pounds or more.....35 cents per lb., Express prepaid.
Medium size.....30 cents per lb., Express prepaid.
Kernels .....70 cents per lb., Express prepaid.
Small Sweet Prunes, NO sugar needed 20 cents per lb., Express prepaid.
Dried Apricots .....35 cents per lb., Express prepaid.

EDGAR CONROW, Arroyo Grande, Calif.

H. W. HEISLER & SON
House Painting
IN ALL ITS BRANCHES
1541 RACE ST., PHILADELPHIA
Established 1888. Estimates cheerfully furnished.

SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

EDWIN A. JACKSON & BRO., Inc.
51 Beekman St., New York

WANTED.

POSITION WANTED — AS COMpanion and household assistant to person or persons going west for winter. Address E. 413, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY REFINED middle-aged lady as housekeeper for elderly gentleman. Excellent cook and reliable. Best of references. Address T. 410, FRIENDS' INTELLIGENCER.

WANTED—PRACTICAL, RELIABLE farmer to cultivate 60-acre farm in suburbs of Media, on rental, or such terms as may be agreed on. Isaac Forsythe, 200 N. 15th St., Philadelphia.

SITUATION WANTED — YOUNG woman Friend wants position as matron or working housekeeper of institution in village or town. Address K. 422, FRIENDS' INTELLIGENCER.

POSITION WANTED—BY PRACTIcal nurse, with semi-invalid or elderly woman, or charge of linen room. Light duties; maid kept. Suburbs. Reasonable. Address B. 421, FRIENDS' INTELLIGENCER.

FOR RENT.

FURNISHED ROOM FOR RENT—IN apartment with two business women; use of kitchenette. Mrs. Weyant, 1513 N. 19th St., Philadelphia.

COUPLE WITH DAUGHTER OF High School age will share their new suburban home with another family, by convenient division into two furnished apartments, with or without some form of mutually satisfactory joint housekeeping; or good meals are obtainable outside. There is available for joint use on first floor a living room, sun-parlor, dining-room, pantry, kitchen and laundry; available for exclusive use on second floor, one or two bedrooms with sleeping porch, and bath; on third floor, one bedroom, one hall bedroom and bath. The property includes two-car garage; old shade; half acre corner lot. Located half mile from Swarthmore station, near Friends' Meeting. Immediate possession. Address F. 420, FRIENDS' INTELLIGENCER.

$7000 WANTED ON FIRST MORTgage on large Penna. farm near Phila. Three houses and many outbuildings, all in good repair, and land very productive. Farm valued at $20,000 and title insured. Buildings insured for nearly $14,000. A. 423, FRIENDS' INTELLIGENCER.

FUN.

A YOUNG theologian named Fiddle,
Refused to accept his degree;
"For," said he, "'tis enough to be Fiddle,
Without being Fiddle, D. D."

—Reformed Church Messenger.

REGULAR MEETINGS.

OAKLAND, CALIF.—A FRIENDS' Meeting is held every First-day at 11 a.m., in Athens Hall, Pacific Building, 16th and Jefferson Streets, Oakland, Calif.

AQUILA J. LINVILL
GENERAL INSURANCE
1931 N. Gratz Street, Philadelphia
Penn Mutual Life Ins. Co.,
Life and Annuities.

WE BUY ANTIQUE FURNITURE and antiques of every kind, old pictures of Washington or any prominent American, old gold, silver, platinum, diamonds, and old false teeth. PHILA ANTIQUE CO., 628 Chestnut St. Phone Walnut 70-26. Established 1884

Strawbridge & Clothier

WOMEN'S SILK DRESSES SPECIAL, $20.00 TO $35.00

AFTERNOON DRESSES of satin and crepe de chine, in various tunic styles and plaited effects. Some with the collarless neckline; others in dainty collar and vestee effects. Navy, black and taupe from which to choose.

Cloth Dresses, Special, $19.75 to $27.50

Serge and Tricotine Dresses, plain tailored, embroidered, beaded or trimmed with flat silk braid—many made in the fashionable straight-line effects.

Strawbridge & Clothier—Second Floor, Market Street

BOYS' CLOTHING REDUCED

Our entire stock of Boys' Clothing is reduced in price. The following items are illustrative of the remarkable savings now available in this department.

$27.50 to $37.50 Triple-Service Suits—$13.75 to $18.75

Every Suit with double seat and knees. Every seam double-stitched.

$25.00 and $27.50 Jack O'Leather Suits—$12.50 and $13.75

Every Suit reinforced with leather at all wear-points.

$13.50 to $15.00 Cheviot Suits, 7 to 11 years—$6.75 and $7.50

Blue Serge "Middy" Suits, 4 to 8 years—$12.75

Raincoats of black rubber—$4.75 and $5.95

Tan Rubberized Raincoats—$5.95 to $7.25

Strawbridge & Clothier—Second Floor, Filbert Street, East

$3.00 SATIN DE LUXE, $2.00

Yard-wide Satin de Luxe of excellent quality, in white, ivory, pink, ciel, taupe, brown, steel, Copenhagen blue, Belgian blue, midnight blue, crow blue and black—an exceptional value.

Our Entire Stock of Silks Reduced

Strawbridge & Clothier—Aisle 6, Centre

STRAWBRIDGE & CLOTHIER

MARKET STREET EIGHTH STREET FILBERT STREET

PHILADELPHIA, PA.

ADVERTISING RATE in the FRIENDS' INTELLIGENCER, for Help Wanted, Positions Wanted, Rooms for Rent, Notices, and other classified advertisements without display, for each insertion, 2 cents per word, including name, initials, and address. Answers may be sent to a box at the INTELLIGENCER office, if so directed.

For display advertising the rate is 10 cents per agate line, or $1.40 per column inch, each insertion. On ten or more insertions in a year from date of order, ten per cent. discount. Thus a four-inch single-column or two-inch double-column advertisement costs $5.60 each insertion, less ten per cent., or $5.04 net each time for ten or more insertions. Matter may be changed whenever desired, without extra charge.

Experience has proved the INTELLIGENCER to be a remarkably good advertising medium. All advertisements must "pass the censor!"

Address 140 N. 15th St., Philadelphia.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquilla J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

William H. Gaskill, 3201 Arch St.
Aquilla J. Linvill, 1931 North Gratz St.
Charles F. Jenkins, 282 South Seventh St.

No MATTER HOW MUCH YOU HAVE TO INVEST, OUR SERVICES ARE AT YOUR COMMAND.

MONTGOMERY & Co.
INVESTMENT SECURITIES
133 SOUTH FOURTH ST.
PHILADELPHIA
JOEL BORTON

Established 1865
BIOREN & CO.
BANKERS
410 CHESTNUT STREET
PHILADELPHIA
Members of New York and Philadelphia Stock Exchanges

Investment Securities
To Yield from 6 to 10 per cent.
List on request

ABBOTTS CERTIFIED MILK

Produced at
Edgewood Dairies, Woodside, Pa.

Approved by
Philadelphia Pediatric Society

Contains 4 per cent. Butter Fat

Abbotts Alderney Dairies, Inc.
31st & Chestnut Sts.
Philadelphia, Pa.

BELL TELEPHONE LOMBARD 2873 MONEY FOR MORTGAGES

S. W. BLACK'S SON
REAL ESTATE AGENT AND BROKER
522 WALNUT STREET
PHILADELPHIA
ESTABLISHED MORE THAN 60 YEARS ARE AT YOUR SERVICE

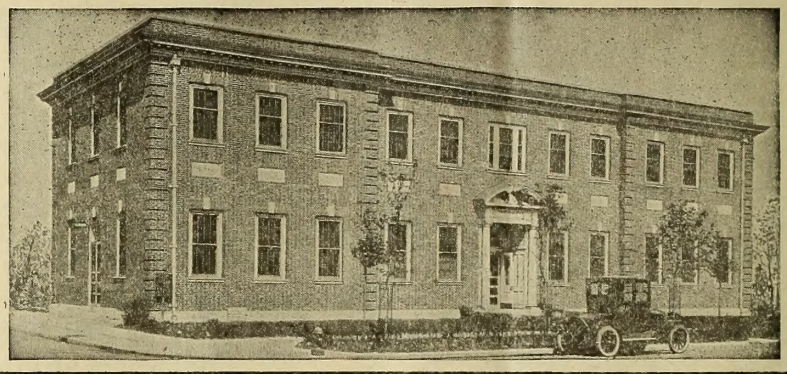
The Ballinger Company
ARCHITECTS ENGINEERS CONSTRUCTORS
SUCCESSOR TO
BALLINGER & PERROT

329 SOUTH BROAD STREET, PHILA. MARBRIDGE BUILDING, NEW YORK.

Institutional buildings,—Hospitals, Churches, Schools, etc. Our practical experience and thoroughly equipped organization especially fit us for this class of work.

Hospitals erected under our supervision include: Northeastern Hospital, Philadelphia (shown below); Chester Hospital, Chester, Pa.; St. Mary's Hospital, Philadelphia; Dispensary and Power House, Methodist Episcopal Hospital, Philadelphia; John B. Stetson Hospital, Philadelphia, Pa.

Send for our Album of Institutions, Churches and Schools



FRANKLIN NATIONAL BANK
PHILADELPHIA
INCORPORATED 1900
Capital $1,000,000 Surplus and Profits $5,250,000
OFFICERS:
J. R. McALLISTER, President
J. A. HARRIS, Jr., Vice-President J. WM. HARDT, Cashier
E. E. SHIELDS, Ass't Cashier W. M. GEHMANN, Jr., Ass't Cashier
M. D. REINHOLD, Ass't Cashier

The Swarthmore National Bank
SWARTHMORE, PA.
Conducts a General Banking Business. Business by mail receives careful and prompt attention. 3 per cent interest paid in Savings Fund Department.
EDWARD B. TEMPLE, President CHARLES D. JOYCE, Vice President
E. S. SPROAT, Cashier C. WALTER STUBBS, Assistant Cashier
DIRECTORS
Edward B. Temple Charles D. Joyce J. Everton Ramsey Charles Paxson
Joseph Swain Garrett E. Smedley Thomas S. Safford John F. Murray
C. Percy Webster

THE SALEM COUNTY TRUST COMPANY
OF WOODSTOWN, N. J.
Capital, $100,000.00 Surplus and Undivided Profits, $50,000.00

Acts as Executor, Administrator, Trustee, Guardian or Agent. Allows interest at 4 per cent. per annum on deposits subject to withdrawal on fourteen days' notice. Call and see us or communicate by mail.